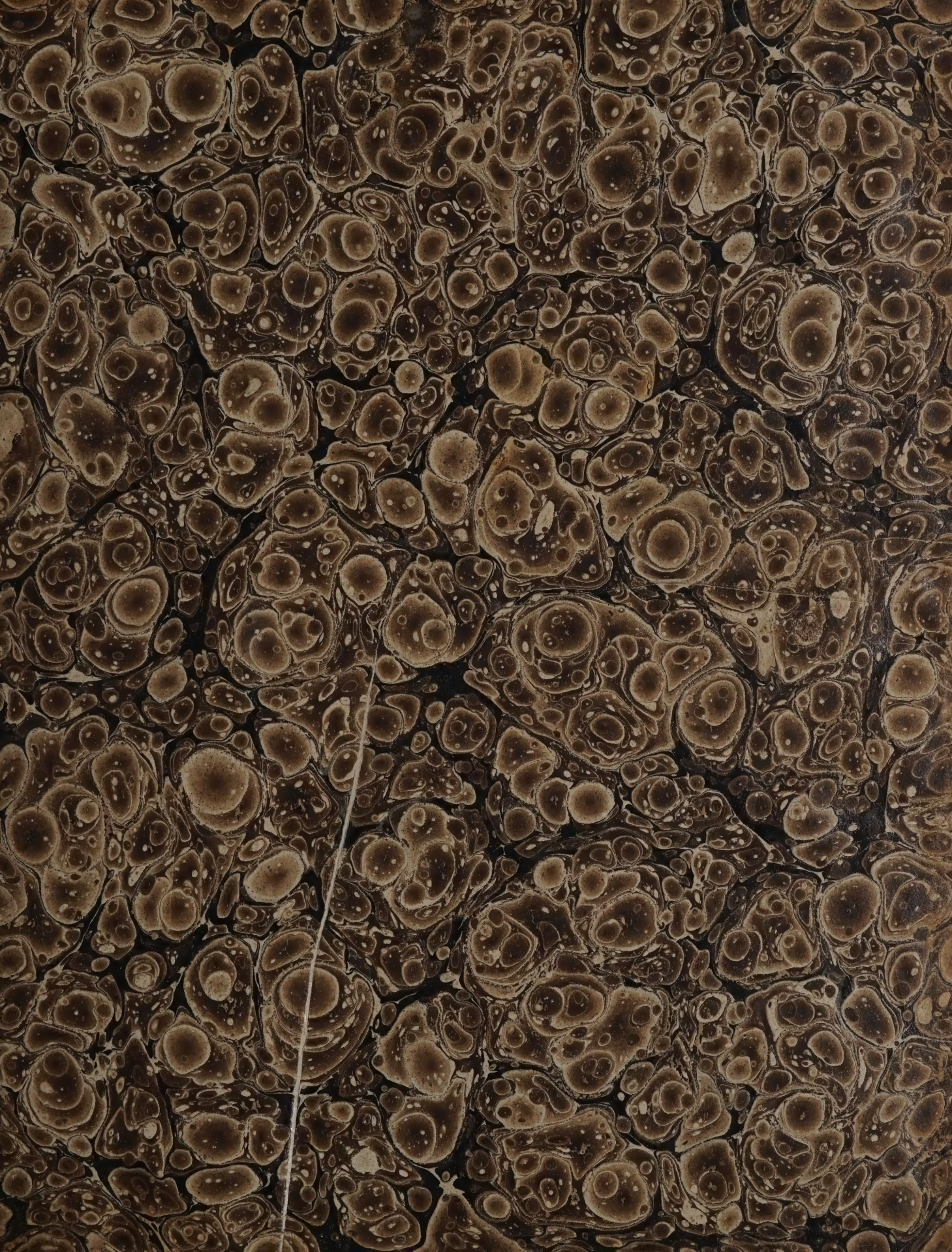








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OBSERVATIONS
ON
POPULAR ANTIQUITIES:

CHIEFLY
ILLUSTRATING THE ORIGIN OF OUR
VULGAR CUSTOMS, CEREMONIES,
AND
SUPERSTITIONS.

By JOHN BRAND, M.A.

FELLOW AND SECRETARY OF THE SOCIETY OF ANTIQUARIES OF LONDON:

ARRANGED AND REVISED, WITH ADDITIONS,

By HENRY ELLIS, F.R.S. SEC. S.A.

KEEPER OF THE MANUSCRIPTS IN THE BRITISH MUSEUM.

VOL. I.

"Nam ut verè loquamur, Superstitio fusa per Orbem oppressit omnium ferè Animos, atque hominum occupavit imbecillitatem."

CIC. DE DIVINAT. lib. ii.

"Sacra recognosces Annalibus eruta priscis;
Et quo sit merito quaeque notata dies.
Invenies illic et festa domestica vobis.
Saepe tibi Pater est, saepe legendus Avus."

OVID. FAST. l. i. v. 7.

London:

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1813.



HISTORICAL MEDICAL

THE EDITOR'S ADVERTISEMENT.

THE respected Author of the following Work, as will be seen by the date of his Preface, had prepared it to meet the public eye so long ago as 1795. The subjects, however, which form the different Sections, were then miscellaneouslly arranged, and he had not kept even to the chronological order of the Feasts and Fasts observed by his predecessor Bourne.

The idea of a more perspicuous method was probably the first occasion of delay; till the kindness of friends, the perseverance of his own researches, and the vast accession of intelligence produced by the Statistical Enquiries in Scotland, so completely overloaded his Manuscript, that it became necessary that the whole Work should be re-modelled. This task, even to a person of Mr. Brand's unwearied labour, was discouraging; and, though he projected a new disposition of his materials, he had made no progress in the alteration of the Work at the time of his death.

In this state, at the sale of the second part of Mr. Brand's Library, in 1808, the Manuscript of his Observations on Popular Antiquities was purchased. Fortunately, in one of the volumes, a Sketch for a new Arrangement was inserted^a, which has been followed with very little variation.

In the first volume, it will be seen, the days of more particular note in the Calendar are taken in chronological order; the Customs at

^a This is, no doubt, "the totally different Arrangement of the subjects" alluded to in a Note in the Preface, p. viii.

Country Wakes, Sheep-shearings, and other rural practices, form a sort of Supplement; and these are again followed by such usages and ceremonies as are not assignable to any particular period of the year.

In the second volume, the Customs and Ceremonies of Common Life are introduced, followed by the numerous train of Popular Notions, Sports, and Errors.

Mr. Brand's Extracts from Books and Manuscripts have, in most instances, been collated with their originals: a service which has added very much to the correctness of the Work.

The Editor's Additions consist chiefly, though not quite exclusively, in the passages enclosed by brackets, and in the Index.

British Museum,

July 22, 1813.

P R E F A C E.

TRADITION has in no instance so clearly evinced her faithfulness as in the transmittal of vulgar rites and popular opinions.

Of these, when we are desirous of tracing them backwards to their origin, many may be said to lose themselves in the Mists of Antiquity^a. They have indeed travelled to us through a long succession of years, and the greater part of them, it is not improbable, will be of perpetual observation: for the generality of men look back with superstitious veneration on the ages of their forefathers, and authorities that are grey with time seldom fail of commanding those filial honours claimed even by the appearance of hoary age.

It must be confessed that many of these are mutilated, and, as in the Remains of antient Statuary, the parts of some have been auk-

^a The following very sensible observation occurs in the St. James's Chronicle from Oct. 3d to Oct. 5th 1797. " Ideas have been entertained by fanciful men of discovering the Languages of antient Nations by a resolution of the Elements and Powers of Speech, as the only true ground of Etymology; but the fact is, that there is no constant analogy in the organs of different people, any more than in their customs from resemblance of their climates. The Portuguese change *l* into *r*, *ll* into *ch*, *ch* into *yt*, but not always. The Chinese change *b*, *d*, *r*, *s*, *x*, *z*, into *p*, *t*, *l*, *s*, *s*. For *Crux* they say *Culusu*; for *Baptizo*, *Papetizo*; for *Cardinalis*, *Kzaulsinalis*; for *Spiritus*, *Su-pelitisu*; for *Adam*, *Vatam*. Here the words are so changed, that it is impossible to say that they are the same. A more sure way of going to work is, by a *Comparison of Customs*, as when we find the same Customs in any two remote Countries, Egypt and China for instance, which Customs exist no where else, they probably originated in one of them."

wardly transposed: they preserve, however, the principal traits that distinguished them in their origin.

Things that are composed of such flimsy materials as the fancies of a multitude do not seem calculated for a long duration; yet have these survived shocks by which even Empires have been overthrown, and preserved at least some form and colour of identity, during a repetition of changes both in the religious opinions and civil polity of States.

But the strongest proof of their remote antiquity is, that they have outlived the general knowledge of the very causes that gave rise to them^b.

The Reader will find, in the subsequent pages, my most earnest endeavours to rescue many of those causes from oblivion^c. If, on the

^b "The Study of Popular Antiquities," says a Writer with the signature of V. F. in the Monthly Magazine for April 1798, p. 273, "though the materials for it lie so widely diffused, and indeed seem to obtrude themselves upon every one's attention, in proportion to the extent of his intercourse with the common people, does not appear to have engaged so much of the notice of Enquirers into Human Life and Manners as might have been expected."

^c In the year 1777 I re-published Bourne's *Antiquitates Vulgares*, a little Work on this subject, which then had become exceedingly scarce, and sold very high, making Observations on each of his Chapters, and throwing the new Discoveries into an Appendix at the end. That volume, too, by those who have mistaken accident for merit, is now marked in Catalogues at more than double its original price. In the following Work I have been advised to dissolve amicably the literary partnership under the firm of Bourne and Brand, and to adopt a very different plan, presenting to the Public a Collection, which not only from the immense variety of fresh matter, but also from the totally different arrangement of the subjects, I flatter myself I may, with equal truth and propriety, venture to denominate an entirely new one.

In this I shall only cite my predecessor Bourne in common with the other Writers on the same topics. I am indebted for much additional matter to the partiality and kindness of Francis Douce Esq. who, having enriched an interleaved Copy of my Edition of 1777 with many very pertinent Notes and Illustrations, furnished from his own extensive reading on the subject, and from most rare Books in his truly valuable Library, generously permitted me to make whatever Extracts from them I should think interesting to my present purpose. It were invidious also not to make my acknowledgements on this occasion to George Steevens, Esq. the learned and truly patient, or rather indefatigable Editor of Shakspeare, who had the goodness to lend me many scarce Tracts, which no Collection but his own, either public or private, that I know of, could have supplied me with.

investigation, they shall appear to any to be so frivolous as not to have deserved the pains of the search, the humble Labourer will at least have the satisfaction of avoiding Censure by incurring Contempt. How trivial soever such an enquiry may seem to some, yet all must be informed that it is attended with no inconsiderable share of literary toil and difficulty. A passage is to be forced through a wilderness, intricate and entangled: few vestiges of former labours can be found to direct us in our way, and we must oftentimes trace a very tedious retrospective course, perhaps to return at last, weary and unsatisfied, from researches as fruitless as those of some antient enthusiastic Traveller, who, ranging the barren African sands, had in vain attempted to investigate the hidden sources of the Nile.

Rugged, however, and narrow as this walk of study may seem to many, yet must it be acknowledged that Fancy, who shares with Hope the pleasing office of brightening a passage through every route of human endeavours, opens from hence, too, prospects that are enriched with the choicest beauties of her magic Creation.

The prime origin of the superstitious notions and ceremonies of the people is absolutely unattainable. We must despair of ever being able to reach the fountain-head of streams which have been running and increasing from the beginning of time^d. All that we can aspire to do,

^d Misson, in his *Travels in England*, translated by Ozell, p. 66, has some sensible Observations upon Customs. "All reasonable people will imagine," he says, "that as there is Man and Man, so there is Custom and Custom. It has been in all Ages a practice to talk and write upon the Manners and Customs of different Nations; but it has also in all Ages been known, that there was nothing so general as not to admit of some exception. By degrees, Customs alter in the very same Country, conformably to the quality and education of the Inhabitants. By a Nation we always understand the greater number; and this greater number is not made up of the persons of the highest birth or merit, no more than it is of the Beggars and Scoundrels that compose the lees and chaff of the Country. It consists of the people that live in a certain state of mediocrity, and whose humour, taste, and manners, as to certain respects, differ from each other only as to more or less."

White, in his *Natural History of Selborne*, p. 202. observes: "It is the hardest thing in the

is only to trace their courses backward, as far as possible, on those Charts that now remain of the distant Countries whence they were first perceived to flow.

Few who are desirous of investigating the popular Notions and vulgar Ceremonies of our own Nation, can fail of deducing them, in their first direction, from the times when Popery was our established Religion^e.

world to shake off superstitious prejudices: they are sucked in as it were with our mother's milk; and, growing up with us at a time when they take the fastest hold and make the most lasting impressions, become so interwoven with our very constitutions, that the strongest sense is required to disengage ourselves from them. No wonder, therefore, that the lower people retain them their whole lives through, since their minds are not invigorated by a liberal education, and therefore not enabled to make any efforts adequate to the occasion. Such a preamble seems to be necessary before we enter on the Superstitions of this District, lest we should be suspected of exaggeration in a recital of practises too gross for this enlightened age."

"Superstition," says Mr. Harris, in the *Life of Charles I.* p. 52, note, "is a debasement of Reason and Religion; 'tis entertaining misapprehensions of almighty God; 'tis the practice of things weak and ridiculous, in order to please him, whereby it excites in the mind chimerical hopes, ill-grounded fears, and vain expectations: in short, it is weakness, attended with uneasiness and dread, and productive of confusion and horror. Every one knows the mischiefs Superstition has produced in the World: Gods of all sorts and kinds; sacrifices of Beasts and Men; rites, ceremonies, and postures; antic tricks and cruel torments; with every other thing which, from time to time, has been falsely called by the name of Religion, have arose from hence. It took its rise early in the World, and soon spread itself over the face of the Earth; and few, very few, were there who were wholly free from it. The doctrine of Christ, indeed, was calculated to destroy its dominion and to restore Religion to its original lustre:—Yet, notwithstanding this, Superstition very soon found an entrance among Christians, and at length encreased to an enormous size. The reformation of Religion, and the revival of Letters, were somewhat unfriendly to it: but whether it be the craft of those who subsist by the credulity and ignorance of others, or whether it be a proneness in men to Superstition, or their laziness and inattention to other than sensible objects; I say, whether it be owing to one or all of these causes, Superstition remained still alive, and shewed itself even among those who gloried that they had got rid of the papal yoke."

* A sensible Writer in the *Gent. Mag.* for July 1783, vol. liii. p. 577. says: "I have often wished to know the first foundation of several popular Customs, appropriated to particular Seasons, and been led to think, however widely they may have deviated from their original design and meaning, of which we have now wholly lost sight, they are derived from some religious Tenets, Observances, or Ceremonies. I am convinced that this is the case in Catholic Countries, where such like popular Usages, as well as religious Ceremonies are more frequent than amongst

We shall not wonder that these were able to survive the Reformation, when we consider that though our own sensible and spirited Forefathers were, upon conviction, easily induced to forego religious Tenets which had been weighed in the balance and found wanting; yet were the bulk of the people by no means inclined to annihilate the seemingly innocent Ceremonies of their former superstitious Faith. These, consecrated to the fancies of the multitude, by an usage from time immemorial, though erazed by public authority from the *written Word*, were committed as a venerable deposit to the keeping of *Oral Tradition*; and, like the Penates of another Troy, recently destroyed, were religiously brought off, after having been snatched out of the smoking ruins of Popery.

It is not improbable, indeed, but that, in the Infancy of Protestantism, the continuance of many of them was connived at by the State^f. For men, who “are but children of a larger growth,” are not to be weaned all at once; and the Reformation both of Manners and Religion is always most surely established when effected by slow degrees, and, as it were, imperceptible gradations.

Thus also, at the first promulgation of Christianity to the Gentile Nations, though the new Converts yielded through the force of Truth to conviction, yet they could not be persuaded to relinquish many of their Superstitions, which, rather than forego altogether, they chose to blend and incorporate with their new Faith.

And hence it is that Christian, or rather Papal Rome, has borrowed

us; though there can be little doubt but that the Customs I refer to, and which we retain, took their rise whilst these Kingdoms were wholly Catholic, immersed in Ignorance and Superstition.” See a farther quotation from this Writer’s Remarks under the head of *SHERE THURSDAY*, vol. i. p. 128.

^f It is wittily observed by Fuller, Ch. Hist. p. 375, that, as careful Mothers and Nurses, on condition they can get their Children to part with knives, are contented to let them play with rattles: so they permitted ignorant people still to retain some of their fond and foolish Customs, that they might remove from them the most dangerous and destructive Superstitions.

her Rites, Notions, and Ceremonies, in the most luxuriant abundance, from Ancient and Heathen Rome[§], and that much the greater number of those flaunting Externals which Infallibility has adopted by way of Feathers to adorn *the triple Cap*, have been stolen out of the wings of *the dying Eagle*.

With regard to the Rites, Sports, &c. of the common people, I am aware that the morose and bigoted part of mankind^h, without distin-

[§] In proof of this assertion, see Dr. Middleton's curious Letter from Rome.

^h I shall quote here the subsequent curious Thoughts on this subject: it scarcely need be observed that the Puritans are ridiculed in them:

"These teach that Dancing is a Jezabell,
And Barley-Break the ready way to Hell;
The Morice Idols, Whitsun-Ales can be
But prophane reliques of a Jubilee:
These in a zeal t'expresse how much they do
The Organs hate, have silenc'd Bagpipes too;
And harmless May-Poles all are rail'd upon,
As if they were the Tow'rs of Babylon."

Randolph's Poems, 1646.

Lewis, in his "English Presbyterian Eloquence," 8vo. Lond. 1720, p. 17, speaking of the Enthusiasts of the same period, says: "Under the censure of lewd Customs, they included all sorts of public Sports, Exercises, and Recreations, how innocent soever—nay, the poor Rosemary and Bays, and Christmas-Pye, is made an abomination."

In "A Disputation betwixt the Devill and the Pope," &c. 4to. Lond. 1642, Signat. A 3, to the Pope's enquiry, "What factious Spirits doe in England dwell?" The Devil answers:

"Few of your party; they are gone as wide,
As most report, and mad on t'other side;
There, all your Bookes and Beads are counted toyes,
Altars and Tapers are pull'd downe by Boyes,
Discord they say doth so possesse the Land,
'Tis thought they will not let the Organs stand,
The cleane-washt Surples which our Priests put on,
There is the Smock o' th' Whore of Babylon,
And I have had report by those have seen them,
They breake the windows 'cause the Saints are in them:

* * * * *

A Taylor must not sit with legs on crosse,

guishing between the right use and the abuse of such Entertainments, cavil at and malign them: yet must such be told that Shows and Sports have been countenanced in all ages, and that too by the best and wisest of States; and though it cannot be denied that they have sometimes been prostituted to the purposes of Riot and Debauchery, yet, were we to reprobate every thing that has been thus abused, Religion itself could not be retained: perhaps, indeed, we should be able to keep nothing.

The common people, confined by daily labour, seem to require their proper intervals of relaxation; perhaps it is of the highest political utility to encourage innocent Sports and Games among them. The revival of many of these, would, I think, be highly pertinent at this particular juncture, when the general spread of Luxury and Dissipation threatens more than at any preceding period to extinguish the character of our boasted national bravery. For the observation of an honest old Writer, Stow, (who tells us, speaking of the May Games,

But strait he's set by th' heeles (it is a signe
Of ceremony only, not divine)." *

So in the Welsh Levite tossed in a Blanket, &c. 4to. Lond. 1691: "I remember the blessed times, when every thing in the World that was displeasing and offensive to the Brethren went under the name of horrid abominable Popish Superstition. Organs and May Poles, Bishops Courts and the Bear Garden, Surplices and long Hair, Cathedrals and Play Houses, Set-Forms and Painted Glass, Fonts and Apostle Spoons, Church Musick and Bull-baiting, Altar Rails and Rosemary on Brawn, nay Fiddles, Whitson Ale, Pig at Bartholomew Fair, Plum Porridge, Puppet Shows, Carriers Bells, Figures in Gingerbread, and at last Moses and Aaron, the Decalogue, the Creeds, and the Lord's Prayer," p. 16. Again: "A Crown, a Cross, an Angel, and Bishop's Head, could not be endured, so much as in a Sign. Our Garters, Bellows, and Warming Pans wore godly Mottos, our Bandboxes were lined with wholesome Instructions, and even our Trunks with the Assembly-men's Sayings. Ribbons were converted into Bible-Strings." "Nay, in our zeal we visited the Gardens and Apothecary's Shops. *Unguentum Apostolicum*, *Carduus benedictus*, *Angelica*, *St. John's Wort*, and *Our Ladies Thistle*, were summoned before a Class, and commanded to take new Names." "We unsainted the Apostles," Ibid.

* See more of the puritan detestation of the Cross-form in vol. i. p. 132.

Midsummer Eve Rejoicings, &c.ⁱ antiently used in the Streets of London, “which *open* pastimes^k in my youth being now supprest, worse practices within doors are to be feared,)” may with too singular propriety be adopted on the most transient survey of our present popular Manners^l.

Bourne, my predecessor in this Walk, has not, from whatever cause, done justice to the subject he undertook to treat of. Let it not be imputed to me that I am so vain as to think that I have exhausted it, for the utmost of my pretensions is to the merit of having endeavoured, by making additions and alterations, to methodize and improve it. I think it justice to add too, that he was deserving of no small share of praise for his imperfect attempt, for “much is due to those who first broke the way to knowledge, and left only to their successors the task of smoothing it.”

New and very bright Lights have appeared since his time. The English Antique has become a general and fashionable study: and the discoveries of a chartered Society of Antiquaries, patronized by the best of Monarchs, and boasting among its Members some of the greatest

ⁱ I call to mind here the pleasing Account Sterne has left us, in his *Sentimental Journey*, of the Grace Dance after Supper. I agree with that amiable Writer in thinking that Religion may mix herself in the Dance, and that innocent Cheerfulness forms no inconsiderable part of Devotion; such, indeed, cannot fail of being grateful to the Good Being, as it is a silent, but eloquent mode of praising him.

^k “The Youths of this City,” he says, “have used, on holidays, after Evening Prayer, at their Masters’ doors, to exercise their Wasters and Bucklers: and the Maidens, one of them playing on a Timbrel, in sight of their Masters and Dames, to dance for Garlands hanged athwart the Streets.” Strype’s edit. of Stow’s Survey, Book i. p. 251.

^l The Rev. Mr. Ledwich, in his *Statistical Account of the Parish of Aghaboe in the Queen’s County, Ireland*, 8vo. Dublin, 1796, tells us, p. 95: “A delineation of the Customs and Manners of the People of this Parish would seem to be a proper and interesting Addition to this Work. This I should have attempted did their peculiarity demand notice. *The national character of the original Natives is, with us, entirely lost.* Their diversions of Foot Ball and Hurling are seldom practised, or their antient Customs at Marriages and Interments.” It must not, however, be dissembled, that the learned Writer is of opinion that the change is for the better.

ornaments of the British Empire, have rendered the recesses both of papal and heathen Antiquities much easier of access.

I shall presume to flatter myself that I have, in some measure, turned all these circumstances to advantage. I have gleaned passages that seemed to throw light upon the subject, as my numberless citations will evince, from an immense variety of Volumes both printed and manuscript; and those written too in several languages: in the doing of which, if I shall not be found to have deserved the praise of Judgement, I must at least make pretensions to the merit of Industry.

Elegance of Composition will hardly be expected in a Work of this nature^m, which seems to stand much less in need of Attic Wit than of Roman Perseverance, or, if we glance at modern times, of Dutch Assiduity.

I shall offer many Discoveries which are peculiarly my own, for there are not a few Customs yet retained in the North, where I spent the earliest part of my life, of which I am persuaded the learned in the Southern parts of our Island have hardly once heard mention, which is perhaps the sole cause why they have never before been investigated.

I have, once for all, to premise that, in perusing the subsequent Observations, the candid Reader, who has never before considered this neglected subject, is particularly requested not to be rash in passing sentence; but to suspend his judgement, at least till he has carefully examined all the evidence; by which caution let it not be understood that my determinations are in any degree thought to be infallible, or that every decision to be found in the following pages is not amenable

^m In general it may be observed, that Readers, provided with keen Appetites for this kind of Entertainment, must content themselves with the homely manner of serving it up to them. Indeed squeamishness in this particular, would, in a variety of instances, suit but ill with the study of the English Antique. For it must be confessed, that a great deal of wholesome meat of this sort has ever been brought on upon wooden platters, and very nice guests, it is to be feared, will think that our famous old Cook, Thomas Hearne, himself, was but a very slovenly and greasy kind of Host.

to higher authorities: in the mean time Prejudice may be forewarned, and it will apologize for many seemingly trivial Reasons, assigned for the beginning and transmitting of this or that popular Notion or Ceremony, to reflect, that what may appear foolish to the enlightened Understandings of Men in the Eighteenth Century, wore a very different aspect when viewed through the gloom that prevailed in the seventh or eighth.

I should trespass on the patience of my Reader, were I to enumerate all the Books I have consulted on this occasion; to which, however, I shall take care, in their proper places, to refer: but I own myself under particular obligations to Durand's *Ritual of Divine Offices*ⁿ, a Work inimical to every idea of rational Worship, but to the Enquirer into the Origin of our popular Ceremonies, an invaluable Magazine of the most interesting Intelligence. I would style this performance the great Ceremonial Law of the Romanists, in comparison with which the Mosaic Code is barren of Rites and Ceremonies. We stand amazed on perusing it, at the enormous weight of a new Yoke, which Holy Church, fabricating with her own hands, had imposed on her antient Devotees^o.

ⁿ This curious Book is the Fountain-head of all Ecclesiastical Rites and Ceremonies. It was printed at Mentz so early as 1459. See Fabricii *Bibliotheca mediæ & infimæ Ætatis*, edit. Svo. 1734, vol. ii. p. 206, and Maittaire's *Annales Typogr.* vol. i. p. 271. Pars prior.

^o It is but justice to own that the modern Roman Catholics disclaim the greater number of those superstitious Notions and Ceremonies equally the misfortune and disgrace of our Forefathers in the dark Ages.

In a most curious Sermon preached at Blandford Forum, Dorsetshire, Jan. 17, 1570, by William Kethe, Minister, and dedicated to Ambrose Earl of Warwick, Svo. p. 18, speaking of the Jews, he says, "for the Synnes they daylie committed, they would be very busie in offryng Sacrifices and exercising themselves in Ceremonies;" adding, "a lyke kynde of policie was practised by the Papistes in the tyme of Poperie (in England) to bynde God to forgeve them theyr Sinnes. For whereas, in the tyme of Christmasse, the disorders were marvelous in those dayes, (and how it is now God seeth,) at Candlemasse, which some counte the ende of Christmasse, the Papistes would be even with God, by the tyme they had offered hym a Bribe, and such a Bribe (beyng a Candle or Taper) as a very meane officer would take foule score of, though he could do a man but small pleasure in his sute. Shroft Tuesday was a day of great Glottonie, Surfetting,

Yet the forgers of these Shackles had artfully enough contrived to make them sit easy, by twisting Flowers around them : dark as this picture, drawn by the pencil of gloomy Superstition, appeared upon the whole, yet was its deep shade in many places contrasted with pleasing Lights.

The Calendar was crowded with Red-Letter Days, nominally indeed consecrated to Saints ; but which, by the encouragement of Idleness and Dissipation of Manners, gave every kind of countenance to Sinners.

A profusion of childish Rites, Pageants, and Ceremonies, diverted the attention of the people from the consideration of their real state, and kept them in humour, if it did not sometimes make them in love, with their slavish modes of worship.

To the credit of our sensible and manly Forefathers, they were among the first who felt the weight of this new and unnecessary Yoke, and had spirit enough to throw it off.

I have fortunately in my possession one of those antient Roman Calendars, of singular curiosity, which contains under the immoveable Feasts and Fasts, (I regret much its silence on the moveable ones,) a variety of brief Observations, contributing not a little to the elucidation of many of our popular Customs, and proving them to have been sent

and Dronkennes, but by Ashe Wensday at night, they thought God to be in their debt. On Good Friday, they offered unto Christe Egges and Bacon to be in hys favour till Easter Day was past. The Sinnes committed betwene Easter and Whytsontyde they were fullye discharged by the pleasaunt Walkes and Processyons in the rogyng, I should say Rogation Weeke. What offences soever happened from that tyme to Midsommer, the fumes of the Fiers dedicated to John, Peter, and Thomas Becket the Traytor, consumed them. And as for all disorders from that tyme to the begynnyng of Christmasse agayne, they were in this Countrey all roonge away, upon All Halloun Day and All Soule's Day at night last past." He adds, at p. 20, " So sayth God to the brybyng Papistes, who requireth these thynges at your handes whiche I never commaunded, as your Candles at Candlemasse, your Popish Penance on Ash Wensday, your Egges and Bacon on Good Friday, your Gospelles at superstitious Crosses, decked lyke Idols, your Fires at Midsommer, and your ringyng at Allhallountide for all Christen Soules ? I require, sayth God, a sorrowfull and repentaunt hart, to be mercyfull to the poore, &c."

over from Rome, with Bulls, Indulgences, and other Baubles, bartered, as it should seem, for our Peter Pence, by those who trafficked in spiritual Merchandize from the Continent.

These I shall carefully translate, (though in some places it is extremely difficult to render the very barbarous Latin, in which they are written, the barbarity, brevity, and obscurity of which I fear the Critic will think I have transfused into my own English,) and lay before my Reader, who will, at once, see and acknowledge their utility.

A learned performance by a Physician in the time of King James the first, and dedicated to that Monarch, is also luckily in my Library: it is written in Latin and entitled “The Popedom, or the Origin and Increase of Depravity in Religion^p ;” containing a very masterly parallel between the Rites, Notions, &c. of Heathen, and those of Papal Rome.

The copious Extracts from this Work, with which I shall adorn and enlighten the following pages, will form their truest commendation, and supersede my poor encomiums.

When I call Gray to remembrance, the Poet of Humanity, who, had he left no other works behind him, would have transmitted his Name to Immortality by Reflections written among the little Tomb-stones of the Vulgar, in a Country Church-Yard; I am urged by no false shame to apologize for the seeming unimportance of my subject.

The Antiquities of the Common People cannot be studied without acquiring some useful knowledge of Mankind: and it may be truly said in this instance that by the chemical process of Philosophy, even Wis-

^p “Papatus, seu depravatae Religionis Origo et Incrementum; summa fide diligentiaque e Gentilitatis suæ fontibus eruta: ut fere nihil sit in hoc genus cultu, quod non sit promptum, ex hisce, meis reddere suis authoribus: ut restitutæ Evangelicæ Religionis, quam profitemur, simplicitas, fucis amotis, suam aliquando integritatem apud omnes testatam faciat per Thomam More-sinum Aberdonanum, Doctorem Medicum. Edinburgi excudebat Robertus Waldegrave, Typographus Regius, Anno M.D.XCIII. Cum privilegio Regali.” A small octavo: most extremely rare.

dom may be extracted from the Follies and Superstitions of our Forefathers¹.

¹ Monsieur Bergerac, in his Satyrical Characters, and handsome Descriptions in Letters, translated out of the French by a person of Honour, 8vo. Lond. 1658. p. 45. puts into the mouth of a Magician the following very curious Catalogue of Superstitions on the Continent: "I teach the Shepherd the Woolf's Pater-Noster, and to the Cunning Men how to turne the Sieve; I send St. Hermes Fire to the Marches and Rivers, to drown Travellers, I make the Fairies to dance by Moon-light, I encourage the Gamesters to look under the Gallows for the Foure of Clubs. I send at Midnight the Ghosts out of the Churchyard, wrapt in a Sheet, to demand of their Heires the performance of those Vows and Promises they made to them at their Deaths; I command the Spirits to haunt the uninhabited Castles, and to strangle those that come to lodge there, till some resolute fellow compels them to discover to him the Treasure. I make those that I will enrich find hidden Wealth. I cause the Thieves to burne Candles of dead Men's grease, to lay the Hoasts asleep while they rob their Houses; I give the flying Money, that returnes again to the Pocket after 'tis spent; I give those Annulets to Foot-men that enable them to go two hundred miles a day; 'Tis I, that invisible, tumble the Dishes and Bottles up and downe the House without breaking, or spoiling them. I teach old Women to cure a Feaver by Words. I waken the country Fellow on St. John's Eve to gather his Hearb, fasting and in silence. I teach the Witches to take the forme of Woolves and eate Children, and when any one hath cut off one of their Legs (which proves to be a Man's arme) I forsake them when they are discovered, and leave them in the power of Justice. I send to discontented persons a tall black Man, who makes them promises of great Riches and other felicities if they'll give themselves to him. I blind them that take Contracts of him, and when they demand thirty years time, I make them see the (3) before the (0) which I have placed after: 'Tis I that strangle those that when they have called me up, give me a haire, an old shoe, or a straw. I take away from those dedicated Churches the Stones that have not been paid for. I make the Witches seem to those that are invited to Sabat nothing but a Troope of Cats, of which Marcou (a Gib-Cat) is prince. I send all the Confederates to the Offering, and give them the Goates taile (seated on a Joint-stoole) to kisse. I treate them splendidly but give them no Salt to their Meat; and if any Stranger, ignorant in the Customes, gives God thanks, I cause all things to vanish and leave him five hundred miles from his owne home, in a Desart full of Nettles and Thornes. I send to old Letchers beds Succubusses, and to the whorish, Incubusses. I convey Hob-goblins in shape of a long piece of Marble, to lye by those that went to Bed without making the signe of the Crosse. I teach Negromancers to destroy their Enemies, by making a little Image in waxe, which they throwing into the Fire, or pricking, the original is sensible of those Torments that they expose the Image to. I make Witches insensible in those parts where the Ram hath set his Seale. I give a secret virtue to *Nolite feri*, when 'tis said backwards, that it hinders the Butter from coming. I teach Husbandmen to lay under the Grounds of that Sheep-fold which he hath a mind to destroy, a Lock of Haire, or a Toade, with three Curses, that destroyes all the Sheep that passe over it. I teach the Shepherds to tye a Bridegroomes point the Marriage Day, when the Priest sayes *Con-*

The *People*, of whom Society is chiefly composed, and for whose good all superiority of Rank, indispensably necessary as it is in every

juncgo Vos. I give that Mony that is found by the leaves of an old Oak. I lend Magitians a Familiar that keeps them for undertaking any thing without leave from Robin Good-fellow. I teach how to breake the Charmes of a person bewicht, to kneade the triangular Cake of Saint Woolfe, and to give it in almes to the first poore Body. I cure sick persons of the Hob-thrush, by giving them a blow with a Forke just between the two Eyes. I make the Witches sensible of the blowes that are given them with an Elder-stick. I let loose the Hob-goblin at the advents of Christmas; and command him to rowle a Barrell, or draw a Chaine along the Streets, that he may wring off their Necks that look out at the Window. I teach the composition of the Charms, Seales, Talismans, Spells, of the Magique Looking Glasses, and of the enchanted Figures. I teach them to find the Misseltoe of the New Yeare, the wandring Hearbs, the Gamahely and the magnetique plaster. I send the Goblins, the shod-Mule, the Spirits, the Hob-goblins, the Haggis, the Night bats, the Scraggs, the Breake-Neckes, the black Men and the white Women, the Fantasmis, the Apparitions, the Scar-Crowes, the Bug-beares, and the Shaddowes: in fine, I am the Divel of Vauvert, the Jew-errant, and the grant Huntsman of Fountain-bleau Forrest."

In the Statistical Account of Scotland, vol. ix. 8vo. Edinb. 1793. p. 253. Parish of Clunie, co. of Perth, the Inhabitants, we are told, "are not, as formerly, the dupes of superstitious credulity. Many old useless rites and ceremonies are laid aside. Little attention is paid to Bug-bear Tales. Superstitions, Charms, and Incantations have lost their power. Cats, Hares, Magpies, and old Women cease to assume any other appearance than what Nature has given them: and Ghosts, Goblins, Witches, and Fairies have relinquished the Land."

In the same Volume, p. 328. Parish of Tongland, co. of Kircudbright; from a Statistical Account of sixty or seventy years before, we learn that "the lower class in general were tainted strongly with superstitious Sentiments and Opinions, which had been transmitted down, from one generation to another by Tradition. They firmly believed in Ghosts, Hobgoblins, Fairies, Elves, Witches and Wizards. These Ghosts and Spirits often appeared to them at Night. They used many Charms and Incantations to preserve themselves, their Cattle and Houses, from the malevolence of Witches, Wizards, and evil Spirits, and believed in the beneficial effects of these Charms. They believed in lucky and unlucky Days and Seasons, in marrying or undertaking any important Business. They frequently saw the Devil, who made wicked attacks upon them, when they were engaged in their religious Exercises, and acts of Devotion. They believed in benevolent spirits which they termed Brownies, who went about in the night time and performed for them some part of their domestic labour, such as threshing and winnowing their Corn, spinning and churning. They fixed Branches of Mountain Ash, or narrow-leaved Service-Tree above the Stakes of their Cattle, to preserve them from the evil effects of Elves and Witches. All these superstitious Opinions and Observations, which they firmly believed, and powerfully influenced their actions, are of late years almost obliterated among the present Generation."

Ibid. vol. xiv. p. 482. Parish of Wigton, co. of Wigton, "the Spirit of Credulity, which arises

Government^r, is only a Grant, made originally by mutual Concession, is a respectable subject to every one who is the Friend of Man.

Pride, which, independent of the Idea arising from the necessity of civil Polity, has portioned out the human Genus into such a variety of

out of Ignorance, and which over-ran the country, is now greatly worn away; and the belief in Witches, in Fairies, and other ideal beings, though not entirely discarded, is gradually dying out."

^r "Degree being vizarded,
The unworthiest shows as fairly in the mask.
The heavens themselves, the planets, and this center,
Observe degree, priority, and place,
Insisture, course, proportion, season, form,
Office, and custom in all line of order:
And therefore is the glorious planet, Sol,
In noble eminence enthron'd and spher'd
Amidst the other; whose med'cinable eye
Corrects the ill aspects of planets evil,
And posts, like the commandment of a king,
Sans check, to good and bad: But, when the planets,
In evil mixture, to disorder wander,
What plagues, and what portents? what mutiny?
What raging of the sea? shaking of earth?
Commotion in the winds? frights, changes, horrors,
Divert and crack, rend and deracinate
The unity and married calm of states
Quite from their fixure? O, when degree is shak'd,
Which is the ladder of all high designs,
The enterprize is sick! How could Communities,
Degrees in Schools, and brotherhoods in Cities,
Peaceful commerce from dividable shores,
The primogenitive and due of birth,
Prerogative of age, crowns, sceptres, laurels,
But by degree, stand in authentick place?
Take but degree away, untune that string,
And, hark, what discord follows! each thing meets
In mere oppugnancy: The bounded waters
Should lift their bosoms higher than the shores,
And make a sop of all this solid Globe."

Troil. & Cressida, Act i. sc. 3.

different and subordinate Species, must be compelled to own, that the lowest of these derives itself from an Origin common to it with the highest of the kind.

The well-known beautiful Sentiment of Terence :

“Homo sum, humani nihil à me alienum puto,”

may be adopted therefore in this place, to persuade us that nothing can be foreign to our enquiry, much less beneath our notice, that concerns the smallest of the Vulgar^s; of those little Ones who occupy the lowest place, though by no means of the least importance in the political arrangement of human Beings.

J. B.

*Somerset Place,
London,
August 4th, 1795.*

^s “These several particulars, if considered separately, may appear trifling; but taken altogether, they form no inconsiderable part of what (with only some slight variations,) the Religion of the vulgar will always be, in every age, and in every stage of society, and indeed, whatever be the Religion which they profess, unless they are so grossly stupid, or so flagitiously immoral, as to be incapable of feeling the restraints of any System of Religion, whether rational or superstitious.” Sir John Sinclair's Statist. Account of Scotland, vol. v. p. 85.

CONTENTS

OF

VOL. I.

	Page.
NEW YEAR'S EVE - - - - -	1
NEW YEAR'S DAY - - - - -	8
TWELFTH DAY - - - - -	18
ST. AGNES'S DAY <i>or</i> EVE, <i>Jan. 21st.</i> - - - - -	32
ST. VINCENT'S DAY, <i>Jan. 22d.</i> - - - - -	34
ST. PAUL'S DAY, <i>Jan. 25th.</i> - - - - -	34
CANDLEMAS DAY, <i>Feb. 2d.</i> - - - - -	38
ST. BLAZE'S DAY, <i>Feb. 3d.</i> - - - - -	45
VALENTINE'S DAY, <i>Feb. 14th.</i> - - - - -	47
COLLOP <i>or</i> SHROVE MONDAY - - - - -	54
SHROVE-TIDE, <i>or</i> SHROVE TUESDAY - - - - -	56
ASH-WEDNESDAY - - - - -	79
ST. DAVID'S DAY, <i>March 1st.</i> - - - - -	86
ST. PATRICK'S DAY, <i>March 17th</i> - - - - -	90
MID-LENT SUNDAY - - - - -	92
PALM SUNDAY - - - - -	102
ALL FOOL'S DAY, <i>April 1st.</i> - - - - -	113
SHERE THURSDAY, <i>also</i> MAUNDY THURSDAY - - - - -	124
GOOD FRIDAY - - - - -	128
EASTER EVE - - - - -	135
EASTER DAY - - - - -	137
EASTER EGGS - - - - -	142
EASTER HOLIDAYS - - - - -	150
LIFTING <i>on</i> EASTER HOLIDAYS - - - - -	155
HOKE DAY - - - - -	157

	Page.
ST. GEORGE'S DAY, <i>April 23d.</i> - - - - -	165
ST. MARK'S DAY or EVE, - - - - -	166
PAROCHIAL PERAMBULATIONS in <i>Rogation Week.</i> ASCENSION DAY or HOLY	
THURSDAY - - - - -	167
MAY DAY CUSTOMS - - - - -	179
MAY POLES - - - - -	193
MORRIS DANCERS :	
<i>Maid Marian, Queen of the May</i> - - - - -	204
<i>Robin Hood</i> - - - - -	212
<i>Friar Tuck</i> - - - - -	214
<i>The Fool</i> - - - - -	215
<i>Scarlet, Stokesley, and Little John</i> - - - - -	218
<i>Tom the Piper</i> - - - - -	219
<i>The Hobby Horse</i> - - - - -	219
ST. URBAN'S DAY. <i>May 25th</i> - - - - -	223
ROYAL OAK DAY. <i>May 29th</i> - - - - -	223
WHITSUNTIDE - - - - -	226
TRINITY, or TRINITY SUNDAY, EVEN - - - - -	233
EVE of THURSDAY after TRINITY SUNDAY - - - - -	233
ST. BARNABAS DAY, <i>June 11th</i> - - - - -	233
ST. VITUS'S DAY. <i>June 15th</i> - - - - -	235
CORPUS CHRISTI DAY, and PLAYS. <i>June 14th</i> - - - - -	235
SUMMER SOLSTICE. <i>Midsummer Eve. The Vigil of St. John Baptist's Day</i> - - - - -	238
ST. PETER'S DAY. <i>June 29th</i> - - - - -	269
ST. ULRIC. <i>July 4th</i> - - - - -	270
ST. SWITHIN'S DAY. <i>July 15th</i> - - - - -	271
ST. MARGARET'S DAY. <i>July 20th</i> - - - - -	273
ST. BRIDGET. <i>July 23d</i> - - - - -	273
ST. JAMES'S DAY. <i>July 25th</i> - - - - -	274
GULE of AUGUST, commonly called LAMMASS DAY - - - - -	275
ASSUMPTION OF THE VIRGIN MARY. <i>August 15th</i> - - - - -	277
ST. ROCH'S DAY. <i>August 16th.</i> - - - - -	278
ST. BARTHOLOMEW'S DAY. <i>August 24th</i> - - - - -	279
HOLY-ROOD-DAY. <i>Septemb. 14th</i> - - - - -	279
MICHAELMAS. <i>Septemb. 29th</i> - - - - -	281

CONTENTS.

XXV

	Page.
<i>Michaelmas Goose</i> - - - - -	295
<i>St. Michael's Cake or Bannock</i> - - - - -	297
ST. ETHELBURGH'S DAY. <i>October 11th</i> - - - - -	299
ST. SIMON and ST. JUDE'S DAY. <i>October 28th.</i> - - - - -	299
ALLHALLOW EVEN - - - - -	300
<i>The FIFTH OF NOVEMBER</i> - - - - -	313
MARTINMAS. <i>Novemb. 11th.</i> - - - - -	313
QUEEN ELIZABETH'S ACCESSION. <i>Novemb. 17th.</i> - - - - -	318
ST. CLEMENT'S DAY. <i>Novemb. 23d.</i> - - - - -	321
ST. CATHARINE'S DAY. <i>Novemb. 25th.</i> - - - - -	321
ST. ANDREW'S DAY. <i>Novemb. 30th.</i> - - - - -	322
ST. NICHOLAS'S DAY. <i>Decemb. 6th.</i> - - - - -	324
ON THE MONTEM AT ETON - - - - -	337
CUSTOMS A LITTLE BEFORE, AT, OR ABOUT CHRISTMAS. - - - - -	350
<i>Going a Gooding at St. Thomas's Day</i> - - - - -	350
<i>Hagmena</i> - - - - -	350
<i>Mumming</i> - - - - -	354
<i>Of the YULE CLOG, or BLOCK, burnt on CHRISTMAS EVE</i> - - - - -	359
<i>Of the Word YULE, formerly used to signify CHRISTMAS</i> - - - - -	364
<i>Christmas Carol</i> - - - - -	370
<i>Hobby Horse at Christmas</i> - - - - -	382
<i>Christmas Box</i> - - - - -	384
SPORTS, GAMES, &c. at CHRISTMAS:	
<i>Lord of Misrule</i> - - - - -	387
<i>Fool-Plough and Sword Dance</i> - - - - -	396
<i>Decking Churches, Houses, &c. with Evergreens at Christmas</i>	404
<i>Yule Doughs, Mince Pies, Christmas Pies, and Plum Porridge</i>	410
ST. STEPHEN'S DAY. <i>Decemb. 26th.</i> - - - - -	416
ST. JOHN THE EVANGELIST. <i>Decemb. 27th.</i> - - - - -	419
CHILDERMAS or HOLY INNOCENTS' DAY - - - - -	421
COUNTRY WAKES, called also FEASTS OF DEDICATION, REVELLINGS, RUSH- BEARINGS, and in the North of England HOPPINGS - - - - -	422
HARVEST HOME, alias MELL SUPPER, KERN or CHURN SUPPER, or FEAST of INGATHERING - - - - -	439
<i>The FEAST OF SHEEP SHEARING</i> - - - - -	452
SATURDAY AFTERNOON - - - - -	457

	Page.
THE BORROWED DAYS - - - - -	460
DAYS LUCKY or UNLUCKY - - - - -	463
COCK CROWING, <i>Time of the Morning so called</i> - - - - -	469
STREWING CHURCHES <i>with FLOWERS on Days of Humiliation and Thanksgiving</i> - - - - -	476
COCK-FIGHTING - - - - -	476
BULL-RUNNING <i>in the Town of STAMFORD</i> - - - - -	483
ADDITIONS to VOL. I. - - - - -	486

OBSERVATIONS

ON

Popular Antiquities.

NEW YEAR'S EVE.

THERE was an antient custom, which is yet retained in many places, on New Year's Eve: young women went about with a Wassail Bowl of spiced ale^a, with some sort of verses that were sung by them as they went from door to door. Wassail is derived from the Anglo-Saxon *Fær Dæl*, *be in health*^b.

^a "*The Wassel Bowl*," says Warton, "is Shakspeare's Gossips' Bowl in the *Midsummer Night's Dream*, act i. sc. 1. The composition was ale, nutmeg, sugar, toast, and roasted crabs or apples. It was also called *Lambs' Wool*." See Warton's edit. of Milton's Poems, Lond. 1785, 8vo. p. 51, note. See also "*Beggar's Bush*," act. iv. sc. 4.

"A massy bowl, to deck the jovial day,
Flash'd from its ample round a sunlike ray.
Full many a century it shone forth to grace
The festive spirit of th' Andarton race,
As, to the sons of sacred union dear,
It welcomed with *Lambs' Wool* the rising year."

Polwhele's *Old English Gentleman*, p. 117.

^b It appears from Thomas de la Moore (*Vita Edw. II.*) and old Havillan (in *Architren.* lib. 2), that Was-haile and Drinc-heil were the usual antient phrases of quaffing among the English, and synonymous with the "Come, here's to you," and "I'll pledge you," of the present day.

It were unnecessary to add, that they accepted little presents on the occasion from the houses at which they stopped to pay this annual congratulation.

The learned Selden, in his *Table-Talk* (article *Pope*), gives a good description of it: "The Pope," says he, "in sending relicks to Princes, does as wenches do to their Wassels at New Year's tide—they present you with a cup, and you must drink of a slabby stuff, but the meaning is, You must give them money, ten times more than it is worth^c."

Verstegan gives the subsequent etymology of Wassail: "As *was* is our verb of the præter-imperfect tense, or præter-perfect tense, signifying *have been*, so *was*, being the same verb in the imperative mood, and now pronounced *Wax*, is as much as to say *grow*, or *become*; and *Waes-heal* by corruption of pronunciation afterwards came to be Wassail." *Restitution of Decayed Intelligence*, edit. Lond. 1653, 8vo. p. 101.

Wassel, however, is sometimes used for general riot, intemperance, or festivity. See Reed's edition of Shakspeare, edit. 1803, vol. x. p. 89; vol. xvii. p. 49.

Ben Jonson personifies it thus: "Enter Wassel like a neat sempster and songster, her page bearing a brown bowl, drest with ribbands and rosemary, before her."

A Wassel candle was a large candle lighted up at a feast. See Reed's Shakspeare, vol. xii. p. 36, note.

^c The following is a note of the same learned writer on the *Polyolbion*, song 9: "I see," says he, "a custome in some parts among us: I mean the yearly Was-haile in the country on the vigil of the New Yeare, which I conjecture was a usuall ceremony among the Saxons before Hengist, as a note of health-wishing (and so perhaps you might make it Wish-heil), which was exprest among other nations in that form of drinking to the health of their mistresses and friends.

"Bene vos, bene vos, bene te, bene me, bene nostram etiam Stephanium," in Plautus, and infinite other testimonies of that nature (in him, Martial, Ovid, Horace, and such more), agreeing nearly with the fashion now used: we calling it a health, as they did also in direct terms; which, with an idol called Heil, antiently worshipped at Cerne in Dorsetshire, by the English Saxons, in name expresses both the ceremony of drinking and the New Yeare's acclamation, whereto in some parts of this kingdom is joyned also solemnity of drinking out of a cup, ritually composed, deckt, and filled with country liquor," &c.

In Herrick's *Hesperides*, p. 146, we read,

"Of Christmas sports, the Wassell Boule,
That tost up, after Fox-i'-th'-Hole;
Of Blind-man-buffe, and of the care
That young men have to shooe the Mare:
Of Ash-heapes, in the which ye use
Husbands and wives by streakes to chuse:
Of crackling laurell, which fore-sounds
A plentious harvest to your grounds."

In the *Antiquarian Repertory* (vol. i. p. 218, edit. 1775) is a wood-cut of a large oak beam, the antient support of a chimney-piece, on which is carved a large bowl, with this inscription on one side, "Wass-heil."

The ingenious remarker on this representation observes, that it is the figure of the old Wassel-Bowl, so much the delight of our hardy ancestors, who on the vigil of the New Year never failed to assemble round the glowing hearth with their chearful neighbours, and then in the spicy Wassel-Bowl (which testified the goodness of their hearts) drowned every former animosity, an example worthy modern imitation. *Wassel* was the word, *Wassel* every guest returned as he took the circling goblet from his friend, whilst song and civil mirth brought in the infant year.

A writer in the *Gentleman's Magazine* (vol. LIV. for May 1784, p. 347) tells us, that "The drinking the Wassail Bowl or Cup was, in all probability, owing to keeping Christmas in the same manner they had before the Feast of Yule. There was nothing the Northern nations so much delighted in as carousing ale, especially at this season, when fighting was over. It was likewise the custom, at all their feasts, for the master of the house to fill a large bowl or pitcher, and drink out of it first himself, and then give it to him that sat next, and so it went round. One custom more should be remembered; and this is, that it was usual some years ago, in Christmas time, for the poorer people to go from door to door with a Wassail Cup, adorned with ribbons, and a golden apple at the top, singing and begging money for it; the original of which was, that they also might procure lamb's wool to fill it, and regale themselves as well as the rich^d."

In Ritson's *Antient Songs*, Lond. 1790, 8vo, p. 304, is given "A Carrol for a Wassel Bowl, to be sung upon Twelfth Day at night—to the tune of "*Gallants, come away*;" from a collection of "New Christmas Carols: be-

^d Milner, on an antient cup (*Archæologia*, vol. xi. p. 420), informs us, that "The introduction of Christianity amongst our ancestors did not at all contribute to the abolition of the practice of wasselling. On the contrary, it began to assume a kind of religious aspect; and the Wassel Bowl itself, which in the great monasteries was placed on the Abbot's table, at the upper end of the Refectory or Eating Hall, to be circulated among the community at his discretion, received the honourable appellation of "*Poculum Charitatis*." This in our Universities is called the Grace-cup.

ing fit also to be sung at Easter, Whitsontide, and other Festival Days in the year;" no date, 12mo, *b. l.* in the curious study of that ever to be respected antiquary Mr. Anthony à Wood, in the Ashmolean Museum.

" A jolly Wassel-Bowl,
A Wassel of good ale,
Well fare the butler's soul,
That setteth this to sale;
Our jolly Wassel.

Good Dame, here at your door
Our Wassel we begin,
We are all maidens poor,
We pray now let us in,
With our Wassel.

Our Wassel we do fill
With apples and with spice,
Then grant us your good will
To taste here once or twice
Of our good Wassel.

If any maidens be
Here dwelling in this house,
They kindly will agree
To take a full carouse
Of our Wassel.

But here they let us stand
All freezing in the cold;
Good master, give command,
To enter and be bold,
With our Wassel.

Much joy into this hall
With us is entred in,
Our master first of all,
We hope will now begin,
Of our Wassel:

And after his good wife
 Our spiced bowl will try,
 The Lord prolong your life,
 Good fortune we espy,
 For our Wassel.

Some bounty from your hands,
 Our Wassel to maintain:
 We'll buy no house nor lands
 With that which we do gain,
 With our Wassel.

This is our merry night
 Of choosing King and Queen,
 Then be it your delight
 That something may be seen
 In our Wassel.

It is a noble part
 To bear a liberal mind,
 God bless our master's heart,
 For here we comfort find,
 With our Wassel.

And now we must be gone,
 To seek out more good cheer;
 Where bounty will be shown,
 As we have found it here,
 With our Wassel.

Much joy betide them all,
 Our prayers shall be still,
 We hope and ever shall,
 For this your great good will,
 To our Wassel^e."

^e Macaulay, in his *History and Antiquities of Claybrook in Leicestershire*, Svo. Lond. 1791, p. 131, observes: "Old John Payne and his wife, natives of this parish, are well known from having perambulated the Hundred of Guthlaxton many years, during the season of Christmas, with a fine gew-gaw which they call a *Wassail*, and which they exhibit from house to house, with

In the Collection of Ordinances for the Royal Household, published by the Society of Antiquaries, we have some account of the ceremony of *Wasselling*, as it was practised at Court, on Twelfth Night, in the reign of Henry the Seventh^f. From these we learn that the antient custom of pledging each other out of the same cup, had now given place to the more elegant practice of each person having his cup, and that "When the steward came in at the doore with the Wassel, he was to crie three tymes, *Wassel, Wassel, Wassel*; and then the chappell (the chaplain) was to answere with a song."

The subsequent Wassailers' song on New Year's eve, as still sung in Gloucestershire, was communicated by Samuel Lysons, esq. N. B. The Wassailers bring with them a great bowl, dressed up with garlands and ribbons.

"Wassail! Wassail! all over the town,
Our toast it is white, our ale it is brown:
Our bowl it is made of a maplin tree,
We be good fellows all; I drink to thee.

Here's to * * * * ^g, and to his right ear,
God send our maister a happy New Year;
A happy New Year as e'er he did see—
With my Wassailing Bowl I drink to thee.

Here's to * * * * ^h, and to his right eye,
God send our mistress a good Christmas pye:
A good Christmas pye as e'er I did see—
With my Wassailing Bowl I drink to thee.

the accompaniment of a duet. I apprehend that the practice of *Wassailing* will die with this aged pair. We are by no means so tenacious of old usages and diversions in this country, as they are in many other parts of the world."

^f See Milner on an antient cup, *Archæologia*, vol. xi. p. 423.

Under "Twelfth Day," an account will be found of the Wassailing ceremonies peculiar to that season.

At these times the fare in other respects was better than usual, and, in particular, a finer kind of bread was provided, which was, on that account, called Wassel-bread. Lowth, in his *Life of William of Wykeham*, derives this name from the Wastellum or Vessel in which he supposes the bread to have been made. See Milner, *ut supra*, p. 421.

^g The name of some horse.

^h The name of another horse.

Here's to Filpailⁱ, and to her long tail,
 God send our measter us never may fail
 Of a cup of good beer, I pray you draw near,
 And then you shall hear our jolly Wassail.

Be here any maids, I suppose here be some;
 Sure they will not let young men stand on the cold stone;
 Sing hey O maids, come trole back the pin,
 And the fairest maid in the house, let us all in.

Come, butler, come bring us a bowl of the best:
 I hope your soul in Heaven will rest:
 But if you do bring us a bowl of the small,
 Then down fall butler, bowl, and all."

Hutchinson, in his History of Cumberland, vol. i. p. 570, speaking of the parish of Muncaster, under the head of "Ancient Custom," informs us: "On the eve of the New Year, the children go from house to house, singing a ditty which craves the bounty '*they were wont to have in old King Edward's days.*' There is no tradition whence this custom rose; the donation is two-pence, or a pye at every house. We have to lament that so negligent are the people of the morals of youth, that great part of this annual salutation is obscene, and offensive to chaste ears. It certainly has been derived from the vile orgies of heathens."

In Sir John Sinclair's Statistical Account of Scotland, Edinb. 1794, 8vo. vol. xii. p. 458, the minister of Kirkmichael, in the county of Banff, under the head of Superstitions, &c. tells us: "On the first night of January, they observe, with anxious attention, the disposition of the atmosphere. As it is calm or boisterous; as the wind blows from the S. or the N.; from the E. or the W.; they prognosticate the nature of the weather till the conclusion of the year. The first night of the New Year, when the wind blows from the West, they call *dàr-na-coille*, the night of the fecundation of the trees; and from this circumstance has been derived the name of that night in the Gaelic lan-

ⁱ The name of a cow.

guage. Their faith in the above signs is couched in verses (thus translated): The wind of the S. will be productive of heat and fertility; the wind of the W. of milk and fish; the wind from the N. of cold and storm; the wind from the E. of fruit on the trees."

In the Dialogue of Dives and Pauper, printed by Richard Pynson, in 1493, (fol. signat. E 2) among the *Superstitions then in use at the beginning of the year*, the following is mentioned: "Alle that take hede to dysmale dayes, or use nyce observaunces in the newe moone, or in the *New Yere*, as setting of mete or drynke, by nighte on the benche, to fede Alholde or Gobelyn."

NEW YEAR'S DAY.

"Froze January, leader of the year,
Minced pies in van, and calf's head in the rear."

CHURCHILL.

AS the vulgar, says Bourne, are always very careful to end the old year well, so they are no less solicitous of making a good beginning of the new one. The old one is ended with a hearty compotation. The new one is opened with the custom of sending presents^b, which are termed New Year's Gifts, to friends and acquaintance. He resolves both customs into superstitions, as being observed that the succeeding year ought to be prosperous and successful.

^a Alluding to an annual insult offered on the 30th of January to the memory of the unfortunate Charles I.

^b I find the New Year's Gift thus described in a poem cited in Poole's English Parnassus, voce January:

"The king of light, father of aged Time,
Hath brought about that day which is the prime
To the slow gliding months, when every eye
Wears symptoms of a sober jollity;
And every hand is ready to present
Some service in a real compliment.

Bishop Stillingfleet observes^c, that among the Saxons of the Northern nations, the Feast of the New Year was observed with more than ordinary jollity: thence, as Olaus Wormius and Scheffer observe, they reckoned their

Whilst some in golden letters write their love,
Some speak affection by a ring or glove,
Or pins and points (for ev'n the Peasant may,
After his ruder fashion, be as gay
As the brisk courtly Sir), and thinks that he
Cannot, without gross absurdity,
Be this day frugal, and not spare his friend
Some gift, to shew his love finds not an end
With the deceased year."

From the subsequent passage in Bishop Hall's *Virgidemiarum*, 16mo. Lond. 1598, it should seem that the usual New Year's Gift of tenantry in the country to their landlords, was a Capon.

"Yet must he haunt his greedy landlord's hall
With often presents at ech festiuall;
With crammed Capons every New Yeare's morne,
Or with greene cheeses when his sheepe are shorne,
Or many maunds-full of his mellow fruite," &c.

Book v. Sat. 1.

So, in "A Lecture to the People, by Abraham Cowley, 4to. Lond. 1678.

"Ye used in the former days to fall
Prostrate unto your landlord in his hall,
When with low legs, and in an humble guise,
Ye offer'd up a Capon-sacrifice
Unto his worship at a New Year's Tide."

An Orange stuck with cloves appears to have been a New Year's Gift. So Ben Jonson, in his *Christmas Masque*: "He has an Orange and rosemary, but not a clove to stick in it." A gilt nutmeg is mentioned in the same piece, and on the same occasion. The use, however, of the orange stuck with cloves may be ascertained from "The Seconde Booke of Notable Things," by Thomas Lupton, 4to. *b.l.* "Wyne wyll be pleasant in taste and savour, if an orange or a lymon (stickt round about with cloaves) be hanged within the vessel that it touch not the wyne: and so the wyne wyll be preserved from foystiness and evyll savor." Reed's edition of Shakspeare, (*Love's Labour's Lost*) vol. vii. p. 191. The quarto edit. of *Love's Labour's Lost*, 1598, reads "A gift nutmeg."

In Stephens's *Characters*, 8vo. Lond. 1631, p. 283, "Like an inscription with a fat goose against New Year's Tide."

^c Orig. Brit. p. 343.

age by so many Iolas^d; and Snorro Sturleson describes this New Year's Feast, just as Buchannan sets out the British Saturnalia, by feasting and sending presents or New Year's Gifts, to one another.

The poet Naogeorgus is cited by Hospinian, as telling us, that it was usual in his time for friends to present each other with a New Year's Gift; for the husband to give one to his wife; parents to their children; and masters to their servants; &c. a custom derived to the Christian world from the times of Gentilism^e. The superstition condemned in this by the antient

^d Iola in the Gothick language signifies to make merry. Stillingfleet, *ibid*.

There is a curious account of the manner in which the Romans passed their New Year's Day, in Libanius's *Ekphrasin. Kalendr.* p. 178; edit. 1606.

In Westmorland and Cumberland, "early on the morning of the first of January, the *Fæx Populi* assemble together, carrying stangs and baskets. Any inhabitant, stranger, or whoever joins not this ruffian tribe in sacrificing to their favourite saint-day, if unfortunate enough to be met by any of the band, is immediately mounted across the stang (if a woman, she is basketed), and carried, shoulder height, to the nearest public-house, where the payment of sixpence immediately liberates the prisoner." "None, though ever so industriously inclined, are permitted to follow their respective avocations on that day." *Gent. Mag.* 1791, p. 1169.

"It seems it was a custom at Rome, upon New Year's Day, for all tradesmen to work a little in their business by way of omen; for luck's sake, as we say, that they might have constant business all the year after." Massey's *Notes on Ovid's Fasti*, p. 14. He translates the passage in his author thus:

"With business is the year auspiciously begun;
But every artist, soon as he has try'd
To work a little, lays his work aside."

^e Concerning the practice of giving presents on New Year's Day among the Romans, see Laurentii Polymathia, Suetonius, and Pasquier *Recherches*, p. 375.

"De his Ritibus et Consuetudinibus Thomas Nageorgus, libro 4, Regni Papistici, ita cecinit.

"Post cæsis Jani tribuuntur dona calendis
Atque etiam Strenæ charis mittuntur amicis:
Conjugibusque viri donant, gratisque parentes,
Et domini famulis, anni felixque precantur
Principium Gentis Pagano more togatæ.
Debita nemo petit totis his octo diebus,
Selectisque onerant dapibus, mensasque, focumque
Paneque vescuntur miro, magnisque placentis.
Ludunt, compotant, ineunt convivia læti:

fathers^f, lay in the idea of these gifts being considered as omens of success for the ensuing year. In this sense also, and in this sense alone, could they have

Ut si fortassis capto moriantur in anno,
Se tamen explerint prius, antequamque novarint
Hoc modo amicitiam."

Hospinian observes upon this: "Et sic quidem annum veterem terminamus, novumque auspicamur, in auspiciis prorsus dirisque auspiciis. Adeoque bellè Gregorii M. consilio paremus qui Paganorum festa sensim in Christiana festa commutanda, et quædam ad similitudinem facienda esse voluit. Lib. 9, ca. 71." Hospinian de Origine Fest. Christ. fol. 32.

I find the following in Delrio's Disquisitiones Magicæ (lib. iii. p. 2, quest. 4, sect. 5, edit. 4to. Ven. 1616, p. 460): "Potest nonnunquam vana observantia contingere in Strenis primo anni die dandis. Solebant Ethnici Kalendas Januarii (ut docent Sueton. et Ovid.) magna solennitate celebrare, in honorem Jani et inter cætera tunc invicem dare strenas, in omen sive precationem bonam anni prospere decursuri, vel aliorum multorum adjiciendorum, nam dicta quasi trena, et ternarius perfecturis, atque plenitudinis judex, eò quod tria sint omnia Aristoteli."

Hospinian has another curious passage on this subject; adding, *that at Rome on New Year's Day, no one would suffer a neighbour to take fire out of his house, or any thing of iron, or lend any thing.* "Bonifacius Germanorum Apostolus ad Zachariam Papam scripsit, venisse ad se qui dixerint, se vidisse annis singulis in ipsa urbe Roma, et juxta Ecclesiam S. Petri in die nocteque Calendarum Januar, paganorum consuetudine choros ducere per plateas et acclamationes ritu Gentilium, et cantationes sacrilegas celebrare, mensasque illa die vel nocte dapibus onerare, et nullum de domo sua ignem, vel ferramentum, vel aliquid commodi vicino suo præstare velle: nec id Zacharias negavit." Hospinian, ut supra, fol. 32.

The following is Barnabe Googe's translation of what relates to New Year's Day in Naogeorgus: better known by the name of "The Popish Kingdom," 4to. Lond. 1570, b. l.

"The next to this is New Yeare's Day, whereon to every frende
They costly presents in do bring, and Newe Yeare's Giftes do sende.
These giftes the husband gives his wife, and father eke the childe,
And maister on his men bestowes the like, with favour milde;
And good beginning of the yearè they wishe and wishe againe,
According to the auncient guise of heathen people vaine.
These eight days no man doth require his dettes of any man,
Their tables do they furnish out with all the meate they can:
With marchpaynes, tartes, and custards great, they drink with staring eyes,
They rowte and revell, feede and feaste, as merry all as pyes:
As if they should at th' entrance of this New Yeare hap to die,
Yet would they have their bellies full, and auncient friends allie."

Fol. 45. b.

^f "Citatur locus ex Augustino, in quo præcipitur, ne observentur Calendæ Januarii, in quibus Cantilenæ quædam, et Commessiones, et ad invicem dona donentur, quasi in principio anni, boni fati augurio." Hosp. de Fest. Orig. fol. 32 b.

censured the benevolent compliment of wishing each other a happy New Year. The latter has been adopted by the modern Jews, who on the first day of

"In Calendas Januarias Antiqui Patres vehementius invehebantur, non propter istas Missitationes ad invicem et mutui Amoris pignora, sed propter diem Idolis dicatum: propter ritus quosdam profanos et sacrilegos in illa solemnitate adhibitos." Mountacut. Orig. Eccles. Pars prior, p. 128.

Johannes Boemus Aubanus tells us, "Calendis Januarii, quo tempore et annus et omnis computatio nostra inchoatur, Cognatus Cognatum, Amicus Amicum accedunt, et consertis manibus invicem in novum Annum prosperitatem imprecantur, diemque illum festiva congratulatione et computatione dedecant. Tunc etiam ex avita consuetudine ultro citroque munera mittuntur, quæ à Saturnalibus, quæ eo tempore celebrantur à Romanis, Saturnalia, à Græcis Apophoreta dicta sunt. Hunc morem anno superiori ego ita versificavi.

"Christe Patris Verbum, &c.

Natalemque tuum celebrantes octo diebus,

Concinimus laudem, perpetuumque decus.

Atque tuo exemplo moniti munuscula notis,

Aut caprum pinguem mittimus, aut leporem,

Aut his liba damus signis et imagine pressa,

Mittimus aut calathis aurea mala decem.

Aurea mala decem, buxo cristata virenti,

Et variis caris rebus aromaticis." P. 265.

Pope Zecharias's Introduction on this head occurs in the Convivial Antiquities: "Si quis Calendas Januarii ritu Ethnicorum colere, et aliquid plus novi facere propter novum annum, aut Mensas cum lampadibus, vel Epulas in domibus præparare, et per vicos et plateas Cantatores et Choreas ducere ausus fuerit, Anathema sit." P. 126.

Mr. Pennant tells us, that the Highlanders, on New Year's Day, burn juniper before their cattle; and on the first Monday in every quarter, sprinkle them with urine.

The Festival of Fools at Paris, held on this day, continued for two hundred and forty years, when every kind of absurdity and indecency was committed.

At this instant, a little before twelve o'clock, on New Year's Eve, 1794, the bells in London are ringing in the New Year, as they call it.

In Scotland, upon the last day of the Old Year, the children go about from door to door asking for bread and cheese, which they call Nog-Money, in these words:

"Get up, gude wife, and binno sweir, (i. e. be not lazy)

And deal your cakes and cheese, while you are here;

For the time will come when ye'll be dead,

And neither need your cheese nor bread."

It appears from several passages in Mr. Nichols's *Queen Elizabeth's Progresses*, that it was anciently a custom at Court, at this season, both for the sovereigns to receive and give New Year's Gifts. In the preface, p. 28, we read, "The only remains of this custom at Court now is, that the two chaplains in waiting, on New Year's Day, have each a crown-piece laid under their plates at dinner."

the month Tisri, have a splendid entertainment, and wish each other a happy New Year^e.

Dr. Moresin tells us that in Scotland it was in his time the custom to *send* New Year's Gifts on New Year's Eve, but that on New Year's Day they wished each other a happy day, and *asked* a New Year's Gift^h.

I believe it is still usual in Northumberland for persons to ask for a New Year's Gift on that day.

It appears from a curious MS. in the British Museum, of the date of 1560, that the boys of Eton school used on the day of the Circumcision, at that time, to play for little New Year's Gifts before and after supper: and that the boys had a custom that day, for good luck's sake, of making verses, and sending them to the Provost, Masters, &c. as also of presenting them to each otherⁱ.

In a curious manuscript, lettered on the back "*Publick Revenue, Anno Quinto regni Edwardi Sexti,*" I find, "*Rewards given on New Year's Day, that is to say to the King's officers and servants of ordinary, £155. 5s., and to their servants that present the King's Matie with New Year's Gifts.*" The custom, however, is in part of a date considerably older than the time of Edward the Sixth. Henry the Third, according to Matt. Paris, appears to have extorted New Year's Gifts from his subjects—"Rex autem regalis magnificentiæ terminos impudenter transgrediens, à Civibus Londinensibus quos novit ditiores, die circumcisionis dominicæ, à quolibet exegit singulatim primitiva, quæ vulgares *Nova Dona Novi Anni* superstitione solent appellare." Matt. Paris, an. 1249, p. 757, ed. Watts, fol. 1641.

^g The month Tisri, according to their civil computation, was their first month; so that feast may be termed their New Year's Day. Goodwin's *Antiq. lib. iii. cap. 7.*

"Reperiunt mensam dulcissimis cibis instructam: Ei cum assederint quivis partem de cibis illis sumit, et annus, inquit, bonus et dulcis sit nobis omnibus." Hospinian de Fest. Orig.

^h "Ex avita consuetudine ultro citroque munera mittuntur.—Scoti hoc ceremoniæ facere sunt soliti pridie Novi Anni ad Vesperam, tam Juvenes quam Senes, canentes se esse famulitium Divæ Mariæ. Postridie vero illius diei faustum quisque diem alteri precatus, petit Strenam."—Papatus, p. 107-8.

ⁱ In die Circumcisionis luditur et ante et post coenam pro Strenulis. Pueri autem pro consuetudine ipso Calendarum Januariarum die, velut ominis boni gratia, carmina componunt, eaque vel Præposito vel Præceptori et Magistris vel inter se ultro citroque communiter mittunt."—Status Scholæ Etonensis, A. D. 1560. MS. Brit. Mus. Donat. 4843, fol. 423.

The very ingenious Scottish writer, Buchanan, presented to the unfortunate Mary, Queen of Scots, one of the above poetical kind of New Year's Gifts. History is silent concerning the manner in which her Majesty received it:

Sir Thomas Overbury, in his Characters, speaking of "a Timist," says, that "his New Yeare's Gifts are ready at Alhalomas, and the Sute he meant to meditate before them."

"Gevyng of New Yeare's Giftes had its original there likewyse (in old Rome), for Suetonius Tranquillus reporteth that the Knights of Rome gave yerely, on the calendes of January, a present to Augustus Cæsar, although he were absent. Whiche custom remayneth in England, for the subjects sende to their superiours, and the noble personages geve to the Kynge some great gyftes, and he to gratifye their kyndnesse doeth liberally rewarde them with some thyng again." Langley's Polydore Vergil, fol. 102.

The title-page of a most rare tract in my library, intituled "Motives grounded upon the word of God, and upon honour, profit, and pleasure, for the present founding an University in the Metropolis, London; with Answers to such Objections as might be made by any (in their incogitancy) against the same;" printed at London, 1647, quarto, runs thus: "Humbly *presented* [*instead of heathenish and superstitious New Yeare's Gifts*] to the Right Honourable the Lord Mayor, the right worshipfull the Aldermen his brethren, and to those faithful and prudent Citizens which were lately chosen by the said City to be of the Common Counsell thereof for this yeare insueng, viz. 1647; by a true Lover of his Nation, and especially of the said City."

In another rare tract, of an earlier date, intituled "Vox Graculi," (4to, 1623) p. 49, is the following, under "January:"

"This month drink you no wine commixt with dregs;
Eate capons, and fat hens, with dumpling legs.

"The first day of January being raw, colde, and comfortlesse to such as have lost their money at dice at one of the Temples over-night, strange apparitions are like to be seene: Marchpanes marching betwixt *Leaden-hall* and the little *Conduit in Cheape*, in such abundance that an hundred good fellows may sooner starve then catch a corner, or a comfit to sweeten their mouthes.

"AD MARIAM SCOTIÆ REGINAM.

Do quod adest: opto quod abest tibi, dona darentur

Aurea, sors animo si foret æqua meo.

Hoc leve si credis, paribus me ulciscere donis:

Et quod abest opta tu mihi: da quod adest."

"It is also to be feared, that through frailty, if a slip be made on the messenger's default that carries them, for non-delivery at the place appointed; that unlesse the said messenger be not the more inward with his mistress, his master will give him rib-roast for his New Year's Gift the next morning.

"This day shall be given many more gifts then shall be asked for, and apples, egges, and oranges, shall be lifted to a lofty rate; when a pome-water bestucke with a few rotten cloves, shall be more worth than the honesty of an hypocrite; and halfe a dozen of egges of more estimation than the vowes of a strumpet. *Poets* this day shall get mightily by their pamphlets: for an hundred of elaborate lines shall be lesse esteemed in London, then an hundred of Wal-fleet oysters at Cambridge."

In the Monthly Miscellany for December 1692, there is an Essay on New Year's Gifts, which states, that the Romans were "great observers of the custom of New Year's Gifts, even when their year consisted only of ten months, of thirty-six days each, and began in March; also when January and February were added by Numa to the ten others, the calends or first of January were the time on which they made presents: and even Romulus and Tatius made an order that every year Vervine should be offered to them with other gifts, as tokens of good fortune for the New Year. Tacitus makes mention of an order of Tiberius, forbidding the giving or demanding of New Year's Gifts, unless it were on the calends of January; at which time, as well the senators as the knights and other great men, brought gifts to the emperor, and in his absence, to the capitol. The antient Druids, with great ceremonies, used to scrape off from the outside of oaks the misleden, which they consecrated to their great Tutates, and then distributed it to the people thro' the Gauls, on account of the great virtues which they attributed to it; from whence New Year's Gifts are still called in some parts of France, *Guy-l'an-neuf*. Our English nobility, every New Year's tide, still send to the King a purse with gold in it. Reason may be joined to custom to justify the practice; for as presages are drawn from the first things which are met on the beginning of a day, week, or year, none can be more pleasing than of those things that are given us. We rejoyce with our friends after having escaped the dangers that attend every year; and congratulate each other for the future by presents and wishes for the happy continuance of that course, which the ancients called *Strenarum Commercium*. And as formerly men used to renew their hospitalities

by presents, called *Xenia*, a name proper enough for our New Year's Gifts, they may be said to serve to renew friendship, which is one of the greatest gifts imparted by Heaven to men: and they, who have always assigned some day to those things which they thought good, have also judged it proper to solemnize the Festival of Gifts, and to shew how much they esteemed it, in token of happiness, made it begin the year. The value of the thing given, or, if it is a thing of small worth, its novelty, or the excellency of the work, and the place where it is given, makes it the more acceptable, but above all, the time of giving it, which makes some presents pass for a mark of civility on the beginning of the year, that would appear unsuitable in another season."

Prynne, in his *Histrio-Mastix*, p. 755, has the following most severe invective against the *Rites of New Year's Day*.

"If we now parallel our grand disorderly Christmasses with these Roman Saturnals and heathen festivals; or our *New Year's Day* (a chiefe part of Christmas) with their festivity of Janus, which was spent in mummeries, stage-playes, dancing, and such like enterludes, wherein fiddlers and others acted lascivious effeminate parts, and went about their towns and cities in women's apparrell: whence the whole catholicke church (as Alehuvinus, with others write) appointed a solemn publike-faste upon this our New Yeare's Day (which fast it seems is now forgotten,) to bewaile those heathenish enterludes, sports, and lewd idolatrous practices which had been used on it: *prohibiting all Christians, under pain of excommunication, from observing the calends, or first of January (which wee now call New Year's Day) as holy, and from sending abroad New Year's Gifts upon it, (a custome now too frequent;) it being a meere relique of paganisme and idolatry, derived from the heathen Romans' feast of two-faced Janus, and a practise so execrable unto Christians, that not onely the whole catholicke church, but even the four famous Councils of*, &c. &c. (Here he makes a great parade of authorities) "*have positively prohibited the solemnization of New Yeare's Day, and the sending abroad of New Year's Gifts, under an anathema and excommunication.*"

In the *Statistical Account of Scotland*, Edinb. 1793, 8vo. vol. vii. p. 488, Parishes of Cross, Burness, &c. County of Orkney,—New Year's Gifts occur, under the title of "Christmas Present," and as given to servant maids by their masters. Ibid, p. 489, we read, "There is a large stone, about nine or ten feet high, and four broad, placed upright in a plain, in the isle of North Ronaldshay;

but no tradition is preserved concerning it, whether erected in memory of any signal event, or for the purpose of administering justice, or for religious worship. The writer of this (the parish priest) has seen fifty of the inhabitants assembled there, on the first day of the year, and dancing with moon-light, with no other music than their own singing."

In the same Statistical Account of Scotland, 8vo, Edinb. 1795, vol. xv. p. 201, note, the minister of Tillicoultry, in the county of Clackmannan, under the head of Diseases, says, "It is worth mentioning that one William Hunter, a collier, was cured in the year 1758, of an inveterate rheumatism or gout, by drinking freely of new ale, full of barm or yest. The poor man had been confined to his bed for a year and a half, having almost entirely lost the use of his limbs. On the evening of HANDSEL MONDAY, as it is called, (i. e. the first Monday of the New Year, O. S.) some of his neighbours came to make merry with him. Though he could not rise, yet he always took his share of the ale, as it passed round the company, and, in the end, became much intoxicated. The consequence was, that he had the use of his limbs the next morning, and was able to walk about. He lived more than twenty years after this, and never had the smallest return of his old complaint."

Ibid, vol. v. p. 66. The minister of Moulin, in Perthshire, informs us, that "beside the stated fees, the master (of the parochial school there) receives some small gratuity, generally two-pence or three-pence from each scholar, on *Handsel-Monday*, or *Shrove-Tuesday*."

"*De l'Usage de donner des Œufs dans les Fêtes de Nouvel An et de Pâques, et son Origine.*

"C'étoit un usage commun à tous les peuples agricoles d'Europe et d'Asie de célébrer la Fête du Nouvel An *en mangeant des Œufs*; et les *Œufs* faisoient partie des presens qu'on s'envoyoit ce jour-là. On avoit meme soin de les teindre en plusieurs couleurs, sur-tout en rouge, couleur favorite des anciens peuples, et des Celtes en particulier.

"Mais la *Fête du Nouvel An* se célébroit, comme nous l'avons vu, à l'équinoxe du Printems, c'est-à-dire, au tems où les Chrétiens ne célèbrent plus que la *Fête de Pâques*, tandis qu'ils ont transporté le Nouvel An au Solstice d'Hyver. Il est arrivé de-la que la *Fête des Œufs* a été attachée chez eux à la *Pâques*, et qu'on n'en a plus donnée au Nouvel An.

“Cependant ce ne fut pas le simple effet de l'habitude; mais parce qu'on attachoit à la Fête de Paques les mêmes prérogatives qu'au Nouvel An, celles d'être un renouvellement de toutes choses, comme chez les Persans; et celles d'être *d'abord le triomphe du Soleil physique, et ensuite celui du Soleil de Justice, du Sauveur du Monde, sur la mort, par sa résurrection.*

“Ainsi tout ce que nous aurons à dire sur cet usage, aura également pour objet, et la *Pâques* et le *Nouvel An*, ces fêtes s'étant presque toujours confondues, et pour le temps, et pour les motifs. Nous voyons, par exemple, dans les Voyages de Corneille le Bruyn (tom. i. in fol. p. 191), que le 20 Mars, 1704, les Perses célébrèrent la *Fête du Nouvel An Solaire*, qui dura, selon lui, plusieurs jours, en se donnant entr'autres choses des *Œufs colores*.”

Monde Primitif, par M. Court de Gebelin, tome iv. 4to. Paris, 1787, p. 251.

Maurice, Bishop of Paris in the twelfth century, has left us a curious Sermon, in which, speaking of New Year's Day, he says: “Hui suelent entendre à malvais gens faire et mettent lor creance en Estrennes, et disoient que non resteroit riches en l'An s'il restoit hui Estrennes.” See *Le Bœuf Divers Ecrits*, &c. tom. i. p. 307.

Upon the Circumcision, or New Year's Day, the early Christians ran about masked, in imitation of the superstitions of the Gentiles. Against this practice Saint Maximus and Peter Chrysologus declaimed; whence in some of the very antient missals we find written in the Mass for this day, “*Missa ad prohibendum ab Idolis.*” See *Maeri Hiero-Lexicon*, p. 156.

TWELFTH DAY.

THIS day, which is well known to be called the Twelfth, from its being the twelfth in number from the Nativity, is called also the Feast of the Epiphany, from a Greek word signifying manifestation, from our Lord's having been on that day made manifest to the Gentiles. This, as Bourne observes^a, is one of

^a Chap. xvii. “With some,” he tells us, “Christmas ends with the twelve days, but with the generality of the vulgar, not till Candlemas.” Dugdale, in his *Origines Juridiciales*, p. 286, speaking of “Orders for Government—Gray's Inne,” cites an order of 4 Car. I. (Nov. 17) that

the greatest of the twelve, and of more jovial observation for the visiting of friends, and Christmas gambols^b.

The customs of this day, various in different countries, yet agree in the same end, that is, to do honour to the Eastern Magi^c, who are supposed to have been of royal dignity. In France, while that country had a Court and King, one of the courtiers was chosen king, and the other nobles attended on this day at an entertainment^d.

"all playing at dice, cards, or otherwise, in the hall, buttry, or butler's chamber, should be thenceforth barred and forbidden at all times of the year, *the TWENTY days in Christmas onely excepted.*"

^b The following extract from Collier's Ecclesiastical History, vol. i. p. 163, seems to account in a satisfactory manner for the name of Twelfth Day. "In the days of King Alfred, a law was made with relation to holidays, by virtue of which the twelve days after the Nativity of our Saviour were made Festivals."

From the subsequent passage in Bishop Hall's Virgidemiarum, 12mo, Lond. 1598, p. 67, the whole twelve days appear to have been dedicated to feasting and jollity.

"Except the Twelve Days, or the wake-day feast,

What time he needs must be his cosen's guest."

"Atque ab ipso natali Jesu Christi die ad octavam usque ab Epiphania lucem, jejunia nemo observato, nisi quidem judicio ac voluntate fecerit sua, aut id ei fuerit à sacerdote imperatum." Seld. Analecton Anglo-Britannicon, lib. ii. p. 108.

^c "Of these Magi, or Sages (vulgarly called the three Kings of Colen), the first named Melchior, an aged man with a long beard, offered gold: the second, Jasper, a beardless youth, offered frankincense: the third, Balthasar, a black or Moor, with a large spreading beard, offered myrrh: according to this distich:

"Tres Reges Regi Regum tria dona ferebant;

Myrrham Homini, Uncto Aurum, Thura dedere Deo."

Festa Anglo-Romana, p. 7.

The dedication of "The Bee-hive of the Romish Church," concludes thus: "Datum in our Musæo the 5 of January, being the even of the three Kings of Collen, at which time all good Catholiks make merry and crie, 'The King drinks.' In anno 1569. Isaac Rabbolence, of Loven."

Selden, in his Table-Talk, p. 20, says, "Our chusing Kings and Queens on Twelfth-Night has reference to the three Kings."

^d At the end of the year 1792, the Council-general of the Commons at Paris passed an arrêt, in consequence of which "La Fête de Rois" (Twelfth Day) was thenceforth to be called "La Fête de Sans-Culottes." It was called an anti-civic feast, which made every priest that kept it a Royalist.

There is a very curious account in Le Roux Dictionnaire Comique, tom. ii. p. 431, of the French ceremony of the "Roi de la Feve," which explains Jordaen's fine picture of "Le Roi boit."

In Germany they observed nearly the same rites in cities and academies, where the students and citizens chose one of their own number for King, providing a most magnificent banquet on the occasion^e.

The chusing of a person King or Queen^f by a bean found in a piece of a divided cake, was formerly a common Christmas gambol in both the English universities.

See an account of this custom in Busalde de Verville Palais des Curieux, edit. 1612, p. 90. See also Pasquier Recherches de la France, p. 375.

Among the Cries of Paris, a poem composed by Guillaume de Villeneuve in the thirteenth century, and printed at the end of Barbasan Ordene de Chevalerie, *Beans for Twelfth Day* are mentioned: "Gastel à feve orrois crier."

To the account given by Le Roux of the French way of chusing King and Queen, may be added, that in Normandy they place a child under the table, which is covered in such a manner with the cloth that he cannot see what is doing; and when the cake is divided, one of the company taking up the first piece, cries out, "Fabe Domini pour qui?" The child answers, "Pour le bon Dieu:" and in this manner the pieces are allotted to the company. If the bean be found in the piece for the "bon Dieu," the King is chosen by drawing long or short straws. Whoever gets the Bean chuses the King or Queen, according as it happens to be a man or woman.

Sir Thomas Urquhart of Cromarty, in his curious work, entitled "The Discovery of a most exquisite Jewel, found in the Kennel of Worcester Streets, the day after the Fight, 1651," says, p. 237, "Verily, I think they make use of Kings—as the French on the Epiphany-day use their Roy de la fève, or King of the Bean; whom after they have honoured with drinking of his health, and shouting aloud "Le Roy boit, Le Roy boit," they make pay for all the reckoning; not leaving him sometimes one penny, rather than that the exorbitancie of their Debosh should not be satisfied to the full."—In a curious book, entitled "A World of Wonders," fol. Lond. 1607, we read, p. 189, of a Curate, "who having taken his preparations over evening, when all men cry (as the manner is) *the King drinketh*, chanting his Masse the next morning, fell asleep in his Memento: and when he awoke, added with a loud voice, *The King drinketh*."

^e "Quia vero creditum fuit Magos hos Reges fuisse, propterea in honorem et memoriam eorum varii ritus hac die hinc inde observantur. In Gallia unus ex ministris aulicis Regis eligitur Rex, cui Rex ipse, cæterique procures inter epulandum ministrant. Idem etiam in Germania observatur hoc die per Academas et Urbes à studiosis et civibus: ut nimirum aliquem ex sese Regem sorte creent, cui apparatus convivium magnificum, in quo cæteri ipsi tanquam Regi, et simul hospitii ministrant. Fit hoc ad imitationem Gentilium. Apud Romanos enim Saturnaliorum diebus moris fuit, ut domini famulos suos convivio exciperent, ipsique Servorum officio fungerentur. Idem etiam apud alias Gentes usurpatum fuit."—Hospinian de Orig. Festorum Christian, fol. 35 b.

^f Thomas Randolph, in a curious letter to Dudley, Lord Leicester, dated Edin. 15 Jan. 1563, mentions Lady Flemyng being "Queene of the Beene" on Twelfth Day. Pinkerton's Ancient Scot. Poems, vol. ii. p. 431.

In the ancient calendar of the Romish church, I find an observation on the fifth day of January, the eve or vigil of the Epiphany, "Kings created or elected by beans." The sixth is called "The Festival of Kings," with this additional remark, "that this ceremony of electing Kings was continued with feasting for many days &."

Mr Douce's MS notes say, "*Mos inolevit et viget apud plurimas nationes, ut in profesto Epiphaniæ, seu trium Regum, in quaque familia seu alia Societate, sorte vel alio fortuito modo eligant sibi Regem, et convivantes unà ac genialiter viventes, bibente rege, acclamant: Rex bibit, bibit Rex, indicta multa qui non clamaverit.*" See the *Sylva Sermonum jucundissimorum*, Svo. Bas. 1568, pp. 73, 246.

When the King of Spain told the Count Olivarez that John, Duke of Braganza, had obtained the kingdom of Portugal, he slighted it, saying that he was but Rey de Havas, a bean-cake King (a King made by children on Twelfth Night)." *Anecd. of some distinguished Persons*, vol. iii. p. 317.

The Bean appears to have made part of the ceremony on chusing King and Queen in England; thus, in Ben Jonson's *Masque of Christmas*, the character of Baby-Cake is attended by "an Usher bearing a great Cake with a bean and a pease." *Whalley's B. Jonson*, vol. vi. p. 3.

Misson, in his *Travels in England*, translated by Ozell, p. 34, in a note tells us, "On Twelfth Day they divide the Cake, alias choose King and Queen, and the King treats the rest of the company."

§ "*Reges Fabis creantur.*" And on the sixth day of January, "*Festum Regum;*" as also "*Regna atque Epulæ in multos dies exercentur.*"

"*De Ritibus et Consuetudinibus quæ in Epiphaniarum solennitate observantur, ita canit Thomas Naogeorgus, lib. iv. Papistici Regni:*

——— "*Venit hinc lux alma Magorum,*
Qui procul ex Persis nato donaria Christo
Stellâ portarunt duce. Reges hosce fuisse,
Et tres duntaxat censent, creduntque papistæ.
Conveniunt igitur multi certique sodales,
Atque creant, aut sorte aut per suffragia, Regem;
Is creat inde sibi regali more Ministros.
Tum convivantur multis luduntque diebus,
Largo continuasque trahunt ex ordine mensas,
Dum loculi vacui fiant, et creditor instet.
Horum etiam pueri confestim exempla sequuntur,
Et Rege electo pompas mensasque frequentant,
Vel nummis furto raptis, sumptu parentum,
Ut simul et luxum discant, scelerataque furta.
Hac etiam luce ædium herus, comisque patronus
Quisque facit magnam pro opibus coetuque placentam

There was a custom similar to this on the festive days of Saturn among the Romans, Grecians, &c. Persons of the same rank drew lots for kingdoms, and, like Kings, exercised their temporary authority. Alex. ab Alexandro, b. ii. ch. 22.

Unum cui nummum, simul ut conspergitur indit.
 Hanc secat in multas, ut turba domestica suadet,
 Particulas, datque uni unam cuique: attamen istâ
 Lege, suas habent puer ut Virgoque Magique
 Quæ dein pauperibus sub eorum nomine dantur.
 Ast omnes inter cui pars fortè obtigit illa
 Quæ nummum retinet, Rex ille agnoscitur, et mox
 Tollitur à cunctis clamore ad sydera magno,
 Qui cretâ acceptâ, crucibus laquearia pingit
 Omnia: Vis ingens illis et magna potestas
 Dæmonas adversum, lemuresque artesque Magorum.
 Tanta potest Rex, tanta cruces quas dextera pingit
 Aut pueri insani, aut famuli, dominive prophani.
 Cautè bis senas observant denique noctes
 A Natali, ut thus succendat in ædibus unus
 Quisque pater, mensæque imponat nocte propinquâ
 Integrum panem, ad prunas et thuris odorem.
 Cernuus ipse astat primus, naresque oculosque
 Fumigat, ac aures, et aperto ore haurit odorem.
 Hunc sequitur conjunx, et tota domestica turba.
 Hoc prodesse ferunt, ne dentes, lumina, nares
 Atque aures anno morbis vexentur in illo:
 Postquam omnes fumum thuris cepere Sabæi,
 Prunes insperso thure ilicet arripit unus,
 Ast alter panem, reliqui quos ritè sequuntur,
 Circumeuntque ædes prælato lumine noctu,
 Ut ne dira fames defectu panis et escæ
 Intret, neu Sagæ noceant molimina diræ.
 Sunt qui duntaxat faciant tris talia noctes,
 De causis iisdem, totum tutosque per annum
 Se credunt fore: se Christo audet credere nemo.
 Noctibus his etiam divinant, atque diebus,
 Totius ingressi de tempestatibus Anni,
 Unum mensem uni tribuentes sorte diei.
 His etiam coëunt juvenes per rura diebus,
 Ascaule assumpto, vicosque urbesque propinquas

The learned Moresin observes, that our ceremony of chusing a King on the Epiphany, or Feast of the Three Kings, is practised about the same time of the year; and that he is called the Bean King, from the lot^h.

This custom is practised no where that I know of at present in the North of England, though still very prevalent in the South. I find the following description of it¹: After tea a cake is produced, and two bowls, containing the

Vestibus accedunt cultis, cantantque domatim
 In propriam cujusque incondita carmina laudem.
 Unde ferunt nummos, magnamque per otia prædam
 Vel sibi, vel templo vici: quasi non alioquin
 Passim à mendicis populus, monachisque gravetur.
 Sunt urbes, ubi conjuncti pueri atque puellæ
 Hæc eadem faciunt: simul ac noctescere cœpit,
 Poma nucesque ferunt cum nummis atque placentis."

Hospinian de Orig. Fest. Christ. fol. 35 b. 36.

^h "Regna sortiri inter Æquales festis Saturni diebus, et tanquam Reges imperitare mos fuit: qui etiam Romanis, cum Græcis et exteris, communis fuit. Circa idem tempus, inter æquales, Regis fit electio ad Epiphaniæ nostræ, seu trium Regum Festum, et Rex Fabaceus dicitur, ex sorte Nomen habens." Moresini Papatus, seu Depravatæ Relig. Origo et Incrementum, p. 143.

ⁱ Joannes Boemus Aubanus "Mores, Leges, et Ritus omnium Gentium." 12mo. Cenev. 1620, p. 266, gives the following circumstantial description of this ceremony:

"In Epiphania Domini singulæ Familiæ ex melle, farina, addito zinzibere et pipere, libum conficiunt, et Regem sibi legunt hoc modo: Libum materfamilias facit, cui absque consideratione inter subigendum denarium unum immittit, postea amoto igne supra calidum focum illud torret, tostum in tot partes frangit, quot homines familia habet: demum distribuit, cuique partem unam tribuens. Adsignantur etiam Christo, beatæque Virgini, et tribus Magis suæ partes, quæ loco Eleemosynæ elargiuntur. In cujus autem portione Denarius repertus fuerit, hic Rex ab omnibus salutatus, in sedem locatur, et ter in altum cum jubilo elevatur. Ipse in dextera cretam habet, qua toties Signum Crucis supra in Triclinii laqueariis delineat: quæ Cruces quod ob stare plurimis malis credantur, in multa observatione habentur."

Here we have the materials of the cake, which are flour, honey, ginger, and pepper. One is made for every family. The maker thrusts in, at random, a small coin as she is kneading it. When it is baked, it is divided into as many parts as there are persons in the family. It is distributed, and each has his share. Portions of it also are assigned to Christ, the Virgin, and the three Magi, which are given away in alms. Whoever finds the piece of coin in his share is saluted by all as King, and being placed on a seat or throne, is thrice lifted aloft with joyful acclamations. He holds a piece of chalk in his right hand, and each time he is lifted up, makes a cross on the ceiling. These crosses are thought to prevent many evils, and are much revered.

fortunate chances for the different sexes. The host fills up the tickets, and the whole company, except the King and Queen, are to be ministers of state, maids of honour, or ladies of the bed-chamber. Often, the host and hostess, more by design perhaps than accident, become King and Queen. According to Twelfth-Day law, each party is to support his character till midnight^k.

It appears that the Twelfth Cake was made formerly full of plums, and with a bean and pea^l: the former whoever got, was to be King; whoever found the latter, was to be Queen. Thus in Herrick's *Hesperides*, p. 376:

“TWELFE NIGHT, OR KING AND QUEENE.

“Now, now the mirth comes
With the cake full of plums,
Where Beane's the King of the sport here;
Beside we must know,
The Pea also
Must revell, as Queene, in the Court here.

^k Universal Magazine, 1774. In Ireland “On Twelve-Eve in Christmas, they use to set up as high as they can a sieve of oats, and in it a dozen of candles set round, and in the centre one larger, all lighted. This in memory of our Saviour and his Apostles, lights of the world.” Sir Henry Piers's Description of the County of West Meath, 1682, in Vallancey's *Collectanea de Rebus Hibernicis*, vol. i. No. 1, p. 124.

A writer in the Gentleman's Magazine, vol. xxxiv. for December 1764, p. 599, thinks the practice of chusing King and Queen on Twelfth Night, owes its origin to the custom among the Romans, which they took from the Grecians, of casting dice who should be the *Rex Convivi*; or as Horace calls him, the *Arbiter Bibendi*. Whoever threw the lucky cast, which they termed *Venus*, or *Basilicus*, gave laws for the night. In the same manner the lucky clown, who out of the several divisions of a plumb-cake draws the King, thereby becomes sovereign of the company; and the poor clod-pole, to whose lot the Knave falls, is as unfortunate as the Roman, whose hard fate it was to throw the *damnosum Caniculum*.

^l So also in Mr. Nichols's *Queen Elizabeth's Progresses*, vol. ii. “Speeches to the Queen at Sudley,” p. 8:

“MELIBÆUS. NISA.

“*Mel.* Cut the cake: who hath the *beane* shall be King; and where the *peaze* is, shee shall be Queene.

“*Nis.* I have the *peaze*, and must be Queene.

“*Mel.* I the *beane*, and King; I must commaunde.”

Begin then to chuse,
 (This night as ye use)
 Who shall for the present delight here,
 Be a King by the lot,
 And who shall not
 Be Twelfe-day Queene for the night here:

Which knowne, let us make
 Joy-sops with the cake;
 And let not a man then be seen here,
 Who unurg'd will not drinke
 To the base from the brink
 A health to the King and the Queene here.

Next crowne the bowle full
 With gentle lambs'-wooll;
 Adde sugar, nutmeg, and ginger,
 With store of ale too;
 And thus ye must doe
 To make the Wassaile a swinger.

Give then to the King
 And Queene wassailing;
 And though with ale ye be whet here;
 Yet part ye from hence,
 As free from offence,
 As when ye innocent met here."

And at p. 271, Ibid. we find the subsequent:

"For sports, for Pagentrie, and Playes,
 Thou hast thy Eves and Holydayes:
 Thy Wakes, thy Quintels, here thou hast,
 Thy May-poles too, with garlands grac't:

Thus p. 146, Ibid. we read

"Of Twelf-tide Cakes, of Pease and Beanes,
 Wherewith ye make those merry sceanes,
 When as ye chuse your King and Queen,
 And cry out, *Hey for our Town Green.*"

Thy Morris-Dance; thy Whitsun Ale;
 Thy Shearing Feast, which never faile.
 Thy Harvest Home; thy Wassail Bowle,
 That's tost up after Fox-i'-th'-Hole;
 Thy Mummeries: thy *Twelfe-tide Kings*
And Queens: thy Christmas revellings.

In "The Popish Kingdome," Barnabe Googe's Translation, or rather Adaptation of Naogeorgus, already quoted, p. 45 b. we have the following lines on Twelfe Day."

"The Wise Men's day here foloweth, who out from Persia farre,
 Brought gifts and presents unto Christ, conducted by a starre.
 The Papistes do heleeve that these were Kings, and so them call,
 And do affirme that of the same there were but three in all.
 Here sundrie friends together come, and meete in companie,
 And make a King amongst themselves by voyce or destinie:
 Who after princely guise appoyntes his officers alway,
 Then unto feasting doe they go, and long time after play:
 Upon their bordes in order thicke the daintie dishes stande,
 Till that their purses emptie be, and creditors at hande.
 Their children herein follow them, and choosing Princes here,
 With pompe and great solemnitie, they meete and make good chere:
 With money eyther got by stealth, or of their parents eft,
 That so they may be traynde to know both ryot here and theft.
 Then also every householder, to his abilitie,
 Doth make a mightie cake, that may suffice his companie:
 Herein a pennie doth he put, before it come to fire,
 This he divides according as his householde doth requirè,
 And every peece distributeth, as round about they stand,
 Which in their names unto the poore is given out of hand:
 But who so chaunceth on the peece wherein the money lies,
 Is counted King amongst them all, and is with showtes and cries
 Exalted to the heavens up, who taking chalke in hande,
 Doth make a crosse on every beame, and rafters as they stande:
 Great force and powre have these agaynst all injuryes and harmes
 Of cursed devils, sprites, and bugges, of conjurings and charmes.
 So much this King can do, so much the crosses brings to passe,
 Made by some servant, maide, or childe, or by some foolish asse.

Twise sixe nightes then from Christmasse, they do count with diligence,
 Wherein eche maister in his house doth burne up Franckensence;
 And on the table settes a loafe, when night approacheth nere,
 Before the Coles, and Frankensence to be perfumed there:
 First bowing downe his heade he standes, and nose, and eares, and eyes,
 He smokes, and with his mouth receyves the fume that doth arise:
 Whom followeth streight his wife, and doth the same full solemnly,
 And of their children every one, and all their family:
 Which doth preserve they say their teeth, and nose, and eyes, and eare,
 From every kind of maladie and sicknesse all the yeare,
 When every one receyved hath this odour, great and small,
 Then one takes up the pan with Coales and Franckensence and all,
 And other takes the loafe, whom all the reast do follow here,
 And round about the house they go, with torch or taper clere,
 That neither bread nor meat do want, nor witch with dreadful charme,
 Have powre to hurt their children, or to do their cattell harme.
 There are that three nightes onely do perfourme this foolish geare,
 To this intent, and thinke themselves in safetie all the yeare.
 To Christ dare none commit himselfe. And in these dayes beside,
 They judge what weather all the yeare shall happen and betide:
 Ascribing to ech day a month, and at this present time,
 The youth in every place doe flocke, and all apparel'd fine,
 With pypars through the streetes they runne, and sing at every dore,
 In commendation of the man, rewarded well therefore:
 Which on themselves they do bestowe, or on the church, as though
 The people were not plagude with roges and begging friers enough.
 There cities are, where boyes and gyrles together still do runne,
 About the street with like, as soon as night beginnes to come,
 And bring abrode their Wassell Bowles, who well rewarded bee,
 With cakes and cheese, and great good cheare, and money plenteouslee."

In Gloucestershire there is a custom on Twelfth Day, of having twelve small fires made, and one large one, in many parishes in that county, in honour of the day^m.

^m "In the South-hams of Devonshire, on the Eve of the Epiphany, the farmer attended by his workmen, with a large pitcher of cyder, goes to the orchard, and there, encircling one of the best bearing trees, they drink the following toast three several times:

The same is done in Herefordshire, under the name of Wassailing, as follows :

At the approach of the evening on the vigil of the Twelfth Day, the farmers, with their friends and servants, meet together, and about six o'clock walk out to a field where wheat is growing. In the highest part of the ground, twelve

" Here's to thee, old apple-tree,

Whence thou may'st bud, and whence thou may'st blow !

And whence thou may'st bear apples enow !

Hats full ! caps full !

Bushel—bushel—sacks full,

And my pockets full too ! Huzza !

This done, they return to the house, the doors of which they are sure to find bolted by the females, who, be the weather what it may, are inexorable to all intreaties to open them till some one has guessed at what is on the spit, which is generally some nice little thing, difficult to be hit on, and is the reward of him who first names it. The doors are then thrown open, and the lucky clodpole receives the tit-bit as his recompence. Some are so superstitious as to believe, that if they neglect this custom, the trees will bear no apples that year." *Gent. Mag.* 1791, p. 403.

On the Eve of Twelfth Day, as a Cornish man informed me, on the edge of St. Stephen's Down, October 28, 1790, it is the custom for the Devonshire people to go after supper into the orchard, with a large milk-pan full of cider, having roasted apples pressed into it. Out of this each person in company takes (what is called a clayen cup, i. e.) an earthen-ware cup full of liquor, and standing under each of the more fruitful apple trees, passing by those that are not good bearers, he addresses it in the following words :

" Health to thee, good apple tree,

Well to bear, pocket-fulls, hat-fulls,

Peck-fulls, bushel-bag-fulls !"

And then drinking up part of the contents, he throws the rest, with the fragments of the roasted apples, at the tree. At each cup the company set up a shout.

So we read in the Glossary to the Exmore dialect :

" Watsail, a drinking song, sung on Twelfth-day Eve, throwing toast to the apple trees, in order to have a fruitful year, which seems to be a relic of the heathen sacrifice to Pomona."

This seems to have been done in some places upon Christmas Eve ; for in Herrick's *Hesperides*, p. 311, I find the following among the Christmas Eve ceremonies :

" Wassaile the trees, that they may beare

You many a plum, and many a peare ;

For more or lesse fruits they will bring,

As you do give them wassailing."

Sir Thomas Ackland, bart. informed me at Werington, October 24th, 1790, that this was done in his neighbourhood on Christmas Eve. See also *Gent. Mag.* 1791, p. 116. *Archæol.* vol. xi. p. 420.

small firesⁿ, and one large one, are lighted up. The attendants, headed by the master of the family, pledge the company in old cyder, which circulates freely on these occasions. A circle is formed round the large fire, when a general shout and hallooing takes place, which you hear answered from all the adjacent villages and fields. Sometimes fifty or sixty of these fires may be all seen at once. This being finished, the company return home, where the good housewife and her maids are preparing a good supper. A large cake is always provided, with a hole in the middle. After supper, the company all attend the bailiff (or head of the oxen) to the Wain-house, where the following particulars are observed: The master, at the head of his friends, fills the cup (generally of strong ale), and stands opposite the first or finest of the oxen. He then pledges him in a curious toast: the company follow his example with all the other oxen, addressing each by his name. This being finished, the large cake is produced, and, with much ceremony, put on the horn of the first ox, through the hole above-mentioned. The ox is then tickled, to make him toss his head: if he throw the cake behind, then it is the mistress's perquisite; if before (in what is termed the boosy), the bailiff himself claims the prize. The company then return to the house, the doors of which they find locked, nor will they be opened till some joyous songs are sung. On their gaining admittance, a scene of mirth and jollity ensues, and which lasts the greatest part of the night^o.

ⁿ The learned Gebelin tells us: " Dans quelques Provinces d'Angleterre, on allume des feux sur les collines la nuit de la Fête des Rois. Les *Chandelles des Rois* en usage dans ce Royaume doivent être une suite des même Usages, de ces flambeaux allumés pour chercher quelque personnage célèbre. Aussi est-ce à cette époque qu'on a placé le Voyage de Mages pour chercher le nouveau Roi de l'Univers; et c'est leur Fête qu'on célèbre sous ce nom de Fête des Rois." *Monde Primitif*, tom. iv. p. 230. *Hist. Relig. du Calendrier*.

He adds, " Adjutons que pendant un grand nombre de siècles, les Conciles ont été occupés à extirper une partie des Usages qu'on avoit conservés en Europe de ces tems anciens: tels que d'orner de lauriers les portes de Maisons au jour de l'an; telles encores les Mascarades, les Illuminations, les Courses nocturnes, qui avoient lieu ce même jour, sur-tout, la Fête des Foux, qu'on célébroit le jour de Noël en certains endroits, le jour de l'An ou le jour des Rois en beaucoup d'autres. On y éliroit un Roi, un Pape, un Evêque, des Abbés, &c. pour représenter la Legislation de la nouvelle Année."

^o *Gent. Mag.* February, 1791. Mr. Pennant, in his account of this custom, says, " that after they have drank a chearful glass to their master's health, success to the future harvest, &c. then returning home, they feast on cakes made of carraways, &c. soak'd in cyder, which they claim as

In the Gentleman's Magazine for February 1784, Mr. Beckwith tells us, p. 98, that "near Leedes, in Yorkshire, when he was a boy, it was customary for many families, on the Twelfth Eve of Christmas, to invite their relations, friends, and neighbours, to their houses, to play at cards, and to partake of a supper, of which minced pies were an indispensable ingredient; and after supper was brought in, the Wassail Cup or Wassail Bowl, of which every one partook, by taking with a spoon, out of the ale, a roasted apple, and eating it, and then drinking the healths of the company out of the bowl, wishing them a merry Christmas and a happy New Year. (The festival of Christmas used in this part of the country to hold for twenty days, and some persons extended it to Candlemas.) The ingredients put into the bowl, viz. ale, sugar, nutmeg, and roasted apples, were usually called *Lambs' Wool*, and the night on which it is used to be drunk (generally on the Twelfth Eve) was commonly called *Wassail Eve*." This custom is now disused.

A Nottinghamshire correspondent (Ibid.) says, "that when he was a school-boy, the practise on Christmas Eve was to roast apples on a string till they dropt into a large bowl of spiced ale, which is the whole composition of *Lambs' Wool*." It is probable that from the softness of this popular beverage it has gotten the above name. See Shakspeare's *Midsummer Night's Dream*.

"Sometimes lurk I in a Gossips' bowl,
In very likeness of a roasted crab;
And when she driuks, against her lips I bob,
And on her wither'd dew-lap pour the ale."

In "*Vox Graculi*," 4to, 1623, p. 52, speaking of the sixth of January, the writer tells us, "This day, about the houres of 5, 6, 7, 8, 9, and 10; yea in some places till midnight well nigh, will be such a massacre of spice-bread, that, ere the next day at noone, a two-penny brown loafe will set twenty poore folkes teeth on edge. Which hungry humour will hold so violent, that a number of good fellowes will not refuse to give a statute marchant of all the lands

a reward for their past labours in sowing the grain. This," he observes, "seems to resemble a custom of the antient Danes, who in their addresses to their rural deities, emptied on every invocation a cup in honour of them." "*Niordi et Frejæ memoria poculis recalebatur, annua ut ipsis contingeret felicitas, frugumque et reliquæ Annonæ uberrimus proventus.*" Worm. Monument. Dan. lib. i. p. 28. See note in Pennant's *Tour in Scotland*, edit. 8vo. Chester, 1771, p. 91.

and goods they enjoy, for halfe-a-crowne's worth of two-penny pasties. On this night much masking in the Strand, Cheapside, Holburne, or Fleet-Street."

Waldron, in his Description of the Isle of Man (Works, folio, p. 155) says: "There is not a barn unoccupied the whole twelve days, every parish hiring fiddlers at the publick charge. On Twelfth Day, the fidler lays his head in some one of the wenches laps, and a third person asks, who such a maid, or such a maid shall marry, naming the girls then present one after another; to which he answers according to his own whim, or agreeable to the intimacies he has taken notice of during this time of merriment. But whatever he says is as absolutely depended on as an oracle; and if he happens to couple two people who have an aversion to each other, tears and vexation succeed the mirth. This they call cutting off the fidler's head; for, after this, he is dead for the whole year."

In a curious Collection entitled "Wit a sporting in a pleasant Grove of New Fancies, by H. B." 8vo. Lond. 1657, p. 80, I find the following description of the pleasantries of what is there called

"ST. DISTAFF'S DAY, OR THE MORROW AFTER TWELFH-DAY.

"Partly worke and partly play,
You must on St. Distaff's day:
From the plough soon free your teame;
Then come home and fother them:
If the Maides a spinning goe,
Burne the flax and fire the tow;
Scorch their plackets, but beware
That ye singe no maiden-haire.
Bring in pales of water then,
Let the maids bewash the men.
Give St. Distaff all the right:
Then bid Christmas-sport good night.
And next morrow; every one
To his owne vocation."

This is also in Herrick's Hesperides, p. 374.

It may rather seem to belong to religious than popular customs to mention, on the authority of the Gentleman's Magazine for January 1731, p. 25, that at the Chapel-Royal at St. James's, on Twelfth Day that year, "the King and the Prince made the offerings at the altar of gold, frankincense, and myrrh, according to custom. At night their Majesties, &c. played at Hazard, for the benefit of the groom-porter."

ST. AGNES' DAY, OR EVE,

(January 21.)

ST. AGNES was a Roman virgin and martyr, who suffered in the tenth persecution under the Emperor Dioclesian, A. D. 306^a. She was condemned to be debauched in the public stews before her execution, but her virginity was miraculously preserved by lightning and thunder from Heaven. About eight days after her execution, her parents going to lament and pray at her tomb, they saw a vision of angels, among whom was their daughter, and a lamb standing by her as white as snow, on which account it is that in every graphic representation of her, there is a lamb pictured by her side^b.

On the eve of her day many kinds of divination are practised by virgins to discover their future husbands^c.

^a Wheatley on the Common Prayer, 8vo. Lond. 1741, p. 59.

^b In the Office for St. Agnes' Day in the Missale ad usum Sarum, 1554, this passage occurs: "Hec est Virgo sapiens, quam Dominus *vigilantem* invenit." The Gospel is the parable of the Virgins.

^c This is called fasting St. Agnes' Fast. The following lines of Ben Jonson allude to this:

"And on sweet St. Agnes' night
Please you with the promis'd sight,
Some of husbands, some of lovers,
Which an empty dream discovers."

Aubrey, in his Miscellanies, p. 136, directs that "Upon St. Agnes' Night you take a row of pins, and pull out every one, one after another, saying a Pater Noster, sticking a pin in your sleeve, and you will dream of him or her you shall marry."

The following is the account of this festival, as preserved in the Translation of Naogeorgus (fol. 46 b.):

“SAINT AGNES.

“Then comes in place St. Agnes' Day, which here in Germanie
Is not so much esteemde nor kept with such solemnitie:
But in the Popish Court it standes in passing hie degree,
As spring and head of wondrous gaine, and great commoditee.
For in St. Agnes' church upon this day while masse they sing,
Two lambes as white as snowe, the Nonnes do yearely use to bring:
And when the Agnus chaunted is, upon the aultar hie,
(For in this thing there hidden is a solemne mysterie)
They offer them. The servaunts of the Pope, when this is done,
Do put them into pasture good till shearing time be come.
Then other wooll they mingle with these holy fleeces twaine,
Wherof, being sponne and drest, are made the Pals of passing gaine.”

A passage not unsimilar occurs in “The present state of the Manners, &c. of France and Italy—in Poetical Epistles to Robert Jephson, esq.” 8vo. Lond. 1794. From Rome, February 14, 1793, p. 58.

“*St. Agnes's shrine;*

Where each pretty *Ba*-lamb most gayly appears,
With ribbands stuck round on its tail and its ears;
On gold fringed cushions they're stretch'd out to eat,
And piously *ba*, and to church-musick bleat;
Yet to me they seem'd crying—alack, and alas!
What's all this white damask to daisies and grass!

I find the subsequent curious passage concerning St. Agnes in the *Portiforium seu Breviarium Ecclesiæ Sarisburiensis*, fol. Par. 1556. Pars Hyemalis:

“Cunque interrogasset Preses quis esset sponsus de cujus se Agnes potestate gloriabatur: exstitit quidam ex parasitis qui diceret hanc Christianam esse ab infantia, et *magicis artibus ita occupatam*, ut dicatur Sponsum suum Christum esse. *R.* Jam corpus ejus corpori meo sociatum est, et sanguis ejus ornavit genas meas. Cujus mater Virgo est, cujus pater feminam nescit. *V.* Ipsi sum desponsata cui Angeli serviunt, cujus pulchritudinem Sol et Luna mirantur. Cujus mater Virgo.”

Burton, in his *Anatomy of Melancholy* (edit. 1660, p. 538), speaks of *Maids fasting on St. Agnes' Eve*, to know who shall be their first Husband.

Then they're brought to the Pope, and with transport they're kiss'd,
 And receive consecration from Sanctity's fist:
 To chaste Nuns he consigns them, instead of their dams,
 And orders the Friars to keep them from rams."

ST. VINCENT'S DAY,

(January 22.)

MR. DOUCE's manuscript Notes say, "Vincenti festo si Sol radiet memor esto:" thus Englished by Abraham Fleming,

"Remember on St. Vincent's Day,
 If that the sun his beams display."

Scot's Discov. of Witchcraft, b. xi. c. 15.

ST. PAUL'S DAY,

(January 25.)

I DO not find that any one has even hazarded a conjecture why prognostications of the weather, &c. for the whole year, are to be drawn from the appearance of this day.

In an antient Calendar of the Church of Rome, which will frequently be quoted in the course of this work, there is the following remark on the vigil of St. Paul:

"Dies Egyptiacus."

Why it is called "an Egyptian Day," I confess myself to be entirely ignorant.

Lloyd, in his Diall of Daies, observes on St. Paul's, that "of this day the husbandmen prognosticate the whole year: if it be a fair day, it will be a plea-

sant year; if it be windy, there will be wars; if it be cloudy, it doth foreshew the plague that year^a."

Hospinian, also, tells us that it is a critical day with the vulgar, indicating, if it be clear, abundance of fruits; if windy, foretelling wars; if cloudy, the pestilence; if rainy or snowy, it prognosticates dearth and scarcity^b: according to the old Latin verses, thus translated in Bourne's Antiquities of the Common People:

"If St. Paul's Day be fair and clear,
It doth betide a happy year;
If blustering winds do blow aloft,
Then wars will trouble our realm full oft;

^a In the antient Calendar above quoted I find an observation on the thirteenth of December, "That on *this* day prognostications of the months were drawn for the whole year."

"Prognostica mensium per totum annum."

In "The Shepherd's Almanack" for 1676, among the Observations on the month of January, we find the following: "Some say that if on the 12th of January the sun shines, it foreshews much wind. Others predict by St. Paul's Day; saying, if the sun shine, it betokens a good year; if it rain or snow, indifferent; if misty, it predicts great dearth; if it thunder, great winds, and death of people that year."

Thomas Lodge, in his most rare work entitled "Wit's Miserie, and the World's Madnesse; discovering the Devils Incarnat of this Age," 4to. Lond. 1596, glances in the following quaint manner at the superstitions of this and St. Peter's Day, p. 12, "And by S. Peter and S. Paule the fool rideth him."

^b "Est hic dies apud Plebem criticus, utpote cujus serenitas fructuum abundantiam, venti bella, nebulæ pestem, nix et pluvia caritatem indicare creduntur. Unde hi sunt versiculi qui omnium ore circumferuntur.

"Clara dies Pauli bona tempora denotat Anni.
Si fuerint Venti designant prælia Genti.
Si fuerint Nebulæ pereunt animalia quæque.
Si Nix, si Pluvia, designant tempora cara. Sed concludendum
Ne credas certè, nam fallit Regula sæpe.

"Est enim hoc genus divinationis, quod *μαυλιχνη κοινη η δημωδη*, Latine, popolare vel plebeium nominant, quia imperitiæ Plebi in usu est, et propterea etiam sæpe fallit; nam non inquisitis causis eventuum in natura, nec considerato signorum cum rebus significatis consensu, ex iis solùm, quæ ut plurimum eodem modo evenire iisdem antegressis signis animadverterunt ac notarunt, de multiplicibus eventibus, de tempestatum cœlique mutationibus, de frugum et fruituum proventu, de ubertate vel caritate annonæ, de aeris salubritate vel infectione, deque bellis et similibus modo feliciter, modo infeliciter divinant."—Hospin. de Orig. Fest. Christian. fol. 38.

And if it chance to snow or rain,
Then will be dear all sorts of grain^c."

Bishop Hall, in his Characters of Virtues and Vices, speaking of the superstitious man, observes that "Saint Paul's Day and Saint Swithines, with the Twelve, are his oracles, which he dares believe against the almanacke."

^c The Latin is given different in Hearne's edition of Robert of Avesbury's History of Edward III. p. 266:

"Clara dies Pauli bona tempora denotat anni.
Si Nix vel Pluvia, designant Tempora cara,
Si fiant Nebulæ, morientur Bestia quæque.
Si fiant Venti, præliabunt proelia genti."

Thus translated (Ibid.) under the title of "The Saying of Erra Pater to the Husbandman:"

"If the Day of St. Paule be cleere,

Then shall betide an happie yeere:

If it doe chaunce to snow or raine,

Then shall bee deare all kinde of graine.

But if the winde then bee alofte,

Warres shall vex this realme full oft:

And if the cloudes make darke the skie,

Both neate and fowle this yeare shall dye."

Willsford, in his Nature's Secrets, p. 145, tells us: "Some observe the 25 day of January, celebrated for the Conversion of St. Paul; if fair and clear, plenty; if cloudy or misty, much cattle will die; if rain or snow fall that day, it presages a dearth; and, if windy, wars; as old wives do dream." He gives the verses as follow:

"If Saint Paul's Day be fair and clear,

It does betide a happy year;

But if it chance to snow or rain,

Then will be dear all kind of grain:

If clouds or mists do dark the skie,

Great store of birds and beasts shall die;

And if the winds do fly aloft,

Then wars shall vex the kingdome oft."

He farther informs us that "Others observe the twelve Days of Christmas, to foreshew the weather in all the twelve succeeding moneths respectively."

A pleasant writer in the World, No. 10, (I believe the late Lord Orford) speaking on the alteration of the Stile, observes: "Who that hears the following verses, but must grieve for the Shepherd and Husbandman, who may have all their prognostics confounded, and be at a loss to know beforehand the fate of their markets? Antient Sages sung,

"If St. Paul be fair and clear,' &c."

The prognostications on St. Paul's Day are thus elegantly modernized by Gay, in his *Trivia*:

"All superstition from thy breast repel,
Let cred'lous boys and prattling nurses tell
How, if the Festival of Paul be clear,
Plenty from lib'ral horn shall strow the year;
When the dark skies dissolve in snow or rain,
The lab'ring hind shall yoke the steer in vain;
But if the threat'ning winds in tempests roar,
Then War shall bathe her wasteful sword in gore."

He concludes,

"Let no such vulgar tales debase thy mind,
Nor Paul, nor Swithin, rule the clouds and wind."

Schenkius, in his *Treatise on Images*, chap. 13, says, it is a custom in many parts of Germany to drag the images of St. Paul and St. Urban to the river, if on the day of their feast it happens to be foul weather.

Bourne observes upon St. Paul's Day, "How it came to have this particular knack of foretelling the good or ill fortune of the following year, is no easy matter to find out. The Monks, who were undoubtedly the first who made this wonderful observation, have taken care it should be handed down to posterity, but why or for what reason this observation was to stand good, they have taken care to conceal. St. Paul did indeed labour more abundantly than all the Apostles; but never, that I heard, in the science of Astrology. And why his day should therefore be a standing almanack to the world, rather than the day of any other Saint, will be pretty hard to find out^d.

^d Chap. xviii.

CANDLEMASS DAY,

(February 2.)

THE PURIFICATION OF THE VIRGIN MARY.

THIS is called in the North of England the Wives Feast Day. The name of Candlemass is evidently derived from the lights which were then distributed and carried about in procession^a.

In the antient Calendar of the Romish Church, before cited, I find the subsequent observations on the 2d of February, usually called Candlemass Day:

“Torches are consecrated.

Torches are given away for many days^b.”

^a Mr. Douce's MS Notes say, “This feast is called by the Greeks *υπαπαντα*, which signifies a Meeting, because Simeon and Anna the prophetess met in the Temple at the presentation of our Saviour.” L'Estrange's Alliance of Divine Offices, p. 147. See Luke ii. — At the celebration of the Feast of Corpus Christi, at Aix in Provence, there is a procession of Saints, among whom St. Simeon is represented with a mitre and cap, carrying in his left hand a basket of eggs. Hist. de la Fete Dieu, p. 100.

^b “Feb. 2. Purificatio Virginis

Faces consecrantur.

Faces dantur multis diebus.”

“To beare their Candels soberly, and to offer them to the Saintes, not of God's makynge, but the Carvers and Paynters,” is mentioned among the Roman Catholic customs censured by John Bale in his “Declaration of Bonner's Articles,” 1554, signat. n. 4 b.; as is Ibid, fol. 18 b. “to conjure Candels.”

In the first volume of Proclamations, &c. folio, remaining in the Archives of the Society of Antiquaries of London, is preserved, p. 138, an original one, printed in black letter, and dated 26th February, 30 Hen. VIII. “concernyng Rites and Ceremonies to be used in due fourme in the Church of Englande,” in which we read as follows:

“On Candelmas Daye it shall be declared, that the bearynge of Candels is done in the memorie of Christe, the spirituall lyghte, whom Simeon dyd propheeye, as it is redde in the Church that daye.”

The same had been declared by a Decree of Convocation. See Fuller's Church History, p. 222.

Pope Sergius, says Becon, in his "Reliques of Rome," fol. 164, commanded that all the people "shuld go on procession upon Candlemass Day, and carry Candels about with them brenning in their hands in the year of our Lord 684^c."

How this Candle-bearing on Candlemass Day came first up, the author of our English Festival declareth in this manner: "Somtyme," saith he, "when the Romaines by great myght and royal power, conquered all the world, they were so proude, that they forgat God, and made them divers gods after their own lust. And so among all they had a god that they called Mars, that had been tofore a notable knight in battayle; and so they prayed to hym for help, and for that they would speed the better of this knight, the people prayed and did great worship to his mother, that was called Februa, after which woman much people have opinion that the moneth February is called. Wherefore the second daie of thys moneth is Candlemass Day. The Romaines this night went about the city of Rome with torches and candles brenning in worship of this woman Februa, for hope to have the more helpe and succoure of her sonne Mars.

"Then there was a Pope that was called Sergius, and when he saw Christian people draw to this false maumetry and untrue belief, he thought to undo this foule use and custom, and turn it unto God's worship and our Lady's, and gave commandment that all Christian people should come to church and offer up a Candle brennyng, in the worship that they did to this woman Februa, and do worship to our Lady and to her sonne our Lord Jesus Christ. So that now this Feast is solemnly hallowed thorowe all Christendome. And every Christian man and woman of covenable age is bound to come to church and offer up their Candles, as though they were bodily with our Lady, hopynge for this reverence and worship, that they do to our Ladye to have a great rewarde in Heaven," &c.^d

In Herbert's "Country Parson," 12mo. Lond. 1675, third impression, p. 157, he tells us, "Another old custom (he had been speaking of PROCESSIONS) there is, of saying, when light is brought in, *God send us the light of Heaven*; and the parson likes this very well.—Light is a great blessing, and as great as food, for which we give thanks: and those that think this superstitious, neither know superstition nor themselves." This appears to be at this time totally forgotten.

^c Durand. &c.

^d The Festyvall adds, "A Candell is made of weke and wexe; so was Crystes soule hyd within the manhode: also the fyre betokeneth the Godhede: also it betokeneth our Ladyes moderhede and maydenhede, lyght with the fyre of love."!!!

It was antiently a custom for women in England to bear lights when they were churched, as appears from the following royal bon mot. William the Conqueror, by reason of sickness, kept his chamber a long time, whereat the French King, scoffing, said, "The King of England lyeth long in child-bed:" which when it was reported unto King William, he answered, "When I am churched, there shall be a thousand lights in France;" (alluding to the lights that women used to bear when they were churched:) and that he performed within a few daies after, wasting the French territories with fire and sword^e.

In some of the antient illuminated Calendars a woman holding a taper in each hand is represented in the month of February^f.

In Dunstan's Concord of Monastic Rules it is directed, that, "on the Purification of the Virgin Mary the Monks shall go in surplices to the Church for *Candles*, which shall be *consecrated*, *sprinkled with holy water*, and *censed by the Abbot*.—Let every Monk take a Candle from the Sacrist, and light it. Let a Procession be made, Thirds and Mass be celebrated, and *the Candles*, *after the offering*, *be offered to the Priest*." See Fosbrooke's *British Monachism*, vol. i. p. 28. A note adds: *Candlemas Day*. The Candles at the Purification were an exchange for the lustration of the Pagans, and Candles were used "from the parable of the wise virgins." Alcuinus de *divinis Officiis*, p. 231.

^e Camden's *Remains*, edit. Svo. Lond. 1674, p. 318. In a most rare book intituled "The Burnynge of Paules Church in London, 1561, and the 4 day of June by Lyghtnyng," &c. Svo. Lond. 1563, signat. I. 4 b. we read, "In Flaunders everye Saturdaye betwixt Christmas and Candemas they eate flesh for joy, and have pardon for it, because our Ladye laye so long in child-bedde say they. We here may not eat so: the Pope is not so good to us; yet surely it were as good reason that we should eat fleshe with them all that while that our Lady lay in child-bed, *as that we shuld bear our Candel at her Churchinge at Candlemas* with theym as they doe. It is seldome sene that men offer Candels at women's Churchinges, savinge at our Ladies: but reason it is that she have some preferement, if the Pope would be so good maister to us as to let us eat fleshe with theym."

In Mr. Lysons's *Environs of London*, vol. i. p. 310, among his curious Extracts from the Churchwardens' Accounts at Lambeth, I find the following:

"1519. Paid for Smoke Money at Seynt Mary Eves, O. 2. 6."

This occurs again in 1521. "Paid by my Lord of Winchester's Scribe for Smoke Money, O. 2. 6."

^f Hospinian's account of the ceremonies of this day is as follows:

"*Ceremoniæ autem hujus Festi, quæ in locum Rituum ab Ethnicis observatorum successerunt, hæ sunt. Primum quæ allatæ ab unoquoque in Templum Candelæ vel Cerei et Faces in missa benedicuntur et consecrantur: deinde distribuuntur, tertio, fit processio, in qua plebs universa portans cereos ardentis in manibus per Ecclesias procedit.*" De Orig. Fest. Christ. fol. 41.

In the "Doctrine of the Masse Booke," &c. from Wyttonburge by Nicholas Dorcaster, 1554, 8vo. signat. A. 8, we find

"THE HALOWING OF CANDLES UPON CANDELMAS DAY."

The Prayer. "O Lord Jesu Christ, ✠ blesse thou this creature of *a waxen taper* at our humble supplication, and, by the vertue of the holy crosse, poure thou into it an heavenly benediction; that as thou hast graunted it unto man's use for the expelling of darknes, it may receave such a strength and blessing, thorow the token of thy holy crosse, *that in what places soever it be lighted or set, the Diuel may avoid out of those habitacions, and tremble for feare,*

"Porro his sic consecratis Candelis non minorem vim tribuunt, quam olim Ethnici suis Cereis et Facibus: nam iis ἀλιξιμάκω et amuleto utuntur. De quo sic Naogeorgus canit libro 4. Regni Papistici:

"Mira est Candelis illis et magna potestas:
Nam Tempestates creduntur tollere diras
Accensæ, simul et sedare Tonitrua Cœli,
Dæmonas atque malos arcere, horrendaque noctis
Spectra, atque infaustæ mala Grandinis atque Pruinæ,
Quam facile hi possunt omnes sedare tumultus
Et Cœli et Terræ, Pelagique, ut credere Christo
Nil sit opus; veroque Deo committere cuncta."

Hospin. de Orig. Fest. Christian. fol. 42 b.

The following is Barnabe Googe's Translation of Naogeorgus, in the Popish Kingdome:

"Then comes the Day wherein the Virgin offred Christ unto
The Father chiefe, as Moyses law commaunded hir to do.
Then numbers great of *Tapers* large, both men and women beare
To Church, *being halowed there with pomp*, and dreadful words to heare.
This done, eche man his Candell lightes where chiefest seemeth hee,
Whose Taper greatest may be seene, and fortunate to bee;
Whose Candell burneth cleare and bright, a wondrous force and might
Doth in these Candels lie, *which if at any time they light*,
They sure beleve that neyther storme or tempest dare abide,
Nor thunder in the skies be heard, nor any Devil's spide,
Nor fearefull sprites that walke by night, nor hurts of frost or haile." fol. 47 b.

We read in Wodde's "Dialogue," cited more particularly under Palm Sunday, signat. d. 1,
"Wherefore serveth holye Candels? (Nicholas.) To light up in thunder, and to blesse men when they lye a dying."

See on this subject Duprè's "Conformity between antient and modern Ceremonies," p. 96, and Stopford's "Pagano-Papismus," p. 238.

and fly away discouraged, and presume no more to unquiete them that serve thee, who with God," &c. There follow other prayers, in which occur these passages: "We humbly beseech thee, that thou wilt vouchsafe to ✠ blesse and sanctifie these *Candels*, prepared unto the uses of men, and health of bodies and soules, as wel on the land as in the waters." "Vouchsafe ✠ to blesse and ✠ sanctifye, and with the Candle of heavenly benediction, to lighten these *tapers*; which we thy servants taking in the honour of thy name (whan they ar lighted) desire to beare," &c. "Here let the Candles be sprinkled with holy water." Concluding with this rubrick: "*When the halowyng of the Candels is done, let the Candels be lighted and distributed.*"

In Bishop Bonner's Injunctions, A. D. 1555, printed that year by John Cawood, 4to. signat. A. i. we read, "that *bearyng of Candels on Candlemasse Daie* is doone in the memorie of our Saviour Jesu Christe, *the spirituall lyght*, of whom Sainct Symeon dyd prophecie, as it is redde in the Church that day." This ceremony, however, had been previously forbidden in the metropolis: for in Stowe's Chronicle, edited by Howes, edit. fol. 1631, p. 595, we read, "On the second of February 1547-8, being the Feast of the Purification of our Lady, commonly called Candlemasse Day, the bearing of Candles in the Church was left off throughout the whole citie of London."

At the end of a curious Sermon, intituled "The Vanitie and Downefall of superstitious Popish Ceremonies, preached in the Cathedral Church of Durham by one Peter Smart, a Prebend there, July 27, 1628," printed at Edinburgh, 4to. 1628, I find, in "a brieft but true historicall Narration of some notorious Acts and Speeches of Mr. John Cosens" (Bishop of Durham), the following: "Fourthly, on Candlemass Day last past, Mr. Cozens in renuing that Popish ceremonie of burning Candles^s to the honour of our Ladye, busied himself from two of the clocke in the afternoone till foure, in climbing long ladders to stick up wax candles in the said Cathedral Church: the number of all the Candles burnt that evening was two hundred and twenty, besides sixteen torches: sixty of those burning tapers and torches standing upon and near the high Altar (as he calls it,) where no man came nigh."

^s In Mr. Nichols's Churchwardens' Accompts, 4to. Lond. 1797, p. 270, in those of St. Martin Outwich, London, under the year 1510, is the following article:

"Paid to Randolf Merchaunt, wex-chandler, for the Pascall, the Tapers affore the Rode, the Cross Candelles, and Judas Candelles, ix^s. iiij^d." Quære, Judas Candelles?

“There is a canon,” says Bourne^h, in the Council of Trullus, against those who baked a cake in honour of the Virgin’s lying-in, in which it is decreed, that no such ceremony should be observed, because she suffered no pollution, and therefore needed no purificationⁱ.”

At Rippon in Yorkshire, the Sunday before Candlemass Day, the collegiate Church, a fine antient building, is one continued blaze of light all the afternoon by an immense number of candles^k.

The following is from Herrick’s *Hesperides*, p. 337 :

“CEREMONIES FOR CANDLEMAS EVE.

“Down with the Rosemary and Bayes,
Down with the Mistleto;
Instead of Holly, now up-raise
The greener Box (for show.)

The Holly hitherto did sway;
Let Box now domineere
Until the dancing Easter Day,
Or Easter’s Eve appeare.

Then youthful Box, which now hath grace
Your houses to renew,
Grown old, surrender must his place
Unto the crisped Yew.

^h Antiq. Vulgares, chap. xvii. Can. 80, Trul. Bal.

ⁱ The purple flowered *Lady’s Thistle*, the leaves of which are beautifully diversified with numerous white spots, like drops of milk, is vulgarly thought to have been originally marked by the falling of some drops of the Virgin Mary’s milk on it, whence, no doubt, its name *Lady’s*, i. e. *Our Lady’s Thistle*. An ingenious little invention of the dark Ages, and which, no doubt, has been of service to the cause of Superstition.

Marry, a term of asseveration in common use, was originally in Popish times a mode of swearing by the *Virgin Mary*; q. d. *by Mary*. — So also *Marrow-bones*, for the knees. I’ll bring him down upon his *Marrow-bones*; i. e. I’ll make him bend his knees as he does to the *Virgin Mary*.

^k Gent. Mag. Aug. 1790, p. 719.

When Yew is out, then Birch comes in,
 And many flowers beside;
 Both of a fresh and fragrant kinne
 To honour Whitsonide.

Green Rushes then, and sweetest Bents,
 With cooler Oaken boughs,
 Come in for comely ornaments,
 To re-adorn the house.

Thus times do shift; each thing his turne do's hold;
 New things succeed, as former things grow old."

So again, p. 361:

"Down with the *Rosemary*, and so
 Down with the *Baies* and *Mistletoe*:
 Down with the *Holly*, *Ivie*, all
Wherewith ye drest the Christmas Hall:
 That so the superstitious find
No one least branch there left behind:
 For look *how many leaves* there be
 Neglected there, (Maids, trust to me)
So many Goblins you shall see."

The subsequent "Ceremonies for Candlemasse Day" are also mentioned in p. 337.

"Kindle the *Christmas brand*, and then
 Till sunne-set let it burne;
 Which quencht, then lay it up agen,
 Til Christmas next returne.

Part must be kept wherewith to teend
 The *Christmas Log* next yeare;
 And where 'tis safely kept, the Fiend
 Can do no mischief (there)."

Also in p. 338:

"End now the *White Loafe* and the *Pye*,
 And let all sports with *Christmas dye.*"

"There is a general tradition," says Sir Thomas Browne, "in most parts of Europe, that inferreth the coldnesse of succeeding winter from the shining of the sun on Candlemas Day, according to the proverbiall distich :

"Si Sol splendescat Mariâ purificante,

Major erit glacies post festum quam fuit ante¹."

In the Country Almanack for 1676, under February, we read,

"Foul weather is no news; hail, rain, and snow

Are now expected, and esteem'd no woe;

Nay, 'tis an *omen bad* the yeomen say,

If Phœbus shews his face the second day."

Martin, in his Description of the Western Islands, 8vo. Lond. 1716, p. 119, mentions an antient custom observed on the second of February: "The mistress and servants of each family take a sheaf of oats and dress it up in women's apparel, put it in a large basket, and lay a wooden club by it, and this they call Briid's Bed; and then the mistress and servants cry three times, Briid is come, Briid is welcome. This they do just before going to bed, and when they rise in the morning they look among the ashes, expecting to see the impression of Briid's club there; which if they do, they reckon it a true presage of a good crop and prosperous year, and the contrary they take as an ill omen ^m."

ST. BLAZE'S DAY*,

(February 3.)

MINSHEW, in his Dictionary, under the word Hocke-tide, speaks of "St. Blaze his Day, about Candlemass, when country women goe about and make

¹ Vulgar Errors, edit. fol. Lond. 1646, p. 289.

^m Ray, in his Collection of Proverbs, has preserved two relating to this Day. "On Candlemass Day, throw Candle and Candlestick away:" and "Sow or set Beans in Candlemass Waddle." Somerset. In Somersetshire, Waddle means Wane of the Moon.

* "Blasius Episcopus fuit Sebastie Cappadocum. In persecutione autem sub Diocletiano et Maximiano stationem suam deserens in speluncam Argei montis aufugit, ibique eremiticam vitam

good cheere, and if they find any of their neighbour women a spinning that day, they burne and make a blaze of fire of the distaffe, and thereof called S. Blaze his Day^b.

Dr. Percy, in his notes to the Northumberland Household Book, p. 333, tells us, "The anniversary of St. Blasius is the 3d of February, when it is still the custom in many parts of England to light up fires on the hills on St. Blayse night: a custom antiently taken up, perhaps for no better reason than the jingling resemblance of his name to the word Blaze^c."

Reginald Scot, in his *Discovery of Witchcraft*, edit. fol. Lond. 1665, p. 137, gives us a Charm used in the Romish church upon St. Blaze's Day, that will fetch a thorn out of any place of one's body, a bone out of the throat, &c. to wit, "Call upon God, and remember St. Blaze."

The following is the account of "Blaze" in the Popish Kingdome, fol. 47 b.

"Then followeth good Sir Blaze, who doth a waxen Candell give,
And holy water to his men, whereby they safely live.

I divers barrells oft have seene, drawne out of water cleare,

Through one small blessed bone of this same Martyr heare:

And caryed thence to other townes and cities farre away,

Ech superstition doth require such earnest kinde of play."

egit, et hominum pecorumque morbos varios sanavit. Inde vero ab Agricola praesidis militibus extractus in carcerem conjicitur. Sequenti die quum Jovi sacrificare nollet jussu praesidis fustibus caeditur, et rursus in carcerem detruditur. Post aliquot dies iterum educitur inde, et ob eandem causam in ligno suspenditur, unguibusque ac pectinibus ferreis laniatur: tandem decollatur 3 Non. Febr. Unde Mantuanus in Februario:

"Tertia Cappadocum pastor sanctissime Blasi

Lux tua."

Hospinian de Orig. Fest. Christian. fol. 43.

^b P. 236. This has been adopted by Dr. Plott, in his *History of Oxfordshire*, edit. Oxf. 1677, p. 202.

^c I find the following in Du Cange's Glossary, in voce "Festum S. Blasii." "Cur hac die Populus lumina pro domibus vel animalibus accendere solet, atque adeo eleemosynas largiri docet Honorius Augustod. Lib. iii. cap. 25."

Hospinian, in his book *De Orig. Festor. Christian.* fol. 43, speaking of St. Blasius' Day, says: "In sacris ejus Candela offertur: Nugantur enim, viduam quandam porci mactati caput, pedes, candelam et panem Blasio in carcerem attulisse." These candles were said to be good for the tooth-ache, and for diseased cattle.

VALENTINE'S DAY^a,

(February 14.)

IT is a ceremony, says Bourne, never omitted among the vulgar, to draw lots, which they term Valentines, on the eve before Valentine Day. The names of a select number of one sex are, by an equal number of the other, put into some vessel; and after that, every one draws a name, which for the present is called their Valentine, and is look'd upon as a good omen of their being man and wife afterwards.

He adds, there is a rural tradition, that on this day every bird chuses its mate^b, and concludes that perhaps the youthful part of the world hath first practised this custom, so common at this season^c.

I once thought this custom might have been the remains of an antient superstition in the Church of Rome on this day, of chusing patrons for the ensuing

^a Valentine, a presbyter of the Church, was beheaded under Claudius the Emperor.

^b This idea is thus expressed by old Chaucer, the father of English verse :

"Nature, the Vicare of the Almighty Lord,

That hote, colde, hevie, light, moist, and drie,

Hath knit by even number of accord

In easie voice, began to speak and say,

Foules, take hede of my sentence I pray,

And for your own ease in fordring of your need,

As fast as I may speak I will me speed.

Ye know well, how on St. Valentine's Day,

By my statute and through my governaunce,

Ye doe chese your Makes, and after flie away

With hem as I pricke you with pleasaunce."

Shakspeare, in his *Midsummer Night's Dream*, alludes to the old saying, that birds begin to couple on St. Valentine's Day :

— "Saint Valentine is past;

Begin these wood-birds but to couple now?"

Reed's edit. of Shakspeare, vol. iv, p. 453.

^c *Antiquitates Vulgares*, chap. xx.

year: and that, because ghosts^d were thought to walk on the night of this Day, or about this time, and that Gallantry had taken it up when Superstition at the Reformation had been compelled to let it fall.

Since that time I have found unquestionable authority to evince that the custom of chusing Valentines was a sport practised in the houses of the gentry in England as early as the year 1476^e.

^d I find in the old Romish Calendar already cited, the following observation on the 14th of February:

“Manes nocte vagari creduntur.”

^e See a Letter dated February 1476, in Fenn's Paston Letters, vol. ii. p. 211. Of this custom John Lydgate, the Monk of Bury, makes mention, as follows, in a Poem written by him in praise of Queen Catherine, consort to Henry V.

“Seynte Valentine, of custome yeere by yeere

Men have an usaunce in this regioun

To loke and serche Cupides Kalendere,

And chose theyr choyse, by grete affeccioun;

Such as ben prike with Cupides mocion,

Takyng theyre choyse as theyr sort doth falle:

But I love oon whiche excellith alle.”

MS. Harl. 2251. See Strutt's Manners and Customs, vol. iii. p. 179.—

In the Catalogue of the Poetical Devises, &c. done by the same Poet, in print and MS. preserved at the end of Speght's edition of Chaucer's Works, fol. Lond. 1602, fol. 376 b. occurs one with the title of “*Chusing Loves on S. Valentine's Day.*” “Lydgate,” says Warton (Hist. Engl. Poet. vol. ii. p. 53), “was not only the Poet of his Monastery, but of the World in general. If a *Disguising* was intended by the Company of Goldsmiths, a *Mask* before his Majesty at Eltham, a *May-game* for the Sheriffs and Aldermen of London, a *Mumming* before the Lord Mayor, a *Procession of Pageants* from the Creation for the Festival of Corpus Christi, or a *Carol for the Coronation*, Lydgate was consulted, and gave the Poetry.” The above Catalogue mentions also, by Lydgate, “a *Disguising* before the Mayor of London by the Mercers; a *Disguising* before the King in the Castle of Hartford; a *Mumming* before the King at Eltham; a *Mumming* before the King at Windsore; and a Ballade given to Henry VI. and his mother on *New Year's Day*, at Hartford.”

Warton, in his emendations and additions to vol. ii. p. 31, of his History of English Poetry, has given a curious French Valentine composed by Gower. See a curious, but by no means satisfactory Note upon this subject by Monsieur Duchat, in the quarto edition of Rabelais, tom. i. p. 393.

There is an account of the manner in which St. Valentine's Day was antiently observed in France, in Goujet Bibliothéque Française, tom. ix. p. 266, together with some Poems composed by Charles, Duke of Orleans, the father of Louis XII. when prisoner in England, in honour of that Festival.”

Herrick has the following in his *Hesperides*, p. 172 :

“TO HIS VALENTINE, ON S. VALENTINE'S DAY.

“Oft have I heard both Youth and Virgins say,
Birds chuse their mates, and couple too, this day :
But by their flight I never can divine,
When I shall couple with my Valentine.”

In Dudley Lord North's *Forest of Varieties*, fol. 1645, p. 61, in a Letter to his Brother, he says, “*A Lady of wit and qualitie, whom you well knew, would never put herself to the chance of a Valentine, saying that shee would never couple herselfe, but by choyce. The custome and charge of Valentines is not ill left, with many other such costly and idle customes, which by a tacit generall consent wee lay downe as obsolete.*”

The following is one of the most elegant *Jeu d'esprits* on this occasion that I have met with :

“TO DORINDA, ON VALENTINE'S DAY.

“Look how, my dear, the feather'd kind,
By mutual caresses joyn'd,
Bill, and seem to teach us two,
What we to love and custom owe.

Shall only you and I forbear
To meet and make a happy pair?
Shall we alone delay to live?
This day an age of bliss may give.

But ah! when I the proffer make,
Still coyly you refuse to take;
My heart I dedicate in vain,
The too mean present you disdain.

Yet since the solemn time allows
To choose the object of our vows;
Boldly I dare profess my flame,
Proud to be yours by any name.”

Satyr of Boileau imitated, with other Poems, 8vo. Lond. 1696, p. 101.

In "Carolina, or Loyal Poems, by Thomas Shipman, esq." p. 135, is a copy of verses entitled "The Rescue, 1672. To Mrs. D. C. whose name being left after drawing *Valentines* and cast into the fire, was snatcht out.

"I, like the Angel, did aspire
Your *Name* to rescue from the fire.
My zeal succeeded for your *name*,
But I, alas! caught all the flame!
A meaner offering thus suffic'd,
And *Isaac* was not sacrific'd^f."

I have searched the Legend of St. Valentine, but think there is no occurrence in his life that could have given rise to this ceremony^g.

The learned Moresin tells us, that at this Festival the men used to make the women presents, as, upon another occasion, the women used to do to the men: but that presents were made *reciprocally* on this day in Scotland^h.

^f In the British Apollo, fol. Lond. 1708, vol. i. No. 3, we read,

"Why Valentine's a day to choose
A mistress, and our freedom loose?
May I my reason interpose,
The question with an answer close,
To imitate we have a mind,
And couple like the winged kind."

In the same work, vol. ii. No. 2, fol. Lond. 1709:

Question. "In chusing Valentines (according to custom) is not the party chusing (be it man or woman) to make a present to the party chosen?"

Answer. We think it more proper to say, drawing of Valentines, since the most customary way is for each to take his or her lot. And Chance cannot be termed Choice. According to this method, the obligations are equal, and therefore it was formerly the custom mutually to present, but now it is customary only for the Gentlemen."

^g Wheatley, in his Illustration of the Common Prayer, Svo. Lond. 1741. p. 61, tells us that St. Valentine "was a man of most admirable parts, and so famous for his love and charity, that the custom of choosing Valentines upon his Festival (which is still practised) took its rise from thence." I know not how my Reader will be satisfied with this learned writer's explication. He has given us no premises, in my opinion, from which we can draw any such conclusion. Were not all the Saints supposed to be famous for their love and charity? Surely he does not mean that we should understand the word Love here as implying Gallantry.

^h "Et verè ad Valentini Festum a viris habent fœminæ munera, et alio tempore viris dantur. In Scotia autem ad Valentini reciprocae fuere dationes." Moresini Papatus, p. 160.

Gay has left us a poetical description of some rural ceremonies used on the morning of this day:

"Last Valentine, the day when birds of kind
 Their paramours with mutual chirpings find,
 I early rose, just at the break of day,
 Before the sun had chas'd the stars away:
 A-field I went, amid the morning dew,
 To milk my kine (for so should house-wives do),
 Thee first I spied, and the first swain we see,
 In spite of Fortune, shall our true love be¹."

Mr. Pennant, in his Tour in Scotland, tells us, that in February young persons draw Valentines, and from thence collect their future fortune in the nuptial state.

Dr. Goldsmith, in his Vicar of Wakefield, describing the manners of some rustics, tells us, they sent True-love Knots on Valentine morning.

The following is from Buchanan:

"Festa Valentino rediit Lux ———
 Quisque sibi Sociam jam legit ales Avem.
 Inde sibi Dominam per sortes quærere in Annum
 Mansit ab antiquis mors repetitus avis:
 Quisque legit Dominam, quam casto observet amore,
 Quam nitidis sertis, obsequioque colat:
 Mittere cui possit blandi Munuscula Veris."

Poemata. edit. 12mo. Lugd. Bat. 1628. p. 362.

Lewis Owen, in his work entitled "The Unmasking of all Popish Monks, Friars, and Jesuits," 4to. Lond. 1628, p. 97, speaking of its being "now among the Papists as it was heretofore among the heathen people," says that the former "have as many saints, which they honour as gods, and every one have their several charge assigned unto them by God, for the succour of men, women, and children, yea over Countries, Common-wealths, Cities, Provinces, and Churches; nay, to help *Oves et Boves et cætera pecora Campi*:" and instances, among many others, "*S. Valentine for Lovers*."

¹ Grose explains Valentine to mean the first woman seen by a man, or man seen by a woman, on St. Valentine's Day, the 14th of February.

From the following lines in Bishop Hall's Satires, I should guess that Valentine has been particularly famous for Chastity.

"Now play the Satyre whoso list for me,
 Valentine self, or some as chaste as hee."

Virgidem. book iv. sat. 1.

From Mr. Douce's manuscript notes I learn, that Butler, in his Lives of the Saints, says, "To abolish the heathens, lewd, superstitious custom of Boys drawing the names of Girls, in honour of

We find the following curious species of divination in the *Connoisseur*, as practised on Valentine's Day or Eve. "Last Friday was Valentine Day, and the night before I got five bay-leaves, and pinned four of them to the four corners of my pillow, and the fifth to the middle; and then, if I dreamt of my sweet-heart, Betty said we should be married before the year was out^k. But to make it more sure, I boiled an egg hard, and took out the yolk, and filled it with salt; and when I went to bed, eat it, shell and all, without speaking or drinking after it. We also wrote our lovers' names upon bits of paper, and rolled them up in clay, and put them into water: and the first that rose up was to be our Valentine. Would you think it, Mr. Blossom was my man. I lay a-bed and shut my eyes all the morning, till he came to our house; for I would not have seen another man before him for all the world."

Misson, in his *Travels in England*, p. 410, has the following Observations on Valentines¹.

"Valentin, la veille du 14 Fevrier, Jour de S. Valentin, et temps auquel toute la Nature vivante tend a l'accouplement, les jeunes Gens en Angleterre et en Ecosse aussi, par une coûtume fort ancienne, celebrent une petite Fête qui vise au meme but. Nombre egal de Garçons et de Filles se trouvent ensemble:

their goddess Februa Juno, on the 15th of February, several zealous Pastors substituted the names of Saints in billets given on that day." See his Account of St. Valentine. And in vol. i. Jan. 29, he says, that "St. Frances de Sales severely forbad the custom of Valentines, or giving Boys in writing the names of Girls to be admired and attended on by them; and to abolish it, he changed it into giving billets with the names of certain Saints, for them to honour and imitate in a particular manner." But quære this custom among the Romans above referred to.

A writer in the *Gentleman's Magazine*, 1779, p. 137, mentions a sort of sport used in Kent during the month of February, where the Girls were burning in triumph a figure which they had stolen from the Boys, called a Holly-Boy, whilst the Boys were doing the same with another figure called an Ivy-Girl.

^k Herrick, in his *Hesperides*, p. 61, speaking of a Bride, says,

"She must no more a-maying:

Or by *Rose-buds* divine

Who'l be her Valentine."

¹ Thus translated by Ozell, p. 330: "On the Eve of the 14th of February, St. Valentine's Day, a time when all living Nature inclines to couple, the young folks in England and Scotland too, by a very antient custom, celebrate a little Festival that tends to the same end. An equal number of Maids and Batchelors get together, each writes their true or some feign'd name upon

chacun et chacune ecrivent leurs vrais noms ou des noms empruntez sur des billets separez, roulent ces billets et tirent au sort, les Filles prenant les billets des Garçons, et les Garçons les billets des Filles, de sorte que chaque Garçon rencontre une Fille qu'il appelle sa Valentine; et chaque Fille rencontre un Garçon qu'elle appelle sonValentin. De cette maniere, chacun a doubleValentin et double Valentine: mais le Valentin s'attache plus a la Valentine qui lui est echeüe, qu'a la Valentine a la quelle il est echû. Le sort ayant ainsi associe le compagnie en divers couples, les Valentins donnent Bals et Cadeaux, portent pendant plusieurs jours sur le cœur ou sur la manche les billets de leurs Valentines, et assez souvent l'amour s'y boute. Cette petite ceremonie se pratique avec diversite dans les diverses provinces, et selon les plus ou le moins de severite des Mesdames les Valentines. On tient encore pour autre sorte de Valentin ou de Valentine, le premier Garçon ou la premiere Fille que le hazard fait rencontrer dans la rue, ou ailleurs, le Jour de la Fete."

The following love divinations appear to have been practised upon the Continent in Advent:

"Observatur porro hoc tempore alia quoque profana et impia consuetudo a Christianis, de qua Naogeorgus eodem loco sic etiam canit:

separate billets, which they roll up, and draw by way of lots, the Maids taking the Men's billets, and the Men the Maids'; so that each of the young Men lights upon a Girl that he calls his Valentine, and each of the Girls upon a young Man which she calls her's. By this means each has two Valentines: but the Man sticks faster to the Valentine that is fallen to him, than to the Valentine to whom he is fallen. Fortune having thus divided the company into so many couples, the Valentines give balls and treats to their mistresses, wear their billets several days upon their bosoms or sleeves, and this little sport often ends in Love. This ceremony is practised differently in different Counties, and according to the freedom or severity of Madam Valentine. There is another kind of Valentine, which is the first young Man or Woman that chance throws in your way in the street, or elsewhere, on that day."

In Poor Robin's Almanack for 1676, that facetious observer of our old customs tells us, opposite to St. Valentine's Day in February,

"Now Andrew, Anthony,
and William,

For Valentines draw

Prue, Kate, Jilian."

" Illis divinant etiam inquiruntque diebus
 Aptæ connubio jam lascivæque puellæ
 Nomine desponsi, quicumque est ille futurus.
 Quatuor accipiunt Cæpas, vel quinque, vel octo,
 Atque induunt certum nomen, præ aliisque cupitum
 Cuique dein propter fornacem ex ordine ponunt.
 Et quæ prima suum protrudit cæpula germen,
 Illius haud dubie nomen quoque Sponsus habebit.
 Inquirunt etiam sponsi moresque animumque,
 Sol postquam occiduus cælum terrasque reliquit.
 Namque struem lignorum adeunt tum, perque tenebras
 Fortuito inde sudem casu quæque extrahit unam:
 Quæ fuerit si recta, et nullis horrida nodis,
 Commodis ac comis speratur rite maritus:
 Sin vero prava et nodis incommoda duris,
 Improbulum ac pravum sperat obtingere sponsum.
 Ista ferunt et alunt scelerati impune papistæ."

See also Hospinian de Orig. Festor. Christian. fol. 152. Some other love divinations seem to have been practised there on St. Andrew's Day.

" De Ritu qui in Papatu observatur in D. Andreæ Festo sic Naogeorgus, libro iv. Regni Papistici canit.

" Andrææ amatores vulgo turbæque procorum
 Dona ferunt, creduntque illius numine dextro
 Præstigiisque aliis tacita sub nocte peractis,
 Spem rectam fore, seque frui re posse cupitâ."

Ibid. fol. 152. b.

COLLOP OR SHROVE MONDAY.

IN the North of England the Monday preceding Shrove Tuesday, or Pancake Tuesday, is called Collop Monday: Eggs and Collops compose an usual dish at dinner on this day, as Pancakes do on the following, from which customs they have plainly derived their names.

It should seem that on Collop^a Monday they took their leave of flesh^b in the papal times, which was antiently prepared to last during the winter by salting, drying, and being hung up. Slices of this kind of meat are to this day termed Collops in the North, whereas they are called Steaks when cut off from fresh or unsalted flesh; a kind of food which I am inclined to think our ancestors seldom tasted in the depth of winter.

A writer in the Gentleman's Magazine asserts that most places in England have Eggs and Collops (slices of bacon) on Shrove Monday^c.

My late learned friend, the Rev. Mr. Bowles, informed me that in the neighbourhood of Salisbury, in Wiltshire, the boys go about before Shrove-tide, singing these rhymes:

“Shrove Tide is nigh at hand,
And I am come a shroving;
Pray, Dame, something,
An Apple or a Dumpling,
Or a piece of Truckle Cheese
Of your own making,
Or a piece of Pancake^d.”

^a Collop, (S. of doubtful etymology) a small slice of meat, a piece of any animal. Ash.—Colab. Colob. Segmentum. unde Anglis *Colabs* & *Egges* dicuntur Segmenta lardi ovis instrata. Κόλαρος Suidæ est offula, buccæ parvula, a κολαδένω decurto, minuo. Adi quoque Etym. Voss. in Collabi. M. Casaubon de Vet. Ling. Angl. p. 279. Lye. Junii Etymolog. v. Colab.

Collop, Minshew, deflectit a κολάπτω, incido, vel a Belg. *kole*, carbo, et *op* super, ut idem sit quod Fr. G. Carbonade, vel a Κόλλοψ, corium durius in cervicibus et dorsis boum, aut ovium, vel a Κόλον, cibus, vel a Κολαδένος, quod Vossio in Et. L.L. exp. Buccæ, offula. Skinner in verbo.

Dr. Kennett, in the Glossary to his Parochial Antiquities, (v. Collerus.) tells us of an old Latin word *colponer*, slices, or cut pieces; in Welch, a Gollwith.

^b In the Ordinary of the Butchers' Company at Newcastle-upon-Tyne, dated 1621, I find the following very curious clause: “Item, that noe one Brother of the said Fellowship shall hereafter buy or seeke any Licence of any person whatsoever to kill Flesh within the Towne of Newcastle in the Lent season, without the general consent of the Fellowship, upon payne for every such defeaute to the use aforesaide, £5.” They are enjoined, it is observable, in this charter, to hold their head meeting-day on Ash-Wednesday. They have since altered it to the preceding Wednesday.

^c August 1790, p. 719.

^d Sir Thomas Overbury, in his Characters, speaking of a “Franklin,” says, that among the Ceremonies which he annually observes, and that without considering them as reliques of Popery, are “Shroving’s.”

At Eton school it was the custom, on Shrove Monday, for the scholars to write verses either in praise or dispraise of Father Bacchus^c: poets being considered as immediately under his protection. He was therefore sung on this occasion in all kinds of metres, and the verses of the boys of the seventh and sixth, and of some of the fifth forms, were affixed to the inner doors of the College.

Verses are still written and put up on this day, but I believe the young poets are no longer confined to the subject of writing eulogiums on the god of wine. It still however retains the name of the Bacchus.

SHROVE-TIDE, OR SHROVE-TUESDAY; CALLED ALSO FASTERN'S EVEN and PANCAKE TUESDAY^a.

SHROVE-TIDE plainly signifies the time of confessing sins, as the Saxon word Shrive, or Shrift, means Confession. This season has been antiently set apart by the Church of Rome for a time of shriving or confessing sins^b. This seemingly no bad preparative for the austerities that were to follow in Lent, was, for whatever reason, laid aside at the Reformation.

The luxury and intemperance that usually prevailed at this season were vestiges of the Romish carnival^c, which the learned Moresin derives from the times of Gentilism, introducing Joannes Boemus Aubanus as describing it

^c Status Scholæ Etoniensis, A. D. 1560. MS. Brit. Mus. Donat. 4843, already quoted. "In die Lunæ Carnis-privii ad horam nonam luditur et conduntur Carmina, sive in laudem sive in vituperium Bacchi patris: et quia Clientes Bacchi poetæ dicuntur, in cujus tutela omnes sunt constituti, omnium Metrorum omni genere Dionysium canunt. Carmina condita a pueris 7^{mi} et 6^{ti} et aliquot 5^{ti} ordinis affiguntur Valvis interioribus Collegii." fol. 423.

^a In the Oxford Almanacks, the Saturday preceding this day is called the *Egg-Feast*. Perhaps the same as our Collop Monday. See, under Paste Eggs, Hyde's Account of the *Festum Ovorum*.

^b Bourne, chap. xxi. In the Churchwardens' Accounts of St. Mary at Hill, in the City of London, A. D. 1493, is the following article: "For a Mat for the *Shrevving Pewe*, iij d."

^c See Dufresne's Glossary, v. "Carnelevamen." Wheatly on the Com. Pr. edit. 8vo. 1741, p. 222.

thus ^d: "Men eat and drink and abandon themselves to every kind of sportive foolery, as if resolved to have their fill of pleasure before they were to die, and

^d J. Boemus Aubanus gives us the following description of the manner of spending the *three days before the Lent-Fast* commenced, commonly called the *Carnival*, that is, "the bidding farewell to flesh."

"Quo item modo tres præcedentes quadragesimale jejunium dies peragat, dicere opus non erit, si cognoscatur. qua populari qua spontanea insania cætera Germania, à qua et Franconia minimè desciscit, tunc vivat. Comedit enim et bibit, seque ludo, jocoque omnimodo adèo dedit, quasi usus nunquam veniant, quasi cras moritura, hodie prius omnium rerum satietatem capere velit. Novi aliquid spectaculi quisque excogitat, quo mentes et oculos omnium delectet, admirationeque detineat. Atque, ne pudor obstet, qui se ludicro illi committunt, facies larvis obducunt, sexum et ætatem mentientes, viri mulierum vestimenta, mulieres virorum induunt. Quidam Satyros, aut malos dæmones potius repræsentare volentes, minio se, aut atramento tingunt, habituque nefando deturpant, alii nudi discurrentes Lupercos agunt, a quibus ego annum istum delirandi morem ad nos defluxisse existimo." p. 267. And Bishop Hall, in his *Triumphs of Rome*, thus describes the *Jovial Carneval*. "Every man cries *Scioltta*, letting himself loose to the maddest of merriments, marching wildly up and down in all forms of disguises; each man striving to outgo other in strange pranks of humourous debauchedness, in which even those of the holy order are wont to be allowed their share; for howsoever it was by some sullen authority forbidden to Clerks, and Votaries of any kind, to go masked and disguised in those seemingly abusive solemnities, yet more favourable construction hath offered to make them believe that it was chiefly for their sakes, for the refreshment of their sadder and more restrained spirits, that this free and lawless Festivity was taken up." p. 19.

"Shrove-Tide," says Mr. Warton, "was formerly a season of extraordinary sport and feasting. In the Romish Church there was antiently a Feast immediately preceding Lent, which lasted many days, called *CARNISCIPIUM*. See Carpentier in *v. Supp. Lat. Gloss. Du Cange*, tom. i. p. 381. In some cities of France an officer was annually chosen, called *Le Prince d'Amoureux*, who presided over the sports of the youth for six days before Ash-Wednesday. *Ibid. v. AMORATUS*, p. 195; and *v. CARDINALIS*, p. 818. Also *v. SPINETUM*, tom. iii. p. 848. *Some traces of these Festivities still remain in our Universities*. In the *Percy Household Book*, 1512, it appears "that the Clergy and Officers of Lord Percy's Chapel performed a play before his Lordship, upon *Shrowftewesday at night*." p. 345. See also Dodsley's *Collection of Old Plays*, vol. xii. p. 403, last edition.

Reed's edit. of Shakspeare, vol. xii. p. 235. On part of the old song "And welcome merry Shrove-tide."

In a curious tract, entitled "*Vox Graculi*," quarto, 1623, p. 55, is the following quaint description of Shrove-Tuesday: "Here must enter that wadling, stradling, bursten-gutted Carnifex of all Christendome, vulgarly entiled Shrove Tuesday, but, more pertinently, sole Monarch of the Mouth, high Steward to the Stomach, chiefe Ganimede to the Guts, prime peere of the Pullets, first Favourite to the Frying-pans, greatest Bashaw to the Batter-bowles, Protector of the Pancakes, first Founder of the Fritters, Baron of Bacon-flitch, Earle of Egge-baskets, &c. This corpulent Commander of those chollericke things called Cookes, will shew himselfe to be but of ignoble education; for by his manners you may finde him better fed than taught wherever he comes."

as it were forego every sort of delight." Thus also Selden: "What the Church debars us one day, she gives us leave to take out another—first there is a Carnival, and then a Lent."

The following extract from Barnaby Googe's Translation of Naogeorgus will shew the extent of these festivities:

"Now when at length the pleasant time of Shrove-tide comes in place,
And cruell fasting dayes at hand approch with solemne grace:
Then olde and yong are both as mad, as ghestes of Bacchus feast,
And foure dayes long they tipples square, and feede and never reast*.
Downe goes the hogges in every place, and puddings every wheare
Do swarme: the dice are shakte and tost, and cardes apace they teare:
In every house are showtes and cryes, and mirth, and revell route,
And daintie tables spred, and all be set with ghestes aboute:
With sundrie playes and Christmasse games, and feare and shame away,
The tongue is set at libertie, and hath no kinde of stay.
All thinges are lawfull then and done, no pleasure passed by,
That in their mindes they can deuise, as if they then should die:
The chieftest man is he, and one that most deserueth prayse,
Among the rest that can finde out the fondest kinde of playes^f.
On him they looke and gaze vpon, and laugh with lustie cheare,
Whom boyes do follow, crying foole, and such like other geare.
He in the meane time thinkes himselfe a wondrous worthie man,
Not moued with their wordes nor cryes, do whasoeuer they can.
Some sort there are that runne with staues, or fight in armour fine,
Or shew the people foolishe toyes, for some small peece of wine.

* "This furnishyng of our bellies with delicates, that we use on *Fastingham Tuesday*, what tyme some eate tyl they be enforced to forbear all again, sprong of *Bacchus Feastes*, that were celebrated in Rome with great joy and deliciouse fare." Langley's Polidore Vergile, fol. 103.

^f Among the Records of the City of Norwich, mention is made of one John Gladman, "who was ever, and at thys our is a man of sad disposition, and trewe and feythfull to God and to the Kyng, of disporte as hath ben acustomed in ony Cite or Burgh thorowe alle this reame, on Tuesday in the last ende of Cristemesse [1440,] viz^t. *Fastyngonge Tuesday*, made a disport with hys neyghbours, havynge his hors trappyd with tynnsoyle and other nyse disgisy things, coronned as Kyng of Crestemesse, in tokyn that seson should end with the twelve monethes of the yere, afor hym went yche moneth dysguysed after the seson requiryd, and Lenton clad in whyte and red heryngs skinns and his hors trappyd with oystershells after him, in token that sadnesse shuld folowe and an holy tyme, and so rode in divers stretis of the Cite with other people with hym dysguysed, makynge myrth, disportes, and plays, &c." Blomefield's Norfolk, edit. fol. 1745, vol. ii. p. 111.

Eche partie hath his fauourers, and faythfull friendes enowe,
 That readie are to turne themselues, as fortune listē to bowe.
 But some againe the dreadfull shape of deuils on them take,
 And chase such as they meete, and make poore boyes for feare to quake.
 Some naked runne about the streetes, their faces hid alone,
 With visars close, that, so disguise, they might be knowne of none.
 Both men and women chaunge their weede, the men in maydes aray,
 And wanton wenches drest like men, doe trauell by the way,
 And to their neighbours houses go, or where it likes them best,
 Perhaps unto some auncient friend or olde acquainted ghest,
 Unknowne, and speaking but fewe wordes, the meat deuour they up
 That is before them set, and cleane they swinge of euery cup.
 Some runne about the streets attyrde like Monks, and some like Kings,
 Accompanied with pompe and garde, and other stately things.
 Some hatch yong fooles as hennes do egges with good and speedie lucke,
 Or as the goose doth vse to do, or as the quacking ducke.
 Some like wilde beastes doe runne abroad in skinnes that diuers bee
 Arayde, and eke with lothsome shapes, that dreadfull are to see :
 They counterfet both beares and wolues, and lions fierce in sight,
 And raging bulles. Some play the cranes, with wings and stilts upright.
 Some like the filthie forme of apes, and some like fooles are drest,
 Which best beseeme these Papistes all, that thus keepe Bacchus feast.
 But others beare a torde, that on a cushion soft they lay,
 And one there is that with a flap doth keepe the flies away.
 I would there might an other be, an officer of those,
 Whose roome might serve to take away the scent from every nose.
 Some others make a man all stuf with straw or ragges within,
 Apparayled in dublet faire, and hosen passing trim :
 Whom as a man that lately dyed of honest life and fame,
 In blanket hid they beare about, and streightwayes with the same
 They hurle him vp into the ayre, not suffring him to fall,
 And this they doe at diuers tymes the citie over all^s.
 I shew not here their daunces yet, with filthie iestures mad,
 Nor other wanton sportes that on these holydayes are had.

^s This alludes to a sport at least similar to that of "Holly-Boy and Ivy-Girl," practised in East Kent; already mentioned in p. 52. The writer in the *Gentleman's Magazine*, from which it is noticed, says, "Mr. Urban, Being on a visit on *Tuesday last* in a little obscure village in this county, I found an odd kind of sport going forward: the Girls, from eighteen to five or six years

There places are where such as hap to come within this dore,
 Though old acquainted friendes they be, or never seene before,
 And say not first here by your leave, both in and out I go,
 They binde their handes behinde their backes, nor any difference tho
 Of man or woman is there made, but basons ringing great,
 Before them do they daunce with joy, and sport in euery streat.
 There are that certain praiers have that on the Tuesday fall,
 Against the quartaine ague, and the other feuers all.
 But others than sowe onyon seede, the greater to be seene,
 And persley eke, and lettys both, to have them always greene.
 Of truth I loth for to declare the foolish toyes and trickes,
 That in these dayes are done by these same Popish Catholickes :
 If snow lie deep upon the ground and almost thawing bee,
 Then fooles in number great thou shalt in every corner see :
 For balles of snow they make, and them at one another cast,
 Till that the conquerde part doth yeelde and run away at last.
 No matrone olde nor sober man can freely by them come,
 At home he must abide that will these wanton fellowes shonne.
 Besides the noble men, the riche, and men of hie degree,
 Least they with common people should not seeme so mad to bee,
 There wagons finely framde before, and for this matter meete,
 And lustie horse and swift of pace, well trapt from head to feete
 They put therein, about whose necke and every place before,
 A hundred gingling belles do hang, to make his courage more.
 Their wives and children therein set, behinde themselves do stande,
 Well armde with whips, and holding faste the bridle in their hande,
 With all their force throughout the streetes and market-place they ron,
 As if some whirlwinde mad, or tempest great from skies should come.

old, were assembled in a crowd, and burning an uncouth effigy, which they called an *Holly-Boy*, and which it seems they had stolen from the Boys, who, in another part of the village were assembled together, and burning what they called an *Ivy-Girl*, which they had stolen from the Girls: all this ceremony was accompanied with loud huzzas, noise, and acclamations. What it all means I cannot tell, although I inquired of several of the oldest people in the place, who could only answer that it had always been a sport at this season of the year." Dated East Kent, Feb. 16th. The Tuesday before Shrove Tuesday in 1779 fell on February the 9th.

"The peasantry of France" (says the *Morning Chronicle*, March 10th, 1791) "distinguish *Ash Wednesday* in a very singular manner. They carry an Effigy of a similar description to our *Guy Faux* round the adjacent villages, and collect money for his funeral, as this day, according to their creed, is the death of good living. After sundry absurd mummeries, the corpse is deposited in the earth." This may possibly be a relic of the same usage.

As fast as may be from the streates th' amazed people flye,
 And gives them place while they about doe runne continually.
 Yea sometimes legges or armes they breake, and horse and carte and all
 They overthrow, with such a force, they in their course doe fall.
 Much lesse they man or childe do spare, that meetes them in the waye,
 Nor they content themselves to use this madnesse all the daye:
 But even till midnight holde they on, their pastimes for to make,
 Whereby they hinder men of sleepe and cause their heads to ake.
 But all this same they care not for, nor doe esteem a heare,
 So they may have their pleasure still, and foolish wanton geare^b." fol. 47. b.

Among the sports of Shrove Tuesday, Cock-fightingⁱ and throwing at Cocks appear almost every where to have prevailed.

^b Armstrong, in his *History of Minorca*, p. 202, says, "During the Carnival, the Ladies amuse themselves in throwing oranges at their lovers; and he who has received one of these on his eye, or has a tooth beat out by it, is convinced, from that moment, that he is a high favourite with the fair-one, who has done him so much honour. Sometimes a good hand-full of flour is thrown full in one's eyes, which gives the utmost satisfaction, and is a favour that is quickly followed by others of a less trifling nature."—"We well know that the holydays of the antient Romans were, like these Carnivals, a mixture of devotion and debauchery."—"This time of festivity is sacred to pleasure, and it is sinful to exercise their calling until Lent arrives, with the two curses of these people, Abstinence and Labour, in its train."

ⁱ The learned Moresin informs us that the Papists derived this custom of exhibiting Cock-fights on one day every year from the Athenians, and from an institution of Themistocles. "*Galli Gallinacei*," says he, "*producuntur per diem singulis annis in pugnam à Papisequis, ex veteri Atheniensium forma ducto more et Themistoclis instituto.*" *Cæl. Rhod. lib. ix. variar. lect. cap. xlv. idem Pergami fiebat.* *Alex. ab Alex. lib. v. cap. 8.*—Moresini *Papatus*, p. 66.

An account of the origin of this custom amongst the Athenians may be seen in *Æliani Variæ Historiæ*, lib. II. cap. xxviii.

This custom was retained in many Schools in Scotland within the last century. Perhaps it is still in use. The School-masters were said to preside at the Battle, and claimed the run-away Cocks, called Fugees, as their perquisites.

Carpentier calls "*Gallorum pugna*" *Ludi genus inter pueros scholares, non uno in loco usitati.* *Lit. remiss. An. 1383, in Reg. 134. Chartoph. Reg. ch. 37.* "*En ce Karesme entrent à une feste ou dance que l'en faisoit lors d'Enfans pour la Jousté des Coqs, ainsi qu'il est accoustume (en Dauphiné).*"

Du Cange, in his *Glossary*, tom. ii. col. 1679, says, that although this practice was confined to School-boys in several provinces of France, it was nevertheless forbidden in the Council of Copria (supposed to be Cognac) in the year 1260. The Decree recites "that although it was then

Fitzstephen, as cited by Stowe, informs us that antiently on Shrove Tuesday the School-boys used to bring Cocks of the Game, now called Game Cocks, to their Master, and to delight themselves in Cock-fighting all the forenoon^k.

become obsolete, as well in Grammar Schools as in other places, yet mischiefs had arisen, &c." "DUELLUM GALLORUM gallinaceorum etiamnum in aliquot provinciis usurpatum a Scholaribus puerulis, vetatur in Concilio Copriniciensi An. 1260, cap. 7. quod scilicet superstitionem quamdam saperet, vel potius sortilegii aut purgationis vulgaris nescio quid redoleret; quia ex duello gallorum, quod in partibus istis, tam in Scholis Grammaticæ, quam in aliis fieri inolevit, nonnulla mala aliquoties sunt exorta, &c." Du Cange, in verbo. Vide Carpentier. v. *Jasia*.

^k Fitzstephen continues: "After dinner, all the youths go into the fields, to play at the Ball. The Scholars of every School have their *Ball*, or *Bastion*, in their hands. The antient and wealthy men of the city come forth on horseback, to see the sport of the young men, and to take part of the pleasure, in beholding their agility." Strype's edit. of Stowe, b. i. p. 247. See also Dr. Pegge's edit. of Fitzstephen's London, 4to. 1792, pp. 45, 74. It should seem that *Foot-Ball* is meant here.

In Sir John Sinclair's Statistical Account of Scotland, 8vo. Edinb. 1795, vol. xv. p. 521, the minister of Kirkmichael, in Perthshire, speaking of the manners and customs of the inhabitants, says, "Foot-Ball is a common amusement with the School-boys, who also preserve the custom of Cock-fighting on Shrove Tuesday."

Hutchinson, in his History of Cumberland, vol. ii. p. 322, speaking of the parish of Bromfield, and a custom there, that having now fallen into disuse, will soon be totally forgotten, tells us: "Till within the last twenty or thirty years, it had been a custom, time out of mind, for the Scholars of the Free-School of Bromfield, about the beginning of Lent, or in the more expressive phraseology of the country, at Fasting's Even, to bar out the Master; i. e. to depose and exclude him from his school, and keep him out for three days. During the period of this expulsion, the doors of the citadel, the School, were strongly barricadoed within: and the Boys, who defended it like a besieged city, were armed, in general, with *bore-tree*, or elder, pop-guns. The Master, meanwhile, made various efforts, both by force and stratagem, to regain his lost authority. If he succeeded, heavy tasks were imposed, and the business of the School was resumed and submitted to; but it more commonly happened that he was repulsed and defeated. After three days' siege, terms of capitulation were proposed by the Master and accepted by the Boys. These terms were summed up in an old formula of Latin Leonine verses; stipulating what hours and times should, for the year ensuing, be allotted to study, and what to relaxation and play. Securities were provided by each side, for the due performance of these stipulations: and the paper was then solemnly signed both by Master and Scholars.

"One of the articles always stipulated for and granted, was, the privilege of immediately celebrating certain Games of long standing; viz. a Foot-Ball Match, and a Cock-Fight. Captains, as they were called, were then chosen to manage and preside over these games: one from that part of the parish which lay to the Westward of the School; the other from the East. Cocks and Foot-Ball Players were sought for with great diligence. The party, whose Cocks won the

One rejoices to find no mention of *throwing at Cocks* on the occasion, a horrid species of cowardly cruelty, compared with which, Cock-fighting, savage as it may appear, is to be reckoned among "the tender mercies" of barbarity.

THROWING AT COCKS.

The unknown very humane writer of a pamphlet entitled "*Clemency to Brutes, &c.*" 4to. Lond. 1761, after some forcible exhortations against the use of this cruel diversion, in which there is a shocking abuse of time, ("an abuse so much the more shocking as it is shewn in tormenting that very creature which seems by Nature intended for our remembrancer to improve it: the creature, whose voice, like a trumpet, summoneth man forth to his labour in the morning, and admonisheth him of the flight of his most precious hours throughout the day,") has the following observation: "Whence it had its rise among us I could never yet learn to my satisfaction¹: but the common account

most battles, was victorious in the Cock-pit; and the prize a small silver bell, suspended to the button of the victor's hat, and worn for three successive Sundays. After the Cock-fight was ended, the Foot-Ball was thrown down in the Church-yard; and the point then to be contested was, which party could carry it to the house of his respective Captain; to Dundraw, perhaps, or West-Newton, a distance of two or three miles: every inch of which ground was keenly disputed. All the honour accruing to the conqueror at Foot-Ball, was that of possessing the Ball. Details of these matches were the general topics of conversation among the villagers; and were dwelt on with hardly less satisfaction than their ancestors enjoyed in relating their feats in the Border Wars.

"It never was the fortune of the writer of this account to *bear the Bell* (a pleasure, which, it is not at all improbable, had its origin in the *Bell's* having been the frequent, if not the usual reward of victory in such rural contests)."

"Our Bromfield Sports were sometimes celebrated in indigenous songs: one verse only of one of them we happen to remember:

"At Scales, great Tom Barwise gat the Ba' in his hand,
And t' wives aw ran out, and shouted, and bann'd:
Tom Cowan then pulch'd and flang him 'mang t' whins,
And he bledder'd, Od-white-te, tou's broken my shins.

"One cannot but feel a more than ordinary curiosity to be able to trace the origin of this improvement on the Roman Saturnalia: and which also appears pretty evidently to be the basis of the Institution of the *Terræ filius* in Oxford, now likewise become obsolete: but we are lost in a wilderness of conjectures: and as we have nothing that is satisfactory to ourselves to offer, we will not uselessly bewilder our Readers."

¹ In an old jest-book entitled "*Ingenii Fructus, or the Cambridge Jests, &c.* by W. B." Lond. printed for D. Pratt, Corner of Church-Lane, Strand, no date, 12mo. is given what is called

of it is, that the crowing of a Cock prevented our Saxon ancestors from massacring their conquerors, another part of our ancestors, the Danes, on the morning of a Shrove Tuesday, whilst asleep in their beds^m."

the original of "the throwing at Cocks on Shrove Tuesday," in which the rise of this custom is traced up to an unlucky discovery of an adulterous amour by the crowing of a cock. This account, I scarce need observe, is too ridiculous to merit a serious confutation.

^m Page 26. At p. 30 is the following passage: "As Christians consider how very ill the pastime we are dissuading from agrees with the season, and of how much more suitable an use the victims of that pastime might be made to us. On the day following its tumultuous and bloody anniversary, our Church enters upon a long course of humiliation and fasting: and surely an eve of riot and carnage is a most unfit preparative for such a course. Surely it would be infinitely more becoming us to make the same use of the Cock at this season which St. Peter once made of it. Having denied his Master, when it crew, he wept." The author adds, though by mistake, "No other nation under Heaven, I believe, practises it but our own."

In "The British Apollo," fol. Lond. 1708, vol. i. num. 4, is the following query: "How old and from whence is the custom of throwing at Cocks on Shrove Tuesday? A. There are several different opinions concerning the original of this custom, but we are most inclined to give credit to one Cranenstein, an old German author, who, speaking of the customs observed by the Christian nations, gives us the following account of the original institution of the ceremony.

"When the Danes were masters of England, and lorded it over the nations of the island, the inhabitants of a certain great city, grown weary of their slavery, had formed a secret conspiracy, to murder their masters in one bloody night, and twelve men had undertaken to enter the town-house by a stratagem, and seizing the arms, surprize the guard which kept it; at which time their fellows, upon a signal given, were to come out of their houses and murder all opposers: but when they were putting it in execution, the unusual crowing and fluttering of the Cocks, about the place they attempted to enter at, discovered their design; upon which the Danes became so enraged, that they doubled their cruelty, and used them with more severity than ever. Soon after they were forced from the Danish yolk, and to revenge themselves on the Cocks for the misfortune they involved them in, instituted this custom of knocking them on the head on Shrove Tuesday, the day on which it happened. This sport, tho' at first only practised in one City, in process of time became a natural divertisement, and has continued ever since the Danes first lost this Island."

In "The Gentleman's Journal; or the Monthly Miscellany," for January 1692-3, is given an English epigram "On a Cock at Rochester," by Sir Charles Sedley, wherein occur the following lines, which imply, as it should seem, as if the Cock suffered this annual barbarity by way of punishment for St. Peter's crime in denying his Lord and Master:

"May'st thou be punish'd for St. Peter's crime,
And on Shrove Tuesday perish in thy prime."

A writer in the Gentleman's Magazine, vol. LIII. for July 1783, p. 578, says, "The barbarous practice of throwing at a Cock tied to a stake at Shrovetide, I think I have read, has an allusion to the indignities offered by the Jews to the Saviour of the World before his Crucifixion."

In the preface to Hearne's edition of Thomas Otterbourne, p. 66ⁿ, he tells us that this custom of throwing at Cocks must be traced to the time of King Henry the Fifth, and our victories then gained over the French, whose name in Latin is synonymous with that of a Cock^o, and that our brave countrymen hinted by it that they could as easily, at any time, overthrow the Gallic armies as they could knock down the Cocks on Shrove Tuesday. To those who are satisfied with Hearne's explication of the custom we must object, that, from the very best authorities it appears also to have been practised in France, and that too, long before the reign of our Henry the Fifth.

Carpentier, under the year 1355, mentions a petition of the Scholars to the Master of the School of Ramera, to give them a Cock, which they asserted the

ⁿ "Morem illum apud Nostrates baculos in Gallinaceos jaciendi ad victorias Nostratum in Francos sive Gallos, regnante Henrico v^{to}. precipue esse referendum. Quod sane lubenter, ut opinor, agnosces, si forsitan in mentem revocaveris, inde nostrates innuere voluisse, se tam expedite posse Francos (vulgo Gallos appellatos) quomodocunque exercitis sui potentia, et Quadrigarum apparatu gloriantes, superare, ferro vastare, et jaculis configere, illorumque etiam decus in turpitudinem convertere, quam et baculorum suorum jactu die Martis, Caput Jejunii sive Carnisprivii mox antecedenti, Gallinaceos prosternunt ac perdunt, posteaque eodem die otia et convivia per horas aliquot agitant." Præfatio ad Hearnii, edit. Thomæ Otterbourne, &c. p. lxvi.

• A writer in the Gentleman's Magazine, vol. vii. for January 1737, p. 7, says, I think very erroneously, that the "Inhabitants of London, by way of reproach for imitating the French in their modes and fashions, were named COCKNEYS, (turning upon the thought of a Cock signifying a Frenchman,) i. e. Apes and Mimics of France.

With regard to the word *Cockney*, my learned friend Mr. Douce is of opinion, that perhaps after all that has been said with respect to the origin and meaning of this word, it is nothing more than a term of fondness or affection used towards male children, (in London more particularly,) in the same manner as *Pigsnie* is used to a woman. The latter word is very antient in our tongue, and occurs in Chaucer:

"She was a Primerole, a Piggesnie
For anie Lord to ligen in his bedde,
Or yet for any good Yeman to wedde."

Cant. Tales, l. 3267.

The Romans used *Oculus* in the like sense, and perhaps *Pigsnie*, in the vulgar language only, means *Ocellus*, the eyes of that creature being remarkably small. Congreve, in his *Old Bachelor*, makes Fondle-wife call his mate "Cockey." Burd and Bird are also used in the same sense. Shadwell not only uses the word *Pigsney* in this sense, but also *Birdsney*. See his *Plays*, vol. i. p. 357, v. iii. p. 385.

said Master owed them upon Shrove Tuesday, to throw sticks at, according to the usual custom, for their sport and entertainment^p.

The learned Hickes, in his *Gram. Anglo-Sax. Ling. Vett. Septentr. Thes. tom. i. p. 231*, gives the following derivation of Cockney: "Nunc Coquin, Coquine, quæ olim apud Gallos otio, gulæ et ventri deditos, ignavum, ignavam, desidiosum, desidiosam, segnem significabant. Hinc urbanos, utpote a rusticis laboribus, ad vitam sedentariam et quasi desidiosam avocatos pagani nostri olim Cokaignes, quod nunc scribitur *Cockneys*, vocabant. Et poeta hic noster in Monachos et Moniales, ut segne genus hominum, qui desidie dediti, ventri indulgebant et Coquinæ amatores erant, malevolentissimè invehitur; Monasteria et monasticam Vitam in Descriptione Terræ Cokaineæ parabolice perstringens." See also Mr. Tyrwhitt's *Observations* on this word in his *Chaucer*, edit. 8vo. Lond. 1775, vol. iv. p. 253, *C. Tales*, v. 4206. Reed's *Old Plays*, vol. v. 83, and vol. xi. 306, 307. [See also Douce's *Illustrations of Shakspeare*, vol. ii. p. 151.]

The sense of the word "Cockney" seems afterwards to have degenerated into an effeminate person.

Buttes, in his "*Dyets Dry Dinner*," Lond. 1599, c. 2, says, "*A Cockni is inverted, being as much as incoct, unripe*:" but little stress can be laid upon our author's etymology.

In the "*Workes of John Heiwood, newly imprinted, &c.*" 4to. Lond. 1598, signat. E b. is the following curious passage:

————— "Men say
He that comth every day, shall have a *Cocknay*,
He that comth now and then, shall have a fat hen."

In Carpentier's Glossary, under the words "*Gallorum pugna*," A. D. 1458, some differences are mentioned as subsisting between the Mayor and Aldermen of Abbeville, and the Dean and Chapter of the church of St. Ulfræ, which are made up on the following condition: "*C'est assavoir que lesdiz Doyen et Cappitle accordent que doresnavant ilz souffriront et consentiront, que cellui qui demourra Roy d' l'escolle le nuit des Quaresmiaux, apporte ou fache apporter devers le Maieur de laditte Ville ou Camp S. George, le Cocq, qui demourra ledit jour ou autre jour victorieux, ou autre Cocq; et que ledit Roy presente au dit Maieur pour d'icellui faire le cholle* en la maniere accoutumée. Quæ ultima verba explicant Lit. remiss. an. 1355, in Reg. 84. ch. 278. "Petierunt a magistro Erardo Maquart magistro scholarum ejusdem villæ de Rameru quatenus liberaret et traderet eis unum Gallum, quem, sicut dicebant, idem magister scholarum debebat eis die ipsa (Carniprivii) ut jacerent baculos ad Gallum ipsum, more solito, pro eorum exhillaratione et ludo."* His authority for the first is Lib. rub. fol. parvo Domus publ. Abbavil. fol. 214. v°. ad an. 1458.

Among the games represented in the margin of the "*Roman d'Alexandre*," preserved in the Bodleian Library at Oxford, is a Drawing of two Boys carrying a third on a stick thrust between his legs, who holds a Cock in his hands. They are followed by another Boy, with a flag or standard emblazoned with a Cudgel. Mr. Strutt has engraved the group in pl. xxxv. of his

* In Boyer's Dictionary, "*faire une école*" is rendered "to be pegged."

This sport, now almost entirely forgotten among us, we wish consigned to eternal oblivion: an amusement fit only for the bloodiest savages, and not for humanized men, much less for Christians.

The ingenious artist, Hogarth, has satirized this barbarity in the first of the prints called the Four Stages of Cruelty. Trusler's description is as follows: "We have several groupes of Boys at their different barbarous diversions; one is throwing at a Cock, the universal Shrove-tide amusement, beating the harmless feathered animal to jelly."

The custom of throwing at Cocks on Shrove Tuesday is still (1791) retained at Heston in Middlesex, in a field near the church. Constables have been often directed to attend on the occasion, in order to put a stop to so barbarous a custom, but hitherto they have attended in vain. I gathered the following particulars from a person who regretted that in his younger years he had often been a partaker of the sport. The owner of the Cock trains his bird for some time before Shrove Tuesday, and throws a stick at him himself, in order to prepare him for the fatal day, by accustoming him to watch the threatened danger, and, by springing aside, avoid the fatal blow. He holds the poor victim on the spot marked out, by a cord fixed to his leg, at the distance of nine or ten yards, so as to be out of the way of the stick himself. Another spot is marked, at the distance of twenty-two yards, for the person who throws to stand upon. He has three *shys*, or throws, for two pence, and wins the Cock if he can knock him down and run up and catch him before the bird recovers his legs. The inhuman pastime does not end with the Cock's life, for when killed it is put into a hat, and won a second time by the person who can strike it out. Broomsticks are generally used to *shy* with. The Cock, if well trained, eludes the blows of his cruel persecutors for a long time, and thereby clears to his master a considerable sum of money. But I fear lest by describing the mode of throwing at Cocks, I should deserve the censure of Boerhaave on another occasion: "To teach the arts of cruelty is equivalent to committing them."

"Sports and Pastimes." He supposes, p. 293, that it represents a boyish triumph: the hero of the party having either won the Cock, or his bird escaped unhurt from the dangers to which he had been exposed. The date of the Illumination is not 1433, as Mr. Strutt mentions, but 1543. See the MS. Bodl. 264.

In "Men-Miracles, with other Poems, by M. Lluellin, Student of Christ-Church, Oxon," 12mo. Lond. 1679, p. 48, is the following Song, in which the author seems ironically to satirize this cruel sport:

"Song. COCK-THROWING.

"Cocke a doodle doe, 'tis the bravest Game,
Takes a Cocke from his Dame,
And binds him to a stake,
How he struts, how he throwes,
How he swaggers, how he crows,
As if the day newly brake.

How his Mistress cackles
Thus to find him in shackles,
And tyed to a packe-thread garter.
Oh the Beares and the Bulls
Are but corpulent gulls
To the valiant Shrove-tide Martyr¹."

¹ "Battering with missive weapons a Cock tied to a stake, is an annual diversion," says an essayist in the Gentleman's Magazine (vol. vii. for Jan. 1737, p. 6), "that for time immemorial has prevailed in this island." A Cock has the misfortune to be called in Latin by the same word which signifies a Frenchman. "In our wars with France, in former ages, our ingenious forefathers," says he, "invented this emblematical way of expressing their derision of, and resentment towards that nation; and poor Monsieur at the stake was pelted by Men and Boys in a very rough and hostile manner." He instances the same thought at Blenheim House, where, over the portals, is finely carved in stone the figure of a monstrous Lion tearing to pieces a harmless Cock, which may be justly called a pun in architecture. "Considering the many ill consequences," the Essayist goes on to observe, that attend this sport, "I wonder it has so long subsisted among us. How many warm disputes and bloody quarrels has it occasioned among the surrounding mob! Numbers of arms, legs, and skulls have been broken by the missive weapons designed as destruction to the sufferer in the string. It is dangerous in some places to pass the streets on Shrove Tuesday; 'tis risking life and limbs to appear abroad that day." It "was first introduced by way of contempt to the French, and to exasperate the minds of the people against that nation." "Tis a low mean expression of our rage even in time of war."

One part of this extract is singularly corroborated by a passage in the "Newcastle Courant," for March 15th, 1783. "Leeds, March 11th, 1783: Tuesday se'nnight, being Shrove-tide, as a person was amusing himself, along with several others, with the barbarous custom of throwing at a Cock, at Howden Clough, near Birstal, the stick pitched upon the head of Jonathan Speight, a youth

Cock-throwing did not escape the observation of Misson, in his "*Memoires et Observations en Angleterre*." At p. 255, he thus describes it: "Exposer un Coq dans une place et tuer a la distance de quarante ou cinquante pas, avec un bâton comme pour jetter aux noix, est encore une chose bien divertissante; mais ce plaisir n'est que d'une certaine saison^r."

By the following extract from Baron's Cyprian Academy, 8vo. Lond. 1648, p. 53, it should seem to appear that Hens^s also were formerly the objects of

about thirteen years of age, and killed him on the spot. The man was committed to York Castle on Friday."

Another writer in the Gentleman's Magazine, vol. xxi. for Jan. 1751, p. 8, says, "Some, yet more brutal, gratify their cruelty on that emblem of innocence the Dove, in the same manner, to the reproach of our country and the scandal of our species." That Hens were thrown at as well as Cocks appears from many unquestionable evidences. In the same work, vol. xix. for April 1749, is "A strange and wonderful Relation of a Hen that spake at a certain antient Borough in Staffordshire, on the 7th of February, being Shrove Tuesday, with her dying Speech."

Dean Tucker wrote "An earnest and affectionate Address to the Common People of England, concerning their usual Recreations on Shrove Tuesday." London, printed by J. Oliver, in Bartholomew Close, 12mo. no date; consisting of ten pages only.

^r See also Ozell's Translation, p. 307. In King Henry the Eighth's time it should seem this diversion was practised even within the precincts of the Court. In a Royal Household Account, communicated by Craven Ord, esq. I find the following article:

"March 2. 7th Hen. VII. Item to Master Bray for rewards to them that brought Cokkes at Shrovetide at Westm^r. xx^s."

In the manuscript Life of Thomas Lord Berkeley, the fourth of that name, by Mr. Smith, still remaining at Berkeley Castle, speaking of his recreations and delights, he tells the reader, "Hee also would to the threshing of the Cocke, pucke with Hens blindfolde and the like." vol. ii. fol. 459. This Lord was born A. D. 1352, and died in 1417.

In the Hamlet of Pinner, at Harrow on the Hill, the cruel custom of throwing at Cocks was formerly made a matter of public celebrity; as appears by an antient account of Receipts and Expenditures. The money collected at this sport was applied in aid of the Poor-rates.

"1622. Received for Cocks at Shrovetide, 12^s. 0^d.

1628. Received for Cocks in Towne. . . . 19^s. 10^d. Out of Towne, 6^d."

This custom appears to have continued as late as the year 1680. Lysons's *Environs of London*, vol. ii. p. 583.

* The subsequent passage in Bishop Hall's *Virgidemiarum*, 12mo. Lond. 1598, seems to imply that a Hen was a usual present at Shrove-tide: as also a pair of Gloves at Easter.

"For Easter Gloves, or for a Shroftide Hen,

Which bought to give, he takes to sell again."

Book iv. Sat. 5, p. 42.

this barbarous persecution. A clown is speaking. "By the Maskins I would give the best Cow in my yard to find out this Raskall. *And I would THRASH him as I did the Henne last Shrove Tuesday.*"

In Tusser's Five Hundred Points of Good Husbandry, we find the ploughman's feasting days, or holidays, thus enumerated: 1. Plough Monday. 2. Shrove Tuesday, when, after confession, he is suffered "*to thresh the fat Hen.*" 3. Sheep-shearing, with wafers and cakes. 4. Wake Day, or the vigil of the church Saint of the village, with custards. 5. Harvest-home, with a fat goose. 6. Seed-cake, a festival kept at the end of Wheat-sowing, when he is to be feasted with seed-cakes, pasties, and furmenty pot^t.

"At Shroftide to shroving, go *thresh the fat Hen*,
If blindfold can kill her, then give it thy men^u."

These lines, in Tusser Redivivus, 8vo. Lond. 1744, p. 80, are thus explained in a note. "The Hen is hung at a fellow's back, who has also some horse-bells about him, the rest of the fellows are blinded, and have boughs in their hands, with which they chase this fellow and his Hen about some large court or small enclosure. The fellow with his Hen and bells shifting as well as he can, they follow the sound, and sometimes hit him and his Hen, other times, if he can get behind one of them, they thresh one another well favouredly; but the jest is, the maids are to blind the fellows, which they do with their aprons, and the cunning baggages will endear their sweethearts with a peeping-hole, while the others look out as sharp to hinder it. After this the Hen is boiled with Bacon, and store of Pancakes and Fritters are made^w. She that

^t No. 1. is peculiar to Leicestershire; 2. to Essex and Suffolk; 3. to Northampton; 4. to Leicestershire; 6. to Essex and Suffolk. We learn further from Tusser, that Ploughmen were accustomed to have roast meat twice a Week; viz. Sundays and Thursdays, at night. See edit. 1597, p. 137.

^u Mr. Jones informed me, that, in Wales, such Hens as did not lay eggs before Shrove Tuesday were, when he was a boy, destined to be threshed on that day by a man with a flail, as being no longer good for any thing. If the man hit the Hen, and consequently killed her, he got her for his pains.

^w "A learned foreigner (qu. if not Erasmus?) says, the English eat a certain Cake on Shrove Tuesday, upon which they immediately run mad, and kill their poor Cocks. 'Quoddam placenta

is noted for lying a-bed long, or any other miscarriage, hath the first Pancake presented to her, which most commonly falls to the dog's share at last, for no one will own it their due." This latter part of the note is to illustrate the following lines:

"Maids, Fritters and Pancakes ynow see ye make,
Let Slut have one Pancake for company sake."

Heath, in his Account of the Scilly Islands, p. 120 & seq. has the following passage: "On a Shrove Tuesday each year, after the throwing at Cocks is over, the Boys in this Island have a custom of throwing stones in the evening against the doors of the dwellers' houses; a privilege they claim time immemorial, and put in practice without controul, for finishing the day's sport. I could never learn from whence this custom took its rise, but am informed that the same custom is now used in several provinces of Spain, as well as in some parts of Cornwall. The terms demanded by the Boys are Pancakes, or Money, to capitulate."

PANCAKE CUSTOMS*.

In the North of England Shrove Tuesday is called vulgarly "Fasten's E'en;" the succeeding day being Ash-Wednesday, the first day of the Lenten Fast.

genus, quo comesto, protinus insaniunt, et Gallos trucidant. As if nothing less than some strong infatuation could account for continuing so barbarous a custom among Christians and Cockneys." Note to "Veille a la Campagne, or the Simpel, a Tale," fol. Lond. 1745, p. 16.

* "Let glad Shrove Tuesday bring the Pancake thin,
Or Fritter rich, with Apples stored within."

Oxford Sausage, p. 22.

A writer in the Gentleman's Magazine for 1790, p. 256, says that at Westminster School, upon Shrove Tuesday, the Under Clerk of the College enters the School, and preceded by the Beadle and other Officers, throws a large Pancake over the Bar, which divides the upper from the under School.

A Gentleman who was formerly one of the Masters of that School confirmed the anecdote to me, with this alteration, that the Cook of the Seminary brought it into the School, and threw it over the curtain which separated the forms of the Upper from those of the Under Scholars. I have heard of a similar custom at Eton School.

The manuscript in the British Museum before cited, "Status Scholæ Etonensis, A. D. 1560," mentions a custom of that School on Shrove Tuesday, of the Boys being allowed to play from eight o'clock for the whole day: and of the Cook's coming and fastening a Pancake to a Crow,

At Newcastle upon Tyne, the great bell of St. Nicholas' Church is tolled at twelve o'clock at noon on this day; shops are immediately shut up, offices closed, and all kind of business ceases: a little Carnival ensuing for the remaining part of the day^y.

which the young Crows are calling upon, near it, at the School-door. "Die Martis Carnis-privii luditur ad horam octavam in totum diem: venit Coquus, affigit laganum Cornici, juxta illud pullis Corvorum invocantibus eum, ad ostium Scholæ." The Crows generally have hatched their young at this season.

"Most places in England have *Eggs* and *Collops* (slices of Bacon) on Shrove-Monday, *Pancakes* on Tuesday, and *Fritters* on the Wednesday in the same week for dinner." Gent. Mag. Aug. 1790. p. 719. From "The Westmerland Dialect" by A. Walker, Svo. 1790. it appears that Cock-fighting and *casting Pancakes* are still practised on Shrove-Tuesday in that county. Thus p. 31. "Whaar ther wor tae be Cock-feightin, for it war Pankeak Tuesday." And p. 35. "We met sum Lads an Lasses gangin to kest their Pankeaks."

It appears from Middleton's Masque of "The World tossed at Tennis," which was printed in 1620, that *Batter* was used on Shrove-Tuesday at that time, no doubt for the purpose of making Pancakes.

Shakspeare, in the following passage, alludes to this well-known custom of having Pancakes on Shrove-Tuesday, in the following string of comparisons put into the mouth of the Clown in "All's Well that Ends Well."—"As fit—as Tib's rush for Tim's fore-finger, as a *Pancake* for Shrove-Tuesday, a Morris for May-day," &c. In Gayton's Festivous Notes upon Don Quixote, p. 99. speaking of Sancho Pancha's having converted a Cassock into a Wallet, our pleasant Annotator observes: "It were serviceable after this greasie use for nothing but to preach at a *Carnivale* or Shrove-Tuesday, and to tosse Pancakes in after the exercise: or else (if it could have been conveyed thither) nothing more proper for the man that preaches the *Cook's Sermon* at Oxford, when that plump Society rides upon their Governours horses to fetch in the *Enemie, the Flie*."

That there was such a custom at Oxford, let Peshall in his History of that City be a voucher, who, speaking of St. Bartholomew's Hospital, p. 280. says: "To this Hospital Cooks from Oxford flocked, bringing in on Whitsun-week the Fly." [Aubrey saw this ceremony performed in 1642. He adds: "On Michaelmas day they rode thither again to convey the Fly away." Remains of Gentilisme and Judaisme, Part III. f. 232 b. MS. Lansd. Brit. Mus. No. 226.]

^y "The great bell which used to be rung on Shrove-Tuesday, to call the people together for the purpose of confessing their sins, was called *Pancake-Bell*, a name which it still retains in some places where this custom is still kept up." Gent. Mag. 1790. p. 495.

Macaulay, in his History and Antiquities of Claybrook, in Leicestershire, Svo. Lond, 1791. p. 128. says: "On Shrove-Tuesday a bell rings at noon, which is meant as a signal for the people to begin frying their Pancakes." Nichols's Leicestershire, vol. IV. p. 131.

In a curious Tract, entitled, "A Vindication of the Letter out of the North, concerning Bishop Lake's Declaration of his dying in the belief of the Doctrine of Passive Obedience, &c." 4to. Lond.

A kind of Pancake Feast, preceding Lent, was used in the Greek Church, from whence we may probably have borrowed it with Pasche Eggs and other

1690. p. 4. I find the subsequent passage. "They have for a long time at York had a custom (which now challenges the privilege of a prescription) that all the apprentices, journeymen, and other servants of the town, had the liberty to go into the Cathedral, and ring the Pancake-bell (as we call it in the country) on Shrove-Tuesday; and that being a time that a great many came out of the country to see the city, (if not their friends,) and church; to oblige the ordinary people, the Minster used to be left open that day, to let them go up to see the Lanthorn and Bells, which were sure to be pretty well exercised, and was thought a more innocent diversisement than being at the alehouse. But Dr. Lake, when he came first to reside there, was very much scandalized at this custom, and was resolved he would break it at first dash, although all his brethren of the Clergy did dissuade him from it. He was resolved to make the experiment, for which he had like to have paid very dear, for I'll assure you it was very near costing him his life. However he did make such a combustion and mutiny, that, I dare say, York never remembered nor saw the like, as many yet living can testify." [Dr. Lake's zeal and courage on this occasion are more minutely detailed in "A Defence of the Profession which the right reverend Lord Bishop of Chichester made upon his Death-bed, concerning Passive Obedience, and the New Oaths: together with an account of some passages of his Lordship's life," 4to. Lond. 1690, p. 4.]

Taylor, the Water Poet, in his "Jacke-a-Lent," (see his Works in fol. 1630. p. 115.) gives the following most curious account of Shrove-Tuesday.

"Shrove-Tuesday, at whose entrance in the morning all the whole kingdom is inquiet, but by that time the clocke strikes eleven, which (by the help of a knavish sexton) is commonly before nine, then there is a bell rung, cal'd the Pancake-bell, the sound whereof makes thousands of people distracted, and forgetful either of manners or humanitie; then there is a thing called wheaten floure, which the Cookes do mingle with water, egges, spice, and other tragical, magicall inchantments, and then they put it by little and little into a frying-pan of boiling suet, where it makes a confused dissmall hissing, (like the Lernean Snakes in the reeds of Acheron, Stix, or Phlegeton,) untill at last, by the skill of the Cooke, it is transformed into the forme of a Flip-Jack, cal'd a Pancake, which ominous incantation the ignorant people doe devoure very greedily."

I know not well what he means by the following: "Then Tim Tatters, (a most opulent villaine,) with an ensigne made of a piece of a Baker's mawkin fix't upon a broome-staffe, he displaies his dreadful colours, and calling the ragged regiment together, makes an illiterate oration, stuff't with most plentiful want of discretion."

Selden, in p. 20. of his Table-Talk, under Christmas, has this passage relating to the season: "So likewise our eating of fritters, whipping of tops, roasting of herrings, jack-of-lents, &c. they are all in imitation of church works, emblems of martyrdom."

Sir Frederick Morton Eden, Bart. in "The State of the Poor, &c." 4to. 1797. vol. i. p. 498. tells us: "*Crowdie*, a dish very common in Scotland, and accounted a very great luxury by labourers, is a never-failing dinner in Scotland with all ranks of people on *Shrove-Tuesday* (as Pancakes are in England), and was probably first introduced on that day (in the papal times) to

such like ceremonies. "The Russes, as Hakluyt tells us, begin their Lent always eight weeks before Easter; the first week they eat eggs, milk, cheese, and butter, and make great cheer with *Pancakes* and such other things."

The custom of frying Pancakes, (in turning of which in the pan there is usually a good deal of pleasantry in the kitchen,) is still retained in many families of the better sort throughout the kingdom, but seems, if the present fashionable contempt of old customs continues, not likely to last another century.

The Apprentices, whose particular Holiday this day is now esteemed, and who are on several accounts so much interested in the observation thereof, ought, with that watchful jealousy of their ancient rights and liberties, (typified so happily on this occasion by pudding and play,) as becomes young Englishmen, to guard against every infringement of its ceremonies, so as to transmit them entire and unadulterated to posterity².

Two or three customs of less general notoriety, on Shrove-Tuesday, remain to be mentioned.

strengthen them against the Lenten Fast: it being accounted the most substantial dish known in that country. On this day there is always put into the bason or porringer, out of which the unmarried folks are to eat, a ring, the finder of which, by fair means, is supposed to be ominous of the finder's being first married." *Crowdie* is made by pouring boiling water over oat-meal and stirring it a little. It is eaten with milk, or butter.

In Foshrooke's *British Monachism*, vol. ii. p. 127. we read: "At Barking Nunnery, the annual store of provision consisted of malt, wheat, russeaulx, herrings for Advent, red ones for Lent; almonds, salt fish, salt salmons, figs, raisins, ryce, all for Lent; mustard; two-pence for crisps (some crisp thing) and crum-cakes [*cruman* is *friere*. Skinn.] at *Shrove-tide*."

Dr. Goldsmith, in his *Vicar of Wakefield*, describing the manners of some rustics, tells us, that among other old customs which they retained, "they eat Pancakes on Shrove-tide." Poor Robin in his *Almanack* for 1677. in his *Observation* on February says, there will be "a full sea of Pancakes and Fritters about the 26th and 27th days," i. e. Shrove-Tuesday fell on the 27th—with these lines,

"Pancakes are eat by greedy gut,
And Hob and Madge run for the slut."

² In Dekker's "Seven Deadly Sinnes of London," 4to. 1606. p. 35. is this passage: "They presently (like Prentises upon Shrove-Tuesday) take the lawe into their owne handes and do what they list." And it appears from contemporary writers that this day was a holiday, time immemorial, for apprentices and working people. See Dodsley's *Old Plays*, vol. vi. p. 387. vii. p. 22. and xii. p. 403.

It is remarked with much probability in a Note upon the old Play of "The Honest Whore" by Dekker, that it was formerly a custom for the Peace-officers to make search after women of ill-fame on Shrove-Tuesday, and to confine them during the season of Lent. So, Sensuality says in *Microcosmus*, Act 5.

"But now welcome a Cart or a Shrove-Tuesday's tragedy*."

Several curious particulars concerning the old manner of carting people of this description^a, may be gathered from the second Part of "The Honest Whore," 4to. Lond. 1630. Signat. L. b. & seq.

"Enter the two Masters—after them the Constable, after them a Beadle beating a bason, &c."—Mist'is Horsleach says:

"You doe me wrong—I am knowne for a motherly honest woman, and no bawd."—To an enquiry, "Why before her does the Bason ring?" it is thus answered:

"It is an emblem of their revelling;

The whips we use lets forth their wanton blood,

Making them calme, and more to calme their pride,

Instead of Coaches they in *Carts* doe ride."

Ibid. Signat. I. 2.—"Enter Constable and Billmen.

"How now?

I'st Shrove-Tuesday, that these Ghosts walke?"

In Nabbe's Comedy intituled "Totenham Court." 4to. Lond. 1638. p. 6. the following occurs:—"If I doe, I have lesse mercy then *Prentices* at *Shrove-tide*."

* In Strype's Edition of Stow's Survey of London, fol. Lond. 1720. Book i. p. 258. we read that in the year 1555, "An ill woman, who kept the Greyhound in Westminster, was carted about the city, and the Abbot's servant (bearing her good will) took her out of the cart, as it seems, before she had finisht her punishment, who was presently whipt at the same cart's tail for his pains."

In 1556, "were carted two men and three women. One of these men was a bawd, for bringing women to strangers. One of the women kept the Bell in Gracechurch-street, another was the good wife of the Bull beside London-stone: both bawds and whores."

1559. "The wife of Henry Glyn, goldsmith, was carted about London, for being bawd to her own daughter."

The punishment of people of evil fame at this season seems to have been one of the chief sports of the Apprentices ^b. In a Satyre against Separatists, 4to. Lond. 1675. we read,

“ ————— The Prentises—for they

Who, if upon *Shrove-Tuesday*, or May-Day,
Beat an old Bawd or fright poor Whores they could ^c,
Thought themselves greater than their Founder Lud,
Have now vast thoughts, and scorn to set upon
Any Whore less than her of Babylon.
They'r mounted high, contemn the humble play
Of Trap or *Foot-ball* on a Holiday
In Pinesbury-fieldes. No, 'tis their brave intent,
Wisely t'advise the King and Parliament.”

The allusion of this passage, though published later, is evidently to the period of the great Rebellion.

The use of the game of *Foot-ball* on this day has been already noticed from Fitzstephen's London.

In the Statistical Account of Scotland, vol. xvi. p. 19. (8vo. Edinb. 1795.) Parish of Inverness, County of Mid-Lothian, we read: “ On Shrove-Tuesday there is a standing match at Foot-ball between the married and unmarried women, in which the former are always victors ^d.”

^b Sir Thomas Overbury in his Characters, speaking of “ a *Maquerela*, in plaine English a bawde,” says: “ Nothing daunts her so much as the approach of Shrove-Tuesday.” Ibid. Speaking of “ a roaring boy,” he observes, that “ he is a supervisor of brothels, and in them is a more unlawful reformer of vice than prentices on Shrove-Tuesday.”

^c In Dekker's Play of “ Match Me in London,” Bilbo says: “ I'll beate down the doore, and put him in mind of Shrove-Tuesday, the fatall day for doores to be broke open.”

^d With regard to the custom of playing at Foot-ball on Shrove-Tuesday, I was informed, that at Alnwick Castle, in Northumberland, the waits belonging to the town come playing to the Castle every year on Shrove-Tuesday, at two o'clock *p. m.* when a foot-ball was thrown over the Castle-walls to the populace. I saw this done Feb. 5th, 1788.

In King's Vale Royal of England, p. 194. there is an account, that, at the City of Chester in the year 1533, “ the Offering of ball and foot-balls were put down, and the silver bell offered to the Maior on Shrove-Tuesday.”

In the same Work, vol. xviii. p. 88. 8vo. Edinb. 1796, Parish of Scone, County of Perth, we read: "Every year on Shrove-Tuesday the batchelors and married men drew themselves up at the Cross of Scone, on opposite sides. A ball was then thrown up, and they played from two o'clock till sun-set. The game was this. He who at any time got the ball into his hands, run with it till overtaken by one of the opposite party, and then, if he could shake himself loose from those on the opposite side who seized him, he run on: if not, he threw the ball from him, unless it was wrested from him by the other party; but no person was allowed to kick it. The object of the married men was to hang it, i. e. to put it three times into a small hole in the moor, the *dool* or limit on the one hand: that of the batchelors was to drown it, i. e. to dip it three times into a deep place in the river, the limit on the other. The party who could effect either of these objects won the game. But, if neither party won, the ball was cut into equal parts at sun-set. In the course of the play one might always see some scene of violence between the parties: but as the proverb of this part of the country expresses it, 'All was fair at the Ball of Scone.'

"This custom is supposed to have had its origin in the days of Chivalry. An Italian, it is said, came into this part of the country, challenging all the parishes, under a certain penalty in case of declining his challenge. All the parishes declined the challenge except Scone, which beat the foreigner, and in commemoration of this gallant action the game was instituted.

Whilst the custom continued, every man in the parish, the gentry not excepted, was obliged to turn out and support the side to which he belonged; and the person who neglected to do his part on that occasion was fined: but the custom being attended with certain inconveniencies, was abolished a few years ago."

In Pennant's Account of the city of Chester, he tells us of a place without the walls called the Rood Eye, where the lusty youth in former days exercised themselves in manly sports of the age; in archery, running, leaping, and wrestling; in mock fights and gallant and romantic triumphs. A standard was the prize of emulation, in the sports celebrated on the Rood Eye, which was won in 1578 by Sheriff Montford on Shrove-Tuesday^e.

^e Tour in Wales, edit. 4to. 1778. pp. 190, 191, 192, See also King's Vale Royal of England, p. 201.

In "the Shepherd's Almanack" for 1676, under February, we find the following remarks: "Some say, Thunder on Shrove-Tuesday foretelleth wind, store of fruit, and plenty. Others affirm, that so much as the sun shineth that day, the like will shine every day in Lent." I shall close this Account of the Customs of Shrove-Tuesday with a curious Poem from Pasquil's *Palinodia*, 4to. Lond. 1634^f. It contains a minute description of all that appears to have been generally practised in England^g. The beating down the Barber's basons on that day, I have not found elsewhere.

" It was the day of all dayes in the yeare,
That unto Bacchus hath his dedication,
When mad-brain'd Prentices, that no men feare,
O'erthrow the dens of bawdie recreation;
When taylors, coblers, plaist'ers, smiths, and masons,
And every rogue will *beat down Barbers' basons*,
Whereat Don Constable in wrath appears,
And runs away with his stout halbadiers.

" It was the day whereon both rich and poore
Are chiefly feasted with the self-same dish,
When every paunch, till it can hold no more,
Is fritter-fill'd, as well as heart can wish;
And every man and maide doe take their turne,
And tosse their pancakes up for feare they burne,
And all the kitchen doth with laughter sound,
To see the pancakes fall upon the ground.

" It was the day when every kitchen reekes,
And hungry bellies keepe a Jubile,
When flesh doth bid adieu for divers weekes,
And leaves old ling to be his deputie.

^f Signat. D. b.

^g From Lavaterus on Walking Spirits, p. 51, it should seem that, anciently, in Helvetia, fires were lighted up at Shrove-tide. "And as the young men in Helvetia, who with their fire-brand, which they light at the bonfires at Shrof-tide," &c.

Mr. Douce's Manuscript Notes say: "Among the Finns no fire or candle may be kindled on the Eve of Shrove-Tuesday."

"It was the day when Pullen goe to block,
 And every spit is fill'd with belly timber,
 When cocks are cudgel'd down with many a knock,
 And hens are thrasht to make them short and tender;
 When country wenches play with stoole and ball,
 And run at barly-breake untill they fall."

ASH WEDNESDAY ^a.

THIS, which is the first day of Lent ^b, is called Ash-Wednesday, as we read in the Festa Anglo-Romana, p. 19, from the antient ceremony of blessing Ashes on that day, and therewith the Priest signeth the people on the forehead ^c

^a See Wheatley's Illustr. of the Book of Com. Prayer, 8vo. Lond. 1741, p. 225.

^b Durandus, in his Rationale, tells us, Lent was counted to begin on that which is now the first Sunday in Lent, and to end on Easter Eve; which time, saith he, containing forty-two days, if you take out of them the six Sundays (on which it was counted not lawful at any time of the year to fast), then there will remain only thirty-six days: and, therefore, that the number of days which Christ fasted might be perfected, Pope Gregory added to Lent four days of the week before going, viz. that which we now call Ash-Wednesday, and the three days following it. So that we see the first observation of Lent began from a superstitious, unwarrantable, and indeed prophane conceit of imitating our Saviour's miraculous abstinence. Weekly Pacquet of Advice from Rome, vol. i. p. 186.

Lent is so called from the time of the year wherein it is observed: Lent in the Saxon language signifying Spring, being now used to signify the Spring-Fast, which always begins so that it may end at Easter to remind us of our Saviour's sufferings, which ended at his Resurrection. Wheatley on the Common Prayer, edit. 8vo. Lond. 1741, p. 224.

Ash-Wednesday is in some places called "Pulver Wednesday," that is *Dies pulveris*. The word Lenton, for Lent, occurs more than once in the edition of the Regiam Majestatem, 4to. Edinb. 1774; after that of 1609, [*Lengten-tide* for *Spring*, when the days lengthen, occurs in the Saxon Heptateuch, 8vo. Oxon. 1698. Exod. xxxiv. 18.]

There is a curious clause in one of the Romish Casuists concerning the keeping of Lent; it is, "that Beggars which are ready to affamish for want, may in Lent time eat what they can get." See Bishop Hall's Triumphs of Rome, p. 123.

^c Cinere quia se conspergunt in pœnitentia Iudæi, Gregor. Mag. statuit, ut in Quadragesima ante initium Missæ Cineres consecrentur, quibus populus aspergebatur, & diem huic rei sacrum

in the form of a Cross, affording them withal this wholesome admonition: "Memento, homo, quod pulvis es, et in pulverem reverteris." Remember, man, thou art dust, and shalt return to dust. The ashes used this day in the Church of Rome, are made of the palms consecrated the Sunday twelve months before^d. In a Convocation held in the time of Henry the Eighth, mentioned

dat, in quo cuncti generatim mortales characterem cinereum in fronte accipiant." Moresini *Papatus*, p. 37.

^d Or rather, "The Ashes which they use this day, are made of the *Palmes* blessed the Palm-Sunday before." See *New Helpe to Discourse*, 12mo. Lond. 1684. 3d. edit. p. 319.

In the *Festyvall*, fol. 1511. fol. 15. it is said: "Ye shall begyn your faste upon Ashe Wednes-daye. That daye must ye come to holy chirche and take ashes of the Preestes hondes and thynke on the wordes well that he sayeth over your hedes, (*Memento, homo, quia cinis es; et in cinerem reverteris*), have mynde, thou man, of asshes thou art comen, and to ashes thou shalte tourne agayne." This "*Festyvall*," speaking of *Quatuor Temporum*, or Ymbre Days, now called Ember Days, fol. 41, b. says they were so called, "bycause that our elder fathers wolde on these dayes ete no brede but cakes made under ashes."

In an original Proclamation, black letter, dated 26th Feb. 30 Henry VIII. remaining in vol. i. of "*Proclamations*," &c. in the Archives of the Society of Antiquaries of London, p. 138, concerning Rites and Ceremonies to be retained in the Church of England, we read as follows: "On Ashe Wenisday it shall be declared, that these ashes be gyven, to put every Christen man in remembraunce of penaunce at the begynnynge of Lent, and that he is but erthe and ashes."

Howe's edition of *Stow's Annals*, p. 595, states, sub anno 1547-8, "The Wednesday following, commonly called Ash-Wednesday, the use of giving ashes in the Church was also left" "throughout the whole Citie of London."

"Mannerlye to take theyr ashes devoutly," is among the Roman Catholic customs censured by John Bale in his "*Declaration of Bonner's Articles*," 1554, signat. D. 4. b. as is, *ibid.* D. 2. b. "to conjure ashes."

In "*the Doctrine of the Masse Booke*," &c. from Wyttonburge, by Nicholas Dorcastor, 1554, 8vo. signat. B. 3. b. we find translated the form of "*The halowing of the ashes*." The *Masse Booke* saith, that upon Ash-Wedensdaye, when the Priest hath absolved the people, &c. then must there be made a *blessynge of the ashes*, by the Priest, being turned towards the East. In the first prayer is this passage: "Vouchsafe to ✠ blesse and ✠ sanctifie these ashes, which because of humilitie and of holy religion for the clensyng out of our trespases, thou hast appointed us to cary upon our heades after the manner of the Ninivites." And after directions to *sprinkle the Ashes with holy water*, and another prayer, this Rubrick is added: "Then let them distribute the ashes upon the heades of the Clarke and of the lay people: the worthier persons makynge a sygne of the Crosse with the ashes, saying thus: *Memento, homo, quod cinis, &c.* Remember, man, that thou art ashes, and into ashes shalt thou retourne."

in Fuller's Church History, p. 222, "Giving of ashes on Ash-Wednesday, to put in remembrance every Christian man in the beginning of Lent and Penance, that he is but ashes and earth, and thereto shall return," &c. is reserved with some other rites and ceremonies, which survived the shock that at that remarkable æra almost overthrew the whole pile of Catholic superstitions.

From the following passage cited by Hospinian^o, it appears, that antiently, after the solemn service and sprinkling with ashes on Ash-Wednesday, the people used to repeat the fooleries of the Carnival. "Qua de re ita canit Naageorgus, lib. 4. Regni papistici :

"Nullus stultitiæ tamen est, nullusque furoris
Terminus : intermissa instaurant prandia læti.
Et ludos repetunt, et larvas nocte repostas.
Sunt qui laterna mœsti, dum lumina Titan
Præbet mundo, exacta herè Bacchanalia quærant,
Et clamant passim : Quo Bacchanalia nobis
Auffugere ? cheu, veniunt ieiunia dira.
Suspendunt alii, portantque in pertica halecem,
Clamantes : ultra iam farcimina, haleces.
Adjunguntque suos ludos, & carmina risu
Digna, & prætereà quicquid confingere possunt
Stultum ac insipidum, moveant ut ubique cachinnos.
Mutuo se capiunt alii, ac in flumina portant
Contis impositos, ut festi quicquid inhæsit
Stulti, tollatur mersum fluvialibus undis.
Alliciunt alii pueros nucibusque pyrisque
Canticaque iis præeunt, & tota per oppida cantant." &c.

Then follows "The Fool-Plough," for which the Reader is referred to the Sports of Christmass. The whole passage from Naageorgus, is thus translated by Barnaby Googe :

In Bp. Bonner's Injunctions, 1555, 4to. signat. A. 1. b. we read, "that the hallowed ashes gyven by the Priest to the people upon Ashe Wednisdaye, is to put the people in remembrance of penance at the begynnyng of Lent, and that their bodies ar but earth, dust, and ashes."

Dudley Lord North, in his Forest of Varieties, fol. Lond. 1645, p. 165: in allusion to this custom, styles one of his Essays, "My Ashewednesday Ashes."

* De Orig. Fest. Dier. Christian, fol. 47 b.

"The Wednesday next a solemne day, to Church they early go,
 To sponge out all the foolish deedes by them committed so,
 They money give, and on their heddes the Prieste doth ashes laye,
 And with his holy water washeth all their sinnes away :
 In woondrous sort against the veniall sinnes doth profite this,
 Yet here no stay of madnesse now, nor ende of follie is,
 With mirth to dinner straight they go, and to their woonted play,
 And on their deuills shapes they put, and sprightish fonde araye.
 Some sort there are that mourning go, with lantarnes in their hande,
 While in the day time Titan bright, amid the skies doth stande :
 And seeke their Shroftide Bachanals, still crying every where,
 Where are our feastes become? alas the cruell fastes appere.
 Some beare about a herring on a staffe, and lowde doe rore,
 Herrings, herrings, stincking herrings, puddings now no more.
 And hereto joyne they foolish playes, and doltish dogrell rimes,
 And what beside they can invent, belonging to the times.
 Some others beare upon a staffe their fellowes horsed hie,
 And carie them unto some ponde, or running river nie,
 That what so of their foolish feast, doth in them yet remayne,
 May underneth the flood be plungde, and wash't away againe.
 Some children doe intise with nuttes, and peares abroad to play,
 And singing through the towne they go, before them all the way.
 In some places all the youthful flocke, with minstrels doe repaire,
 And out of every house they plucke the girles, and maydens fayre,
 And them to plough they straightways put, with whip one doth them hit,
 Another holds the plough in hande; the Minstrell here doth sit
 Amidde the same, and drounken songes with gaping mouth, he sings,
 Whome foloweth one that sowes out sande, or ashes fondly flings.
 When thus they through the streetes have plaide, the man that guideth all,
 Doth drive both plough and maydens through some ponde or river small :
 And dabbled all with durt, and wringing wette as they may bee,
 To supper calles, and after that to daunsing lustilee ^f.

^f There is a strange custom used in many places of Germany upon Ash Wednesday, for then the young Youth get all the Maides together, which have practised dauncing all the year before, and carrying them in a carte or tumbrell (which they draw themselves instead of horses), and a minstrell standing a top of it playing all the way, they draw them into some lake or river, and there wash them well favouredly." Translation of J. B. Aubanus, 4to. p. 279.

The follie that these dayes is usde, can no man well declare,
 Their wanton pastimes, wicked actes, and all their franticke fare.
 On Sunday at the length they leave their mad and foolish game,
 And yet not so, but that they drinke, and dice away the same.
 Thus at the last to Bacchus is this day appoynted cleare,
 Then (O poor wretches!) fastings long approaching doe appeare:
 In fourtie dayes they neyther milke, nor fleshe, nor egges doe eate,
 And butter with their lippes to touch, is thought a trespasse great:
 Both ling and saltfish they devoure, and fishe of every sorte,
 Whose purse is full, and such as live in great and welthie porte:
 But onyans, browne bread, leekes and salt, must poore men dayly gnaw
 And fry their oten cakes in oyle. The Pope devisde this law
 For sinnes, th' offending people here from hell and death to pull,
 Beleueing not that all their sinnes were earst forgiven full.
 Yet here these wofull soules he helpes, and taking money fast,
 Doth all things set at libertie, both egges and flesh at last.
 The images and pictures now are coverde secretlie,
 In every Church, and from the beames, the roof and rafters hie,
 Hanges painted linnen clothes that to the people doth declare,
 The wrathe and furie great of God, and times that fasted are.
 Then all men are constrainde their sinnes, by cruel law, to tell,
 And threatned if they hide but one, with dredfull death and hell.
 From hence no little gaines vnto the Priestes doth still arise,
 And of the Pope the shambles doth appeare in beastly wise.

The antient discipline of sackcloth and ashes, on Ash-Wednesday, is at present supplied in our Church^h by reading publicly on this day the curses denounced against impenitent sinners, when the people are directed to repeat an Amen at the end of each malediction. Enlightened as we think ourselves at this day, there are many who consider the general avowal of the justice of God's wrath against impenitent sinners as cursing their neighbours: conse-

^e "The Popish Kingdome," fol. 49. 49 b.

^h In the Churchwarden's Account of St. Mary at Hill, in the City of London, A. D. 1492. Close and Howting, is the following article:

"For dyssplyng Roddys, ij^d."

Ibid. 1501. "For paintynge the Crosse Staffe for Lent, iiij^d."

quently, like good Christians, they keep away from Church on the occasion. A folly and superstition worthy of the after-midnight, the spirit-walking time of Popery.

It appears from a curious account of Eton School, of the date of 1560, already quoted more than once, that at that time, it was the custom of the Scholars of that Seminary to choose themselves Confessors out of the Masters or Chaplains, to whom they were to confess their sins¹.

“To keep a true *Lent*.

“Is this a Fast, to keep
The Larder leane,
And cleane,
From fat of veales and sheep?

Is it to quit the dish
Of flesh, yet still
To fill

The platter high with fish?

Is it to faste an houre,
Or rag'd to go,
Or show

A down-cast look and sowre?

No; 'tis a Fast to dole
Thy sheaf of wheat,
And meat,

Unto the hungry soule.

It is to fast from strife,
From old debate,
And hate;

To circumsise thy life.

¹ “Cinerico die et Templum (iter) à pueris circiter horam decimam : tempore sacri peragendi deligant sibi tum Collegiani tum Oppidani ex Magistris vel sacellanis spectatæ integritatis sacerdotes, quibus Arcana pectoris credant; et quod erranti salutaris sit medicina Confessio, ad Domini misericordiam confugiant. Puerorum Nomina Censores Templi inscripta tabulis confessionariis tradunt. Intra quatuor dies proximè sequentes peccatorum Confessione peccata expiant.” Status Scholæ Etonensis. MS. Brit. Mus. Donat. 4843, fol. 425.

To show a heart grief-rent
 To starve thy sin,
 Not bin;
 And that's to keep thy Lent."

Herrick's Noble Numbers, p. 65.

For several curious customs or ceremonies observed abroad during the three first days of the Quinquagesima Week ^k, see Hospinian de Origine Festorum Christianorum, fol. 45, b.

At Dijon, in Burgundy, it is the custom upon the first Sunday in Lent to make large fires in the streets, whence it is called Firebrand Sunday. This practice originated in the processions formerly made on that day by the peasants with lighted torches of straw, to drive away, as they called it, the bad air from the earth^l.

^k A *Jack-o'-Lent* was a puppet, formerly thrown at, in our owne cuntry, in Lent, like Shrove-Cocks. So in "The Weakest goes to the Wall," 1600, "A mere Anatomy, a Jack of Lent." Again, in "The Four Prentices of London," 1615. "Now you old Jack of Lent, six weeks and upwards." Again, in Greene's 'Tu quoque,' "For if a Boy, that is throwing at his Jack o' Lent, chance to hit me on the shins," &c. Reed's edition of Shakespeare, 8vo. 1803, vol. v. p. 126.

Ibid. p. 213. So, in the old Comedy of Lady Alimony, 1659:

———"Throwing cudgels

At Jack-a-Lents or Shrove-cocks."

Again, in Ben Jonson's Tale of a Tub:

———"On an Ash-Wednesday,

When thou didst stand six weeks the Jack o' Lent,

For Boys to hurl three throws a penny at thee."

And in Beaumont and Fletcher's Tamer tamed:

———"If I forfeit,

Make me a Jack o' Lent, and break my shins

For untagg'd points and counters."

In Quarles' Shepheard's Oracles, 4to. Lond. 1646, p. 88, we read:

"How like a Jack a Lent

He stands, for Boys to spend their Shrove-tide throws,

Or like a puppit made to frighten crows."

^l Noei Bourguignons, 148.

ST. DAVID'S DAY.

(March 1.)

— "tua munera Cambri

Nunc etiam celebrant, quotiesque revolvitur annus

Te memorant: patrium Gens tota tuetur honorem,

Et cingunt viridi redolentia tempora Porro."

MUSCIPULA.

"*March*, various, fierce, and wild, with wind-crackt cheeks,

By wilder Welshmen led, and crown'd with *Leeks*."

CHURCHILL.

ST. DAVID, Archbishop of Menevy, now from him called St. David's, in Pembrokeshire, flourished in the fifth and sixth centuries of the Christian æra, and died at the age of a hundred and forty years. See *Pits de illustribus Angliæ Scriptoribus*.

We read in the *Festa Anglo-Romana*, small 8vo. Lond. 1678, p. 29, that "the Britons on this day constantly wear a Leek, in memory of a famous and notable victory obtained by them over the Saxons; they, during the battle, having Leeks in their hats for their military colours, and distinction of themselves, by the persuasion of the said prelate, St. David." Another account adds, that they were fighting, under their king Cadwallo, near a field that was replenished with that vegetable.

So Mr. Walpole, in his *British Traveller*, tells us: "in the days of King Arthur, St. David won a great victory over the Saxons, having ordered every one of his soldiers to place a Leek in his cap, for the sake of distinction; in memory whereof the Welsh to this day wear a Leek on the first of March."

Mr. Jones, Bard to his Royal Highness the Prince of Wales, obligingly communicated to me the following lines, which he extracted from a manuscript in the British Museum: a collection of Pedigrees made by one of the Randall Holmes. Harl. MS. 1977. fol. 9.

"I like the Leeke above all herbes and flowers.
 When first we wore the same the feild was ours.
 The Leeke is white and greene, wherby is ment
 That Britaines are both stout and eminent;
 Next to the Lion and the Unicorn,
 The Leeke the fairest emblyn that is worne^a."

^a The following lines are from "Cambria Triumphans, or Panegyricks upon Wales," by Ezekiel Polsted, 4to. 1703:

"Th' insulting Saxons Albion first invade,
 With bloody slaughters bloody victims made;
 Thus flush'd, their conquests they pursue;
 With storms of fury they their armies drew,
 And in the Cambrian fields the threatening trumpets blew.

"The vig'rous few th' undaunted Bishop leads,
 The Crosier, Heav'n, the Sword, the Camp invades!
 By these immortal Victory succeeds:
 Ascending air the clouds invest; his shield,
 Bedeck'd with terror, gains the field;
 The conquer'd to th' impetuous victor yield
 Verdant trophies*," &c. &c.

In "The Diverting Post," No. 19, from Feb. 24 to March 3, 1705, we have these lines:

"On St. David's Day.

"Why, on St. David's Day, do Welsh-men seek
 To beautify their hats with verdant Leek,
 Of nauseous smell? 'For honour 'tis,' hur say,
 'Dulce et decorum est pro patria.'
 Right, Sir, to die or fight it is, I think;
 But how is't *Dulce*, when you for it stink?"

In a collection of Latin Poems, intitled, "Poematum Miscellaneorum, a Josepho Perkins, liber primus," 4to. Lond. 1707, p. 12, I find the following:

"In Festum Stⁱ Davidis, sive in Porrum.

"Mensis erat Martis cum bellica tela Britanni
 Audaces forti corripuere manu,
 Miles quisque suo porrum gestasse Galero
 Fertur, et in campum prosiluisse ferox.

* "Leeks, which denote the victory aforesaid over the Saxons, by the Britons wearing them by St. David's direction."

In the "Royal Apophthegms," of King James, &c. 12mo. Lond. 1658, I read the following in the first page: "*The Welchmen, in commemoration of the Great Fight by the Black Prince of Wales, do wear LEEKS as their chosen ensign^b;*" and the Episcopal Almanack for 1677 states, that St. David, who was of royal extraction, and uncle to king Arthur, "He died, aged a hundred and forty-six years, on the first of March, still celebrated by the Welsh, perchance *to perpetuate the memory of his abstinence*, whose contented mind made many a favourite meal on such roots of the earth^c."

Victi diffugiunt hostes: it clamor in Astra:

Nempe Dies Sancti Davidis ille fuit.

Hinc Porri Lux hæc dignatur honore virentis:

Hunc Festum celebrat Wallia tota Diem."

To a Querist in "The British Apollo," fol. Lond. 1708, vol. I. No. 10, asking, why do the Ancient Britons (*viz.* Welshmen) wear Leeks in their hats on the first of March? the following answer is given: "The ceremony is observed on the first of March, in commemoration of a signal victory obtained by the Britons, under the command of a famous general, known vulgarly by the name of St. David. The Britons wore a Leek in their hats to distinguish their friends from their enemies, in the heat of the battle."

— "Tradition's tale

Recounting, tells how fam'd Menevia's Priest

Marshall'd his Britons, and the Saxon host

Discomfited; how the green Leek his bands

Distinguish'd, since by Britons annual worn,

Commemorates their tutelary Saint."

CAMBRIA; a Poem, by RICH. ROLT. 4to. Lond. 1759, p. 63.

Misson, in his Travels in England, translated by Ozell, p. 334, says, speaking of the Welsh: "On the day of St. David, their Patron, they formerly gained a victory over the English, and in the battle every man distinguish'd himself by wearing a Leek in his hat; and, ever since, they never fail to wear a Leek on that day. *The King himself is so complaisant as to bear them company.*"

^b Coles, in his Adam in Eden, says, concerning Leeks, "The Gentlemen in Wales have them in great regard, both for their feeding, and to wear in their hats upon St. David's Day."

^c In "The Flowers of the Lives of the most renowned Saincts of England, Scotland, and Ireland," 4to. Doway, 1632, p. 220, is this passage: "Their ordinary diet was so farre from all delights, that only bread, herbes, and pure water, were the chiefest dainties which quenched their hunger and thirst."

The commemoration of the British victory, however, appears to afford the best solution of wearing the Leek^c.

For a Life of St. David, Patron Saint of Wales, (who, according to a Welsh pedigree, was son of Caredig, Lord of Cardiganshire, and his mother Non, daughter of Ynyr, of Caer Gawch,) see *Anglia Sacra*, vol. II. The battle gained over the Saxons, by King Cadwallo, at Hethfield or Hatfield Chace, in Yorkshire, A. D. 633, is mentioned in *Britannia Sancta*, vol. II. p. 163: in Lewis's *Hist. of Britain*, p. 215, 217: in Jeffrey of Monmouth, *Engl. Translat. Book XII.* chap. 8 and 9: and in Carte's *History of England*, vol. I. p. 228.

In Shakspeare's play of "King Henry the Fifth," Act V. Sc. I. Gower asks Fluellen, "*But why wear you your Leek to-day? Saint Davy's Day is past.*" From Fluellen's reply we gather, that he wore his Leek in consequence of an affront he had received but the day before from Pistol, whom he afterwards compels to eat the Leek, skin and all, in revenge for the insult; quaintly observing to him, "When you take occasions to see Leeks hereafter, I pray you, mock at them, that is all." Gower too upbraids Pistol for mocking "*at an ancient tradition—begun upon an honourable respect, and worn as a memorable trophy of predeceased valour*^d."

^c In an old satirical Ballad, intitled, "The Bishop's last Good-night," a single sheet, dated 1642, the 14th stanza runs thus:

"Landaff, provide for St. David's Day,
Lest the Leeke and Red-herring run away:
Are you resolved to go or stay?
You are called for, Landaff:
Come in, Landaff."

Ray has the following Proverb on this day:

"Upon St. David's Day, put oats and barley in the clay."

^d In Caxton's *Description of Wales*, at the end of the Scholemaster of St. Alban's Chronicle, fol. Lond. 1500. Signat. C. 3. speaking of the "Maners and Rytes of the Walshemen," he says:

"They have gruell to potage,
And *Lekes* kynde to companage."

as also:

"Atte meete, and after eke,
Her solace is salte and *Leke*."

In the "Flowers of the Lives of the most renowned Saincts," quoted in the preceding page, we read of St. David: that "he died 1st March, about A.D. 550, which day, not only in Wales, but all

Owen, in his *Cambrian Biography*, 8vo. Lond. 1803, p. 86, says: "In consequence of the Romances of the middle ages which created the Seven Champions of Christendom, St. David has been dignified with the title of the Patron Saint of Wales: but this rank, however, is hardly known among the people of the Principality, being a title diffused among them from England in modern times. *The writer of this account never heard of such a Patron Saint, nor of the Leek as his symbol, until he became acquainted therewith in London.*" He adds: "The wearing of the Leek on St. David's day probably originated from the custom of *Cymhortha*, or the neighbourly aid practised among farmers, which is of various kinds. In some districts of South Wales, all the neighbours of a small farmer without means, appoint a day when they all attend to plough his land, and the like; and at such a time it is a custom for each individual to bring his portion of Leeks, to be used in making pottage for the whole Company: and they bring nothing else but the Leeks in particular for the occasion."

The Reader is left to reconcile this passage with all that has been already said upon the Day.

ST. PATRICK'S DAY.

THE Shamrock is said to be worn by the Irish, upon the anniversary of this Saint, for the following reason. When the Saint preached the Gospel to the pagan Irish, he illustrated the doctrine of the Trinity by shewing them a trefoil, or three-leaved grass with one stalk, which operating to their conviction, the

England over, is most famous in memorie of him. But in these, our unhappy daies, the greatest part of his solemnitie consisteth in wearing of a greene Leeke, and it is a sufficient theame for a zealous Welchman to ground a quarrell against him that doth not honour his capp with the like ornament that day."

Ursula is introduced in the old Play of "The Vow-breaker, or, the fayre Maid of Clifton," 4to. Lond. 1636, Act I. S. 1. as telling Anne—"Thou marry German! His head's like a Welchman's crest on St. Davie's Day! He looks like a hoary frost in December! Now, Venus' blesse me! I'de rather ly by a statue."

Shamrock, which is a bundle of this grass, was ever afterwards worn upon this Saint's anniversary, to commemorate the event*.

Mr. Jones, in his *Historical Account of the Welch Bards*, fol. Lond. 1794, p. 13, tells us, in a note, that "St. Patrick, the Apostle of Ireland, is said to be the son of Calphurnius and Concha. He was born in the Vale of Rhôs, in Pembrokeshire, about the year 373." (Mr. Jones, however, gives another pedigree of this Saint, and makes him of Caernarvonshire.) He adds: "His original Welsh name was Maenwyn, and his ecclesiastical name of Patricius was given him by Pope Celestine, when he consecrated him a Bishop, and sent him missionary into Ireland, to convert the Irish, in 433. When St. Patrick landed near Wicklow, the inhabitants were ready to stone him for attempting an innovation in the religion of their ancestors. He requested to be heard, and explained unto them that God is an omnipotent, sacred spirit, who created heaven and earth, and that the Trinity is contained in the Unity: but they were reluctant to give credit to his words. St. Patrick, therefore, plucked a trefoil from the ground, and expostulated with the Hibernians: 'Is it not as possible for the Father, Son, and Holy Ghost, as for these three leaves, to grow upon

* From Mr. Douce's interleaved copy of the *Popular Antiquities*. I found the following passage in Wyther's *Abuses stript and whipt*, Svo. Lond. 1613, p. 71:

"And, for my cloathing, in a mantle goe,
And feed on Sham-roots, as the Irish doe."

Between May Day and Harvest, "butter, new cheese and curds, and *shamrocks*, are the food of the meaner sort all this season." Sir Henry Piers's *Description of West Meath*, in Vallancey's *Collectanea de Rebus Hibernicis*, No. 1, p. 121.

"*Seamroy*, clover, trefoil, worn by Irishmen in their hats, by way of a cross, on St. Patrick's Day, in memory of that great saint." *Irish-English Dictionary*, in verbo.

The British Druids and Bards had an extraordinary veneration for the number three. "The Mistletoe," says Vallancey, in his *Grammar of the Irish Language*, "was sacred to the Druids, because not only its berries, but its leaves also, grow in clusters of three united to one stock. The Christian Irish hold the *Seamroy* sacred in like manner, because of three leaves united to one stalk."

Spenser, in his *View of the State of Ireland*, A.D. 1596, fol. Dubl. 1633, p. 72, speaking of "these late warres of Mounster," before, "a most rich and plentifull countrey, full of corne and cattle," says the inhabitants were reduced to such distress that, "if they found a plot of water-cresses or *Shamrocks*, there they flocked as to a feast for the time."

a single stalk. Then the Irish were immediately convinced of their error, and were solemnly baptized by St. Patrick^a."

In Sir Thomas Overbury's Characters, when describing a Foot-man, he says, "'Tis impossible to draw his picture to the life, cause a man must take it as he's running; only this, horses are usually let blood on St. Steven's Day: on *St. Patrick's* he takes rest, and is drencht for all the yeare after."

MID LENT SUNDAY.

MOTHERING.

IN the former days of superstition, while that of the Roman Catholics was the established religion, it was the custom for people to visit their *Mother-Church* on Mid-Lent Sunday, and to make their offerings at the high altar.

Cowel, in his Law Dictionary, observes that the now remaining practice of *Mothering*, or going to visit parents upon Midlent Sunday, is really owing to that good old custom. Nay it seems to be called *Mothering* from the respect so paid to the Mother-Church, when the Epistle for the day was, with some allusion, Galat. iv. 21. "*Jerusalem Mater omnium;*" which Epistle, for Midlent Sunday, we still retain, though we have forgotten the occasion of it^b.

^a Gainsford, in "The Glory of England, or a true Description of many excellent Prerogatives and remarkable blessings, whereby shee triumpheth over all the Nations in the World," &c. 4to. Lond. 1619, speaking of the Irish, p. 150, says, "They use *incantations* and *spells*, wearing *girdles* of women's *haire*, and *locks* of their *lovers*."—P. 151: "They are curious about their *horses tending* to *witchcraft*." Spenser, also, in the work already quoted, at p. 41, says: "The Irish, at this day, (A. D. 1596), when they goe to *battaile*, say certaine prayers or *charmes* to their *swords*, making a *crosse* therewith upon the *earth*, and thrusting the points of their blades into the ground, thinking thereby to have the better *successe* in fight. Also they use commonly to *swear* by their *swords*." At p. 43, he adds: "The manner of their *woemen's riding* on the *wrong side* of the horse, I meane with their faces towards the right side, as the Irish use, is (as they say) old Spanish, and some say African, for amongst them the *woemen* (they say) use so to ride."

^b The fourth Sunday in Lent, says Wheatley on the Common Prayer, (8vo. Lond. 1741, p. 227,) is generally called Mid-lent, "though Bishop Sparrow, and some others, term it *Dominica Re-*

The following is found in Herrick's *Hesperides*, p. 278:

TO DIANE. ME.

A Ceremonie in Gloucester.

"I'll to thee a Simnell bring,

'Gainst thou go'st a *mothering*;

So that, when she blesseth thee,

Half that blessing thou'lt give me."

In the *Gentleman's Magazine* for February 1784, p. 98, Mr. Nichols, writing in the character of a Nottinghamshire Correspondent, tells us, that whilst he was an apprentice, the custom was to visit his Mother (who was a native of Nottinghamshire) on Midlent Sunday (thence called *Mothering Sunday*) for a regale of excellent *furmety*^a."

Another writer in the same volume, p. 343, tells us, "I happened to reside last year near Chepstow, in Monmouthshire; and there, for the first time, heard of *Mothering Sunday*. My enquiries into the origin and meaning of it were fruitless; but the practice thereabouts was, for all servants and apprentices, on Midlent Sunday, *to visit their parents, and make them a present of money, a trinket, or some nice eatable*; and they are all anxious not to fail in this custom."

fectionis, the Sunday of Refreshment: the reason of which, I suppose, is the Gospel for the day, which treats of our Saviour's miraculously feeding five thousand; or else, perhaps, from the first lesson in the morning, which gives us the story of Joseph's entertaining his brethren." He is of opinion, that "the appointment of these Scriptures upon this day might probably give the first rise to a custom still retained in many parts of England, and well known by the name of *Mid-lenting* or *Mothering*."

I find in Kelham's Dictionary of the Norman, or old French Language, *Mid-lent Sunday*, *Dominica Refectionis*, is called "*Pasques Charnieulx*."

^a *Furmety* (*ibid.* p. 97) is derived from *Fruentum*, wheat. It is made of what is called, in a certain town in Yorkshire, "knead wheat," or whole grains first boiled plump and soft, and then put into and boiled in milk, sweetened and spiced." In Ray's North Country Words, "to cree wheat or barley, is to boil it soft."

A correspondent in the *Gentleman's Magazine* for 1783, p. 578, says: "Some things customary probably refer simply to the idea of feasting or mortification, according to the season and occasion. Of these, perhaps, are Lamb's Wool on Christmas Eve; *Furmety* on *Mothering Sunday*; Braggot (which is a mixture of ale, sugar, and spices) at the Festival of Easter; and Cross-buns, Saffron-cakes, or Symnels, in Passion week; though these being, formerly at least, unleavened, may have a retrospect to the unleavened bread of the Jews, in the same manner as Lamb at Easter to the Paschal Lamb."

There was a singular rite in Franconia, on the Sunday called *Lætare*, or *Mid-lent Sunday*. This was called *the Expulsion of Death*. It is thus described: In the middle of Lent, the youth make an image of straw in the form of death, as it is usually depicted. This they suspend on a pole, and carry about with acclamations to the neighbouring villages. Some receive this pageant kindly, and, after refreshing those that bring it with milk, *peas*, and dried pears, *the usual diet of the season*, send it home again. Others, thinking it a presage of something bad, or ominous of speedy death, forcibly drive it away from their respective districts^b."

Macauley, in his *History and Antiquities of Claybrook, Leicestershire*, 8vo. Lond. 1791, p. 128, says: "Nor must I omit to observe that by many of the parishioners due respect is paid to Mothering Sunday."

In a curious Roll of the Expences of the Household of King Edward I. in his eighteenth year, remaining in the Tower of London, and communicated to the Society of Antiquaries of London Feb. 28, 1805, is the following item on Mid-lent Sunday.

"Pro pisis jd."

For pease one penny.

Qu?—Whether these pease were substitutes for *Furmenty*, or *Carlings*, which are eaten at present in the North of England on the following Sunday, commonly called Passion Sunday, but, by the vulgar in those parts, Carling Sunday.

^b Joannes Boemus Aubanus, p. 268. "In medio quadragesimæ, quo quidem tempore ad lætitiā nos ecclesia adhortatur, juvenus in patria mea ex stramine imaginem contextit, quæ mortem ipsam (quemadmodum depingitur) imitetur: inde hasta suspensam in vicinos pagos vociferans portat. Ab aliquibus perhumanè suscipitur, et lacte, *pisis* siccatisque pyris (*quibus tum vulgo vesci solemus*) refecta, domum remittitur: a cæteris, quia malæ res (ut puta mortis) prænuncia sit, humanitatis nihil percipit: sed armis, & ignominia etiam adfecta, a finibus repellitur."

It is still more particularly described by Hospinian de Orig. Fest. Christian. fol. 51 b. "Ritus in Dominica Lætare. Aliquibus etiam in locis hoc die mortem expellant. Larvam enim seu imaginem mortis de stramine aut simili materia faciunt, quam postea in aquas projiciunt & submergunt, ad significandum, veterem hominem esse mortificandum, & peccatis resistendum, per quæ mors introivit in mundum, sicut Meffreth Sermone primo in Dominica Lætare refert. Meminit etiam hujus consuetudinis Matthæus Dresserus in libello suo de Festis, ubi indicat, in urbe Misna pueros puellasque hac Dominicâ circumferre ex ramusculis abiignis confectam perticam, additisque aliis ornatam: ac ostiatim canendo memoriā expulsæ mortis renovare, ut nummos colligant. Existimat autem, hunc morem à Polonis & Silesiis manasse, sed incertum quâ imitatione: hos enim eodem die gestare testatur simulachra spectris similia, eaque tandem in cœnum projicere atque comburere. Hac consuetudine ait repetere eos memoriâ historiam confractorum & ejectorum idolorum per Poloniam & Silesiam anno Christi 966, regnante Mieslao, sub quo ab idolomania Ethnica ad verum Dei cultum utraq; gens conversa est."

OF CARLINGS^a.

AT Newcastle-upon-Tyne, and many other places in the North of England, grey peas, after having been steeped a night in water, are fried^b with butter, given away, and eaten at a kind of entertainment on the Sunday preceding Palm Sunday, which was formerly called *Care*^c, or Carle Sunday, as may be yet seen in some of our old almanacks. They are called Carlings^d, probably, as we call the presents at fairs, Fairings.

Marshal, in his Observations on the Saxon Gospels, elucidates the old name (*Care*) of this Sunday in Lent. He tells us that "the Friday on which Christ

^a In Randal Holme's Academy of Armory and Blazon, fol. Chester, 1638. Book III. cap. 3. p. 130, I find the following:

"*Carle Sunday* is the second Sunday before Easter, or the fifth Sunday from Shrove Tuesday."

^b In the Glossary to "The Lancashire Dialect," 1775, Carlings are thus explained: "CAR-LINGS—*Peas boiled on Care Sunday are so called; i. e. the Sunday before Palm Sunday.*"

So in the popular old Scottish song, "Fy! let us all to the Briddel:"

"Ther 'll be all the lads and the lasses

Set down in the midst of the ha,

With Sybows, and Rifarts, and *Carlings*,

That are both sodden and ra."

Sybows are onions; and *Rifarts* radishes.

^c It is also called Passion Sunday in some old Almanacks. In the Gentleman's Magazine for 1785, p. 779, an Advertisement, or printed Paper, for the regulation of Newark Fair, is copied, which mentions that "*Careing Fair* will be held on Friday before Careing Sunday:" and Mr. Nichols remarks on this passage, that he has heard an old Nottinghamshire couplet, in the following words:

"Care Sunday, Care away;

Palm Sunday, and Easter-day."

Another writer in the Gentleman's Magazine for 1789, p. 491, tells us that, in several villages in the vicinity of Wisbech, in the Isle of Ely, the *fifth Sunday in Lent* has been, time immemorial, commemorated by the name of *Whirlin Sunday*, when Cakes are made by almost every family, and are called, from the day, *Whirlin Cakes*." He professes to write this word from sound, and probably mistakes it for *Carling*.

In the Annalia Dubrensis, or Cotswold Games, however, the following passage occurs:

"The Countrie Wakes and *Whirlings* have appear'd

Of late like forraine pastimes." —

^d Quære if Carlen may not be formed from the old plural termination in *en*, as *hosen*, &c?

was crucified is called, in German, both *Gute Freytag* and *Carr Fryetag*." That the word *Karr* signifies a satisfaction for a fine or penalty; and that *Care*, or *Carr Sunday*, was not unknown to the English in his time, at least to such as lived among old people^e in the country^f.

Rites, peculiar, it should seem, to Good Friday, were used on this day, which the Church of Rome called, therefore, *Passion Sunday*. Durand assigns many superstitious reasons for this, which confirm the fact, but are too ridiculous to be transcribed. Lloyd tells us, in his *Dial of Days*, that on the 12th

^e In Yorkshire, as a clergyman of that county informed me, the rustics go to the public-house of the village on this day, and spend each their *Carling groat*; i. e. that sum in drink, for the *Carlings* are provided for them gratis: and, he added, that a popular notion prevails there that those who do not do this will be unsuccessful in their pursuits for the following year.

^f Vol. I. p. 536. "Memini me dudum legisse alicubi in Alstedii operibus (quibus nunc privor) diem illam Veneris in qua passus est Christus, Germanicé dici ut *Gute Freytag*, ita *Karr Freytag*, a voce *Karr* quæ satisfactionem pro mulctâ significat. Certe *Care* vel *Carr Sunday* non prorsus inauditum est hodiernis Anglis, ruri saltem inter senes de gentibus."

The following extract is from Hospinian de Orig. Fest. Christian. fol. 54. "Germani hanc septimanam (i. e. Hebdomadam Passionis) vocant die *Karrwochen*, a vetusto illo Germanico vocabulo *Karr*, quo mulctam seu pœnam pro delicto, vel potius satisfactionem pro pœna et mulcta nominarunt."—"Ab hoc civili usu postea sacrificuli mulctas, quas pœnitentibus, pro satisfactione delictorum, imposuerunt, etiam in Latina lingua Germanico vocabulo nominarunt *Carrinas*. Alii tamen scribunt *Carenam* et a *carendo* derivant. Est hujus vocabuli frequens usus apud Burekhardum Vuormat. Episcopum circa Annum Domini 1020, lib. 9, et in vetustis Indulgentiarum Bullis. Fuit igitur *Carena* apud veteres in Ecclesia Jejuniū aliquot dierum in solo pane et aqua. Vocarunt ergo Hebdomadam hanc Germani *die Karrwochen*, quod in ea pœnitentiam, hominibus a sacerdote impositam, communiter omnes agerent *jejuniis*, vigiliis, &c. *pro peccatis admissis*, quâ se Deo satisfacere posse falso persuasum habebant. Potest tamen etiam pro sensu sic vocari Septimana hæc: in ea si quidem pro mulcta a justo Judice Deo humano generi impositâ, filius Dei in Cruce morte sua satisfecit, eosque ab æterna damnatione liberavit. Ob easdem causas quoque Dies Dominicæ passionis *der Karr freytag* appellatur."

See also Ihre Glos. Suio-Goth. v. *Kæru Sunnudag*. p. 1047. "Dominica quinta Jejuni magni." Lundius festi nomen a *Kæra*, vel *tiara*, *pir*, derivat, diemque explicat, quo *fluida pice in formam Crucis fores illini solent*. Idem vero vir celebris alibi *Kærusunnudag* esse dicit quintum diem dominicum Jejuni magni. Et hoc ultimum verum esse docet vetus Interpres Evangeliorum, qui post verba, "Quis ex vobis arguet me de Peccato?" hæc subjungit—"Hic Dies Dominicus vocatur *Kærusunnudag*, nomenque habet ab *accusationibus* et *intentata Christo lite hoc die*, donec Judæi easdem perficerent die Passionis Christi. Mareschallus in notis ad versionem, A. S. p. 536, apud

of March, at Rome, they celebrated the Mysteries of Christ and his Passion, with great ceremony and much devotion^g.

In the old Roman Calendar so often cited, I find it observed on this day, that "a dole is made of *soft Beans*^h." I can hardly entertain a doubt but that our custom is derived from hence. It was usual amongst the Romanists to give away Beans in the doles at funerals: it was also a rite in the funeral ceremonies of heathen Romeⁱ. Why we have substituted *Pease* I know not, unless it was

Anglos *Care* vel *Carr Sunday* dici ait *eum diem Solis qui proxime festum Resurrectionis Christi antecedit**. Quod dum cogito, quodque Germani *Charwoche* hebdomada sacram nominent, diemque Christi emortualem *Charfreytag*, nescio utrum credere debeam, diversas voces esse, et ex alio alioque fonte derivandas, ut solent Germani sua hæc derivare, vel a *gara* preparatio, vel a *kara*, luctus, sollicitudo, &c."

In Schilter's *Glossarium Teutonicum*, voce "*Char*," we find it rendered in its first sense, "delictum, maleficium:" in its second, "satisfactio, muleta pro delicto." We read, also, "*Chara*, feralia. Rab. Maur. Gloss. ap. Diecman. qui ex Rittershusio notat: non saltem *illa feralia fuisse vocata, quæ ad curas, ritus, & officia, quæ mortuis impdebantur, pertinuerunt*; verum etiam *Crimina et scelera, quæ pœnam Sanguinis irrogantia, efficiebant*, ut homines malefici nova pompa morti ducerentur." fol. Ulmæ, 1728, making the third volume of Schilter's "*Thesaurus Antiquitatum Teutonicarum, Ecclesiasticarum, Civilium, Literariarum*," p. 163.

^g *Passion*, or *Carling Sunday*, might often happen on this day. Easter always fell between the 21st of March and the 25th of April. I know not why these rites were confined in the Calendar to the 12th of March, as the moveable Feasts and Fasts are not noted there. Perhaps *Passion Sunday* might fall on the 12th of March the year the Calendar was written or printed in. However that be, one cannot doubt of their having belonged to what Durand calls *Passion Sunday*.

^h "*Quadragesimæ Reformatio*

Cum stationibus et toto mysterio passionis.

Fabæ molles in sportulam dantur."

The *soft Beans* are much to our purpose: why *soft*, but for the purpose of eating? Thus our *Peas* on this occasion are *steeped in water*.

These Beans, it should seem from the following passage in Burton's *Anatomy of Melancholy*, were hallowed. He is enumerating Popish superstitions: "Their Breviaries, Bulles, *hallowed Beans*, Exorcisms, Pictures, curious Crosses, Fables, and Bables." Democritus to the Reader, p. 29, edit. fol. Oxf. 1632.

Bale, in his "Yet a Course at the Romysh Foxe," &c. Signat. L. 11. attributes to Pope Euticianus, "the blessynge of Benes upon the Aultar."

ⁱ Fabis "*Romani sæpius in sacrificiis funeralibus operati sunt, nec est ea consuetudo abolita alicubi inter Christianos, ubi in Eleemosinam pro Mortuis Fabæ distribuuntur*. Moresini Papatus, p. 55. in voce.

* I do not find that Marshall calls *Carr Sunday* the Sunday preceding Easter Sunday, either at p. 536, or elsewhere.

because they are a pulse somewhat fitter to be eaten at this season of the year. They are given away in a kind of dole at this day. Our popish ancestors celebrated (as it were by anticipation) the funeral of our Lord on this Care Sunday, with many superstitious usages, of which this only, it should seem, has travelled down to us. Durand tells us, that on Passion Sunday "the Church began her public grief, remembering the mystery of the Cross, the Vinegar, the Gall, the Reed, the Spear," &c.

There is a great deal of learning in Erasmus's Adages concerning *the religious use of Beans*, which were thought to belong to the dead. An observation which he gives us of Pliny, concerning Pythagoras's interdiction of this pulse, is highly remarkable. It is, "that Beans contain the souls of the dead." For which cause also they were used in the Parentalia. Plutarch also, he tells us, held that pulse to be of the highest efficacy for invoking the manes^k. Ridiculous

"The repast designed for the dead, consisting commonly of *Beans*, Lettuces," &c. Kennet's Roman Antiq. edit. 8vo. 1699. p. 362.

In the Lemuria, which was observed the 9th of May, every other night for three times, to pacify the ghosts of the dead, *the Romans threw Beans on the fire of the Altar* to drive them out of their houses.

^k "Quin et apud Romanos inter funesta habebantur Fabæ: quippe quas nec tangere, nec nominare diali flamini liceret, quod ad mortuos pertinere putarentur. Nam et lemurius jaciebantur larvis, et parentalibus adhibebantur sacrificiis, et in flore earum literæ luctus apparere videntur, ut testatur Festus Pompeius. Plinius existimat ob id a Pythagora damnatam fabam, quod hebetet sensus & pariat insomnia, vel quod animæ mortuorum sint in ea. Qua de causa et in parentalibus assumitur. Unde et Plutarchus testatur, legumina potissimum valere ad evocandos manes. Erasmi Adag. in "A fabis abstineto." Edit. fol. Aurel. Allob. 1606. p. 1906.

On the interdiction of this pulse by Pythagoras, the following occurs in Spencer de Legibus Hebræorum, lib. 1. p. 1154: "Quid enim Pythagoras, ejusque præceptores, Ægypti Mystæ, adeo leguminum, fabarum imprimis, esum et aspectum fugerent: nisi quod cibi mortuorum cœnis et exequiis proprii, adeoque polluti et abominandi, haberentur? Ideo enim Flamini Diali, του Διὸς famulo, *fabam nec tangere nec nominare licuit*, quod nempe *ad mortuos pertinere crederetur*: nam & lemuralibus jaciebatur larvis, et parentalibus adhibebatur sacrificiis, uti Varro et Festus referunt. Cum itaque Fabæ aliaque legumina illis remotissimæ memoriæ seculis ad mortuos eorumque sacra pertinere crederentur; rationi consentaneum existit, Judæos ab Ægyptiis aut Pythagoreis edoctos, lentes et legumina mortuorum exequiis et lugentium epulis peculiariter addixisse."

Dr. Chandler, in his Travels in Greece, tells us, that he was at a funeral entertainment amongst the modern Greeks, where, with other singular rites, "two followed carrying on their heads each a great dish of *parboiled wheat*. These were deposited over the body." And the learned Gregory

and absurd as these superstitions may appear, it is yet certain that our Carlings deduce their origin from thence^l.

The vulgar, in the North of England, give the following names to the Sundays of Lent, the first of which is anonymous :

Tid, Mid, Misera,
Carling, Palm, Paste Egg day^m.

tells us, there is "a practice of the Greek Church, not yet out of use, to set *boyled Corne* before the singers of those holy hymnes, which use to be said at their commemorations of the dead, or those which are asleep in Christ. And that which the rite would have, is, *to signifye the resurrection of the body*. Thou foole! that which thou sowest is not quickened except it dye." Gregorii Opuscula, 4to. Lond, 1650. p. 128.

^l There were several religious uses of Pulse, particularly *Beans*, among the Romans. Hence Pliny says, "in eadem peculiaris Religio." Thus in Ovid's *Fasti*, B. 5, l. 435, where he is describing some superstitious rites for appeasing the dead :

"Terque manus puras fontana proluit unda;
Vertitur, et nigras accipit ore fabas.
Aversusque jacit: sed dum jacit, hæc ego mitto
His, inquit, *redimo me meosque fabis*."

Thus also in Book II. l. 575 :

"Tum cantata ligat cum fusco licia rhombo:
Et septem nigras versat in ore fabas."

In Fosbrooke's *British Monachism*, vol. II. p. 127, is the following: "At Barking Nunnery the annual store of provision consisted, *inter alia*, of *Green Peas for Lent*; Green Pease against Midsummer;" with a note copied from the Order and Government of a Nobleman's House in the XIIIth volume of the *Archæologia*, p. 373, that, "if one will have Pease soone in the year following, *such Pease are to be sowenne in the waine of the moone, at St. Andro's tide before Christmas*."

In vol. I. folio, of Smith's *Manuscript Lives of the Lords of Berkeley*, in the possession of the Earl of Berkeley, p. 49, we read that, on the anniversary of the Founder of St. Augustine's, Bristol, i. e. Sir Robert Fitzharding, on the 5th of February, "at that Monastery there shall be one hundred poore men refreshed, in a dole made unto them in this forme: every man of them hath a chanon's loafe of bread, called a myche, and three hearings thearewith. There shalbe *doaled also amongst them two bushells of Pesys*."—"And in the anniversary daye of Dame Eve," (Lady Eve, wife of the above Lord, Sir Robert Fitzharding,) "our Foundresse, i. e. 12 Marcii, a dole shalbe made in this forme: that daye shalbe doled to fifty poore men fifty loafes called miches, and to each three hearings, and, amongst them all, one bushell of Pease." Lord Robert Fitzharding died Feb. 5th, 1170, 17 Hen. II. aged about 75 years. Dame Eve, who herself founded and became prioress of the House called the Magdalens, by Bristol, died prioress thereof March 12th, 1173.

^m This couplet is differently given by a writer in the *Gentleman's Magazine* for 1788, vol. LVIII. p. 188, as follows :

The three first are certainly corruptions of some part of the antient Latin Service, or Psalms, used on each^a.

The word *Care* is preserved in the subsequent account of an obsolete custom at marriages in this kingdom. "According to the use of the Church of Sarum, when there was a marriage before Mass, the parties kneeled together, and had a fine linen cloth (called the *Care Cloth*) laid over their heads during the time of Mass, till they received the benediction, and then were dismissed^o."

I suspect the following passage to be to our purpose. Skelton, poet laureat to Henry the Eighth, in his *Colin Clout*, has these words, in his usual strange and rambling style:

"Men call you therefore prophanes,
Ye pick no shrympes, nor pranes;
Salt-fish, stock-fish, nor herring,
It is not for your wearing.
Nor, in holy Lenton Season,
Ye will neither Beanes ne Peason^v,

"Tid, and Mid, and Misera,
Carling, Palm, and Good-Pas-day."

The above writer also gives a more particular account of the Carlings, or *Grey Peas*, and of the manner of dressing and eating them. See also *Gent. Mag.* for 1786, vol. LVI. p. 410.

^a In the *Festa Anglo-Romana*, Lond. 1678, we are told that the first Sunday in Lent is called *Quadragesima* or *Invocavit*; the second *Reminiscere*; the third *Oculi*; the fourth *Lætare*; the fifth *Judica*; and the sixth *Dominica Magna*. *Oculi*, from the entrance of the 14th verse of the 25th Psalm. "*Oculi mei semper ad Dominum*," &c. *Reminiscere*, from the entrance of the 5th verse of Psalm 25, "*Reminiscere Miserationum*," &c. and so of the others.

Thus our *Tid* may have been formed from the beginning of Psalms, &c. *Te deum—Mi deus—Miserere mei*.

In the *Statistical Account of Scotland*, vol. X. p. 413, 8vo. Edinb. 1794, Parish of Tiry, in Argyleshire, we read: "The common people still retain some Roman Catholic sayings, prayers, and oaths, as expletives; such as '*Dias Muire let*;' i. e. God and *Mary* be with you; '*Air Muire*,' swearing by *Mary*, &c."

^o Blount in *Verbo*: "Prosternant se sponsus et sponsa in Oratione ad gradum Altaris: et tento pallio super eos, quod teneant quatuor Clerici in superpelliciis ad quatuor cornua." *Missale ad Us. Sarum*. 12mo. Venet. 1494. Idem. fol. Antw. 1527.

^v In a most curious book, intituled, "*A World of Wonders*," fol. Lond. 1607, a translation by R. C. from the French copy, "the argument whereof is taken from the *Apologie* for Herodotus,

But ye look to be let loose,
To a pigge or to a goose."

The Popish Kingdome has the following summary for Care Sunday, fol. 49. b.

"Now comes the Sunday forth, of this same great and holy fast :
Here doth the Pope the shriven blesse, absolving them at last
From all their sinnes ; and of the Jewes the law he doth alow,
As if the power of God had not sufficient bene till now :
Or that the law of Moyses here were still of force and might,
In these same happie dayes, when Christ doth raigne with heavenly light.
The boyes with ropes of straw doth frame an vgly monster here,
And call him death, whom from the towne, with prowd and solemne chere,
To hilles and valleyes they conuey, and villages thereby,
From whence they stragling doe returne, well beaten commonly.
Thus children also beare, with speares, their cracknelles round about,
And two they haue, whereof the one is called Sommer stout,
Apparalde all in greene, and drest in youthfull fine araye ;
The other Winter, clad in mosse, with heare all hoare and graye :
These two togither fight, of which the palme doth Sommer get.
From hence to meate they go, and all with wine their whistles wet.
The other toyes that in this time of holly fastes appeare,
I loth to tell, nor order like, is used every wheare."

written in Latine by Henrie Stephen, and continued here by the Author himselfe," p. 294, speaking of a Popish book, intituled, "*Quadragesimale Spirituale*," otherwise called *Lent's Allegory*, printed at Paris A. D. 1565, the writer extracts certain periods. Thus, chap. 2 : "After the sallad (eaten in Lent at the first service) we eate *fried Beanes*, by which we understand Confession. When we would have *Beanes well sodden*, we lay them in *steepe*, for otherwise they will never seeth kindly. Therefore, if we purpose to amend our faults, it is not sufficient barely to confesse them at all adventure, but we must let our Confession lie in *steepe* in the water of Meditation." "And a little after : We do not use to seeth ten or twelve Beanes together, but as many as we meane to eate : no more must we *steepe*, that is, meditate, upon ten or twelve sinnes onely, neither for ten or twelve dayes, but upon all the sinnes that ever we committed, even from our birth, if it were possible to remember them." Chap. 3 : "*Strained Pease* (Madames) are not to be forgotten. You know how to handle them so well, that they will be delicate and pleasant to the tast. By these *strained Pease* our allegorizing flute pipeth nothing else but true contrition of heart." "River-water, which continually moveth, runneth, and floweth, is *very good for the seething of Pease*. We must (I say) have contrition for our sins and take the *running-water*, that is, the *teares of the heart*, which must runne and come even into the eyes."

PALM SUNDAY.

THIS is evidently called Palm Sunday because, as the Ritualists say^a, on that day the boughs of Palm-trees used to be carried in procession, in imitation of those which the Jews strewed in the way of Christ when he went up to Jerusalem.

The Palm-tree was common in Judea, and planted, no doubt, every where by the way-sides. Sprigs of Box-wood are still used as a substitute for Palms in Roman Catholic Countries. The Consecration Prayer seems to leave a latitude for the species of Palm used instead of the real Palm^b.

^a "Dicitur enim Dominica in ramis Palmarum, quod illo die Rami palmarum in processionibus deportentur in significationem illorum, quos filii Israel straverunt in via, Christo jam veniente. Belith. 531, p. 34, Cap. Durand. Explic. Divin. Offic. cap. 94. in Ram. Palmar. See also Dr. Sparks's Feasts and Fasts.

^b These boughs, or branches of Palm, underwent a regular blessing. "Dominica in ramis Palmarum. Finito Evangelio sequatur *Benedictio Florum et Frondium* a sacerdote induto Cappa serica rubea super gradum tertium Altaris australem converso: positus prius *palmis cum floribus supra Altare* pro Clericis, pro aliis vero super gradum Altaris in parte australi." Among the Prayers, the subsequent occurs: "Omnipotens sempiterne Deus qui in Diluvii effusione Noe famulo tuo per os Columbæ gestantis *ramum Olivæ* pacem Terris redditam nunciasti: te supplices deprecamur ut hanc Creaturam florum et frondium, spatulasque Palmarum seu frondes Arborum, quas ante Conspectum Gloriæ tuæ offerimus veritas tua sanctificet ✠: ut devotus Populus in manibus eas suscipiens, benedictionis tuæ gratiam consequi mereatur," per xp'm." Then is the following passage in the Prayer before they are blessed with holy-water: "Benedic ✠ etiam et hos Ramos Palmarum ceterarumque Arborum quos tui famuli—suscipiunt," &c. with the Rubric, "His itaque peractis distribuantur Palmæ." Sprigs of flowers, too, appear to have been consecrated on the occasion: "Et hos Palmarum ceterarumque Arborum ac Florum ramos benedicere & sanctificare digneris," &c. See the "Missale ad Usus Ecclesie Sarisburiensis, 1555." 4to. Lond.

The Author of "The Festyvall," 1511, fol. 28, speaking of the Jews strewing Palm-branches before Christ, says: "And thus we take Palme and Floures in the processyon as they dyde, and go in processyon knelynge to the Crosse in the worship and mynde of hym that was done on the Crosse, worshyppeinge and welcomyng hym with songe into the Chyrche, as the people dyde our Lord into the Cyte of Jherusalem. It is called Palme Sondaye for bycause the Palme beto-

Stow, in his Survey of London, tells us, "that in the week before Easter had ye great shewes made for the fetching in of a *twisted tree or with*, as they termed it, out of the woods into the King's house, and the like into every man's house of honour or worship." This must also have been a substitute for the *Palme*^c.

keneth victory, wherfore all Crysten people sholde bere *Palme* in processyon, in tokenynge that he hath foughten wth the fende our enemye, and hath the victory of hym."

In the third volume of *Horda Angel-Cynnan*, p. 174, Mr. Strutt cites an old manuscript, saying, "Wherfor holi Chirche this daye makith solempne processyon, in mynde of the processyon that Cryst made this dey: *but for encheson that wee hav noone Olyve that bearith greene leves*, therefore *we taken Palme*, and geven instede of Olyve, and beare it about in processione. So is thys daye called *Palme Sondag*." A Writer in the *Gentleman's Magazine*, vol. XLIX. for December 1779, p. 579, observes on the above: "It is evident that something called a Palm was carried in procession on Palm Sunday.—What is meant by our having no Olive that beareth green leaves I do not know.—Now it is my idea that these Palms, so familiarly mentioned, were no other than the branches of Yew-trees. The passage cited in the same Miscellany, vol. L. for March 1780, p. 128, from Caxton's *Directions for keeping Feasts all the Year*, printed in 1483, is decisive: "but for encheson that we have non Olyve that berith grene leef, algate therefore *we take Ewe instede of Palme and Olyve*, and beren about in processyon," &c.

Barnaby Googe, in the *Popish Kingdome*, fol. 42, says:

"Besides they candles up do light, of vertue like in all,
And Willow branches hallow, that they *Palmes* do use to call.
This done, they verily beleve the tempest nor the storme
Can neyther hurt themselves, nor yet their cattell, nor their corne."

Coles, also, in his "Adam in Eden," speaking of Willow, tells us: "The blossoms come forth before any leaves appear, and are in their most flourishing estate usually *before Easter*, divers gathering them to deck up their houses on Palm Sunday, and therefore the said flowers are called *Palme*."

Newton, in his "Herball for the Bible," Svo. Lond. 1587, p. 206, after mentioning that the *Box-tree* and the *Palm* were often confounded together, adds: "This error grew (as I thinke) at the first for that the common people in some countries use to decke their church with the boughes and branches thereof on the Sunday next afore Easter, commonly called *Palme Sondag*; for at that time of the yeare all other trees, for the most part, are not blownen or bloomed."

In Mr. Nichols's *Extracts from Churchwardens Accompts*, 4to. 1797, among those of St. Martin Outwich, London, we have these articles, A. D. 1510-11. p. 270. "First, paid for *Palme*, *Box-floures*, and Cakes, iij^d." p. 272, A. D. 1525. "Paid for *Palme* on *Palme Sondag*, ij^d. *ib*." "Paid for Kaks, *Flowers*, and *Yow*, ij^d."

^c By an Act of Common Council, 1 and 2 Phil. and Mary, for retrenching expences, among other things, it was ordered, "that from henceforth *there shall be no wth fetcht home at the*

The Church of Rome has given the following account of her ceremonies on this day. "The blessed Sacrament reverently carried, as it were Christ, upon

Maio's or Sheriff's Houses. Neither shall they keep any lord of misrule in any of their houses." Strype's *Stow's London*, Book 1. p. 246.

In the *Statistical Account of Scotland*, vol. XV. p. 45, (8vo. Edinb. 1795.) Parish of Lanark, County of Lanark, we read of "a gala kept by the boys of the Grammar-school, beyond all memory, in regard to date, on the Saturday before Palm Sunday. They then parade the streets with a Palm, or its substitute, a large tree of the Willow kind, *Salix caprea*, in blossom, ornamented with daffodils, mezereon, and box-tree. This day is called *Palm Saturday*; and the custom is certainly a Popish relic of very ancient standing."

I know not how it has come to pass, but to wear the Willow on other occasions has long implied a man's being forsaken by his mistress. Thus the following, from "*A Pleasant Grove of New Fancies*," 8vo. Lond. 1657:

"*The Willow Garland.*

"A Willow Garland thou didst send

Perfum'd last day to me,

Which did but only this portend:

I was forsook by thee.

"Since it is so, I'll tell thee what,

To-morrow thou shalt see

Me weare the Willow, after that

To dye upon the tree."

The Columbine, too, by the following passage from Browne's *Britannia's Pastorals*, has had the same import. Book 2. p. 81:

"The *Columbine*, in tawing often taken,

Is then ascrib'd to such as are forsaken."

The following, "*To the Willow Tree*," is in Herrick's *Hesperides*, p. 120:

"Thou art to all lost love the best,

The only true plant found,

Wherewith young men and maids distrest,

And left of love, are crown'd.

"When once the lover's rose is dead,

Or laid aside forlorne,

Then Willow-garlands, 'bout the head,

Bedew'd with tears, are worne.

"When with neglect (the lover's bane)

Poor maids rewarded be,

For their love lost, their onely gaine

Is but a wreathe from thee.

the Ass, with strawing of bushes and flowers, bearing of Palms, setting out boughs, spreading and hanging up the richest clothes, &c. all done in a very

"And underneath thy cooling shade
(When weary of the light)

The love-spent youth, and love-sick maid,
Come to weep out the night."

In Lilly's *Sappho and Phao*, act 2. sc. 4. is the following passage: "Enjoy thy care in covert; weare *Willow* in thy hat and bayes in thy heart." A *Willow*, also, in Fuller's *Worthies*, (Cambridgeshire, p. 144,) is described as "a sad tree, whereof such who have lost their love make their mourning garlands, and we know what exiles hung up their harps upon such dolefull supporters. The twiggs hereof are physick to drive out the folly of children. This tree delighteth in moist places, and is triumphant in the Isle of Ely, where the roots strengthen their banks, and lop affords fuel for their fire. It groweth incredibly fast, it being a by-word in this county, that the profit by Willows will buy the owner a horse before that by other trees will pay for his saddle. Let me adde, that if green Ashe may burn before a queen, withered Willows may be allowed to burne before a lady."

To an enquiry in the *British Apollo*, vol. II. No. 98, (fol. Lond. 1710,) "why are those who have lost their love said to wear the *Willow-garlands*?" it is answered, "because *Willow* was in ancient days, especially among herdsmen and rusticks, a badge of mourning, as may be collected from the several expressions of Virgil in his *Eclogues*, where the nymphs and herdsmen are frequently introduced sitting under a *Willow* mourning their loves. You may observe the same in many Greek Authors, I mean Poets, who take liberty to feign any sort of story. For the ancients frequently selected, and, as it were, appropriated several trees, as indexes or testimonials of the various passions of mankind, from whom we continue at this day to use *Ewe* and *Rosemary* at funerals, in imitation of antiquity; these two being representatives of a dead person, and *Willow* of love dead, or forsaken. You may observe that the Jews, upon their being led into captivity, Psalm 137. are said to hang their harps upon *Willows*, i. e. trees appropriated to men in affliction and sorrow, who had lost their beloved Sion.

In the old play called "What you will," where a lover is introduced serenading his mistress, we read—"He sings, and is answered; from above a *Willow-garland* is flung downe, and the song ceaseth."—

"Is this my favour? am I crown'd with scorne?"

Marston's Works, 12°. Lond. 1633, signat. O.

In "The Comical Pilgrim's Travels thro' England," 8vo. Lond. 1723, p. 23, is the following: "Huntingdonshire is a very proper county for unsuccessful lovers to live in; for, upon the loss of their sweethearts, they will here find an abundance of *Willow-trees*, so that they may either wear the *willow green*, or hang themselves, which they please: but the latter is reckoned the best remedy for slighted love."

goodly ceremony to the honour of Christ, and the memory of his triumph upon this day^d."

Coles, in his "Art of Simpling, an Introduction to the Knowledge of Plants," p. 65, says, "the Willow-garland is a thing talked of, but I had rather talke of it then weare it."

"Wylowe-tree—hit is sayd that the sede therof is of this vertue, that, if a man drynke of hit, he shall gete no sones, but only bareyne daughters." Bertholomeus De Propriet. Rerum. fol. Lond. T. Berth. fol. 286.

Cole, in Welsh, signifies *loss*, also *hazel-wood*.—"There is an old custom of presenting a forsaken lover with a stick, or twig of hazel; probably in allusion to the double meaning of the word. Of the same sense is the following proverb, supposed to be the answer of a widow, on being asked why she wept: "painful is the smoke of the hazel." Owen's Welsh Dictionary, in *voce* "Cole."

^d The Rhemists, in their Translation of the New Testament, as cited by Bourne, chapter xxii.

Hospinian, in his Origin of Christian Feasts, introduces the poet Naogeorgus thus describing Palm Sunday:

"Hinc venit alma dies, quâ Christus creditur urbem
Ingressus Solymam, dorso gestatus aselli:
Tum ridenda iterum faciunt spectacula Papistæ,
Insigni valdè pompâ, faciequè severâ.
Ligneum habent asinum, & simulachrum equitantis in illo
Ingens: at verò tabulâ consistit asellus,
Quatuor atque rotis trahitur, quem manè paratum
Ante fores templi statuunt: populus venit omnis,
Arboreos portans ramos, salicesque virentes,
Quos tempestates contra, coelique fragorem
Adjurat pastor, multo grandique precatu.
Mox querno sese coram prosternit asello
Sacrificus, longâ quem virgâ percutit alter.
Postquam surrexit, grandes de corte scholarum
Se duo prosternunt itidem mirabili amictu,
Cantuque absurdo: qui ut surrexere, in acernum
Protendunt equitem digitos, monstrantque canentes:
Hunc esse illum, qui quondam venturus in orbem
Credientem Israel à jure redemerit Orci,
Cuique viam ramis turba exornarit Olivæ.
His decantatis, ramos dehinc protinus omnes
Conjiciunt partim in simulachrum, partim in asellum,
Cujus et ante pedes magnus cumulatur acervus.
Post hæc in templum trahitur, præeuntibus unctis,

Naogeorgus's Description of the Ceremonies on Palm Sunday is thus translated by Barnabe Googe:

"Here comes that worthie day wherein our Savior Christ is thought
To come unto Jerusalem, on asses shoulders brought :
When as againe these Papistes fonde their foolish pageantes have
With pompe and great solemnitie, and countnaunce wondrous grave.
A woodden Asse they have°, and Image great that on him rides,
But underneath the Asse's feete a table broad there slides,
Being borne on wheeles, which ready drest, and al things meete therfore,
The Asse is brought abroad and set before the churche's doore :
The people all do come, *and bowes of trees and Palmes they bere,*
Which things against the tempest great the Parson conjures there,
And straytwayes downe before the Asse, upon his face he lies,
Whome there an other Priest doth strike with rodde of largest sise :
He rising up, two lubbours great upon their faces fall,
In straunge attire, and lothsomely, with filthie tune, they ball :
Who, when againe they risen are, with stretching out their hande,
They poynt unto the wooden knight, and, singing as they stande,
Declare that that is he that came into the worlde to save,
And to redeeme such as in him their hope assured have :
And even the same that long agone, while in the streate he roade,
The people mette, and Olive-bowes so thicke before him stroade.

Consequitur populus, quamvis certamine magno

Quisque legat jactas asini ad vestigia frondes :

Falsò etenim summis præsertim viribus illas

Contra hyemes pollere putant, & fulmina dira."—

"Talia cum faciant uncti, populusque tributim,

Illico sectantur pueri post prandia : certum

Dicitur ædituo pretium, damnumque cavetur,

Assumuntque asinum, & per vicos atque plateas

Carmina cantantes quædam notissima raptant :

Quis nummi à populo, vel panes dantur, & ova.

Prædæ hujus partem ludi præstare magistro

Coguntur mediam, ne exors sit solus aselli." fol. 55.

* "Upon Palme Sondaye they play the foles sadely, drawynge after them an Asse in a rope, when they be not moche distante from the Woden Asse that they drawe." Pref. to a rare work, entitled, "A Dialoge, &c.—the Pylgremage of pure Devotyon, newly translatyd into Englishe." No date; but supposed to have been printed in 1551. See Herbert's Ames.

This being sounge, *the people cast the braunches as they passe,*
 Some part upon the Image, and some part upon the Asse :
 Before whose feete a wondrous heape of bowes and braunches ly :
 This done, into the Church he strayght is drawne full solemnly :
 The shaven Priestes before them marche, the people follow fast,
Still striving who shall gather first the bowes that downe are cast :
For falsely they beleewe that these have force and vertue great
Against the rage of winter stormes and thunders flashing heate."
 "In some place wealthie citizens, and men of sober chere,
 For no small summe doe hire this Asse with them about to bere,
 And manerly they use the same, not suffering any by
 To touch this Asse, nor to presume unto his presence ny."
 "When as the priestes and people all have ended this their sport,
 The boyes doe after dinner come, and to the Church resort :
 The Sexten pleasse with price, and looking well no harme be done :
 They take the Asse, and through the streetes and crooked lanes they rone,
 Whereas they common verses sing, according to the guise,
 The people giving money, breade, and egges of largest sise.
 Of this their gaines they are compelde the maister halfe to give,
 Least he alone without his portion of the Asse should live^f."

In the "Doctrine of the Masse Booke, concerning the making of Holye Water, Salt, Breade, Candels, Ashes, Fyre, Incense, Pascal, Pascal Lambe, Egges and Herbes, the Marying Rynge, the Pilgrimes Wallet, Staffe, and Crosse, truly translated into Englishe, Anno Domini 1554, the 2^o of May, from Wyttonburge, by Nicholas Dorcaster," 8vo. signat. b. 5. we have—"The HALOWING OF PALMES. When the Gospel is ended, let ther follow the halowyng of flouers and braunches by the priest, being araied with a redde cope, upon the thyrde step of the Altare, turning him toward the South : the Palmes, wyth the flouers, being fyrst laied aside upon the Altere for the Clarkes, and for the other upon the steppe of the Altere on the South syde." Prayers :

"I conjure the, thou Creature of Flouers and Braunches, in the name of God the Father Almighty, and in the name of Jesu Christ hys sonne our Lord, and in the vertue of the Holy Gost. Therefore be thou rooted out and displaced from this Creature of Flouers and Braunches, al thou strength of the Adversary, al

^f Popish Kingdome, fol. 50.

thou Host of the Divell, and al thou power of the enemy, even every assault of Divels, that thou overtake not the foote steps of them that haste unto the Grace of God. Thorow him that shal come to judge the quicke and the deade and the world by fyre. Amen."

"Almightye eternal God, who at the pouring out of the floude diddest declare to thy servaunt Noe by the mouthe of a dove, bearing an olive-braunch, that peace was restored agayne upon earth, we humblye beseeche the that thy truthe may ✠ sanctifie this Creature of Flouers and Branches, and slips of Palmes, or bowes of trees, which we offer before the presence of thy glory; that the devoute people bearing them in their handes, may meryte to optayne the grace of thy benediccion. Thorowe Christe," &c.

There follow other Prayers, in which occur these passages: After the Flowers and Branches are sprinkled with Holy Water—"Blesse ✠ and sanctifie ✠ these Braunches of Palmes, and other Trees and Flouers"—concluding with this rubrick: "So whan these thinges are fynyshe, let the Palmes immediately be distributed."

Dr. Fulke, on the part of the Protestants, has considered all this in a different light from the Rhemists. "Your Palm-Sunday Procession," says he, "was horrible idolatry, and abusing the Lord's Institution, who ordained his Supper to be eaten and drunken, not to be carried about in procession like a heathenish idol: but it is pretty sport that you make the Priests that carry this idol to supply the room of the Ass on which Christ did ride. Thus you turn the holy mystery of Christ's riding to Jerusalem to a May-game and pagent-play^h."

§ See also Fosbrooke's *British Monachism*, vol. I. p. 28: "I once knew a foolish, cock-brained Priest," says Newton, in his "*Herball to the Bible*," p. 207, "which ministered to a certaine yoong man the *Ashes of Boxe*, being (forsooth) *hallowed on Palme Sunday*, according to the superstitious order and doctrine of the Romish Church, which ashes he mingled with their unholie holie water, using to the same a kinde of fantastickall, or rather fanaticall, doltish, and ridiculous exorcisme; which woorthy, worshipfull medicine (as he perswaded the standers by) had vertue to drive away any ague, and to kill the worms. Well, it so fell out, that the ague, indeed, was driven away; but, God knoweth, with the death of the poore yoong man. And no marvell. For the leaves of Boxe be deleterious, poisonous, deadlie, and to the bodie of man very noisome, dangerous, and pestilent."

^h Fulke in loc. Mat.

It is still customary with our boys, both in the Southⁱ and North of England, to go out and gather slips with the Willow-flowers or buds at this time. These seem to have been selected as substitutes for the real Palm, because they are generally the only things, at this season, which can be easily come at, in which the power of vegetation can be discovered^k.

ⁱ It is even yet a common practice in the neighbourhood of London. The young people go *a palming*; and the willow is sold in London streets for the whole week preceding Palm Sunday. In the North, it is called "going a palmsning of palmsning."

^k In "A short Description of Antichrist," &c. See Herbert. P. 1579. is the following: "They also, upon Palmes Sondag, lifte up a cloth, and say, haile our Kynge! to a rood made of a wooden blocke." fol. 26. At fol. 8. is noted the popish "hallowinge of Palme Stiekes."

In another curious Tract, entitled, "A Dialogue, or familiar Talke, betwene two neighbours, concernyng the chyefest Ceremonyes that were, by the mighti power of God's most holie pure worde suppressed in Englande, and nowe for our unworthines set up agayne by the Bishoppes, the Impes of Antichrist, &c. From Roane, by Michael Wodde, the 20 of February, A. D. 1554," (that is, the first of Queen Mary,) 12mo. it appears that Crosses of Palme were, in the papal times, carried about in the purse. These Crosses were made on Palme Sunday, in Passion time, of hallowed Palm. See signat. D. iii. D. iii.

"The old Church kept a memorye the Sunday before Ester, how Christes glory was openly received and acknowledged among the Jewes, when they met him with *Date-tree* bowes, and other faire bowes, and confessed that he was the sonne of God.—And the Gospel declaring the same was apointed to be read on that day. But nowe our blind leaders of the blind toke away the knowledge of this, with their Latine processioning, so that, among x. thousande, scarce one knew what this ment. They have their laudable dumme Ceremonies, with *Lenten Crosse* and *Uptide Crosse*, and these two must jumble, til Lent breake his necke. Then cakes must be cast out of the steeple, that all the boyes in the parish must lie scrambling together by the eares, tyl al the parish falleth a laughyng." Signat. D. iii.

"But lorde what ape's-play made they of it in great cathedral churches and abbies.—One comes furth in his albe and his long stole, (for so they call their girde that they put about theyr neckes,) thys must be leashe wise, as hunters weares their hornes.—This solempne Syre played Christes part, a God's name. Then another companye of singers, chyldren and al, song, in pricksong, the Jewe's part—and the Deacon read the middel text. The Prest at the Alter al this while, because it was tediousse to be unoccupied, made Crosses of Palme to set upon your doors, and to beare in your purses, to chace away the Divil."

"Hath not our spirituatlie well ordered this matter (trow ye) to turne the reading and preaching of Christes Passion into such wel favoured Pastymes? But tell me, Nicholas, hath not thy wyfe a Crosse of Palme aboute her? (*Nich.*) Yes, in her purse. (*Oliver.*) And agoon felowshippe tel me, thinckest thou not sometyme, the Devil is in her toungue? Syghe not man. (*Nich.*) I wold she heard you, you might fortune to finde him in her tong and fist both. (*Oliver.*) Then I

"Upon Palm Sunday," says Carew, in his Survey of Cornwall, p. 144, "at our Lady Nant's Well, at Little Colan, idle-headed seekers resorted, with a Palm Crosse in one hand and an Offering in the other. The Offering fell to the priest's share, the Cross they threw into the Well, which if it swamme, the party should outlive that yeare; if it sunk, a short ensuing death was boded,

se wel he cometh not in her purse, *because the holi palme Crosse is ther*; but if thou couldest in-treate her to beare a *crosse in her mouth*, then he would not come there neither."

The ceremony of bearing Palms on Palm Sunday was retained in England after some others were dropped, and was one of those which Henry VIII. in 1536, declared were not to be contemned and cast away. In the first volume of Proclamations, &c. folio, preserved in the Library of the Society of Antiquaries of London, p. 138, is an original Proclamation, printed and dated 26th February 30 Henry VIII. "concernyng Rites and Ceremonies to be used in due fourme in the Church of Englande," wherein occurs the following clause: "On Palme Sondag it shall be declared that bearing of Palmes renueth the memorie of the receivinge of Christe in lyke maner into Jerusalem before his deathe." In Fuller's Church History, also, p. 222, we read that "bearing of Palms on Palm Sunday is in memory of the receiving of Christ into Hierusalem a little before his death, and that we may have the same desire to receive him into our hearts." Wheatley, from Collier, informs us, that Palms were used to be borne here with us till 2 Edward VI.; and the Rhemish Translators of the New Testament mention also the bearing of Palms on this day in their country when it was Catholic.

A similar interpretation of this ceremony to that given in King Henry the Eighth's Proclamation, occurs in Bishop Bonner's Injunctions, 4to, 1555, signat. A 2. "To cary their Palmes discreatlye," is among the Roman Catholic Customs censured by John Bale in his Declaration of Bonner's Articles, 1554, signat. D. b. as is, *ibid.* D. 2 b. "to conjure Palmes." In Howes's edition of Stowe's Chronicle, it is stated, under the year 1548, that "this yeere the ceremony of bearing of Palmes on Palme Sondag was left off, and not used as before." That the remembrance of this custom, however, was not lost is evident. In "Articles to be enquired of within the Archdeaconry of Yorke, by the Church Wardens and sworne men, A. D. 163+" (any year till 1640), 4to, Lond. b. l. I find the following, alluding, it should seem, both to this day and Holy Thursday.—"Whether there be *any superstitious use of Crosses with Towels, Palmes, Metwands, or other memories of idolaters*." Mr. Douce's MS Notes say: "I have somewhere met with a proverbial saying, that he that hath not a Palm in his hand on Palm Sunday must have his hand cut off."

In "Yet a Course at the Romishe Foxe; a Dysclosynge or Openynge of the Manne of Synne, contayned in the late Declaration of the Pope's olde Faythe made by Edmonde Boner, Byshopp of London, &c. by Johan Harryson: [J. Bale:] printed at Zurik A.D. 1542," 8vo, signat. D 4, the author enumerates some "auncyent rytes and lawdable ceremonyes of holy church," then it should seem laid aside, in the following censure of the Bishop: "Than ought my Lorde also to suffre the same selfe ponynyshment for not *rostyng egges in the Palme ashes fyre*," &c.

and perhaps not altogether untruly, while a foolish conceyt of this halsenyng might the sooner help it onwards."

The Russians (of the Greek Church) have a very solemn procession on Palm Sunday.

In "Dives and Pauper," cap. iv. on the first commandment, we read: "On Palme Sondaye at procession the priest drawith up the veyle before the rode, and falleth down to the ground with all the people, and saith thrice, *Ave Rex Noster*, Hayle be thou our King.—He speketh not to the image that the carpenter hath made, and the peinter painted, but if the priest be a fole, for that stock or stone was never King; but he speakethe to hym that died on the crosse for us all, to him that is Kyng of all thynges." p. 15 b.

In the Churchwardens Accounts of St. Mary at Hill in the city of London, from the 17th to the 19th year of King Edw. IV. I find the following entry: *Box and Palm* on Palm Sunday, 12d." And, ibid. among the annual Church disbursements, the subsequent: "*Palm, Box, Cakes, and Flowers*, Palm Sunday Eve, 8d." Ibid. 1486: "Item, for *flowrs, obleyes*, and for *Box and Palme* ayenst Palm Sondaye, 6d." Ibid. 1493: "For setting up the frame over the porch on Palme Sonday Eve, 6d." Ibid. 1531: "Paid for the hire of the Rayment for the Prophets, 12d. and of Clothes of Aras 1s. 4d. for Palm Sunday." Nichols's "Illustrations of the Manners and Expences of Antient Times."—In Coates's History of Reading, p. 216, Churchwardens Accounts of St. Laurence parish, 1505: "It. payed to the Clerk for *syngyng of the Passion* on Palme Sunday, in ale, 1d." P. 217. 1509. "It. payed for a q'rt of bastard, for the *singers of the Passhyon* on Palme Sondaye, iiijd." P. 221. 1541. "Payd to Loreman for *playing the P'phett* (Prophet) on Palme Sonday, iiijd."

Among Dr. Griffith's Extracts from the old Books of St. Andrew Hubbard's parish, I found: 1524-5. "To James Walker, for making clene the churchyard ag'st Palm Sonday, 1d." Ibid. "On Palm Sonday, for *Palm, Cakes, and Flowrs*, 6d. ob." 1526-7. "*The here of the Angel* on Palme Sonday, 8d." "*Clothes at the Tow'r* on Palme Sonday, 6d." 1535-7. "For Brede, Wyn, and Oyle, on Palm Sonday, 6d." "A Preest and *Chylde that playde a Messenger*, 8d." 1538-40. "Rec'd in the Church of the Players, 1s." "P'd for syngyng bread, 2d." "*For the Aungel*, 4d."

In Mr. Lysons's Environs of London, vol. I. p. 231, among his curious Extracts from the Churchwardens and Chamberlains Accounts at Kingston upon Thames occurs the following:

"1 Hen. VIII. For Ale upon Palm Sonday on syngyng of the Passion £.0. Os. 1d.

ALL FOOLS DAY.

(First of April.)

"Hunc Jocus — — mensem

Vindicat; hunc Risus et sine felle sales."

BUCHANAN.

"APRIL with Fools, and May with bastards blest."

CHURCHILL.

"While April morn her Folly's throne exalts;
While Dob calls Nell, and laughs because she halts;
While Nell meets Tom, and says his tail is loose,
Then laughs in turn, and calls poor Thomas goose;
Let us, my Muse, thro' Folly's harvest range,
And glean some Moral into Wisdom's grange."

Verses on several Occasions, 8vo, Lond. 1782, p. 50.

A CUSTOM, says "The Spectator," prevails every where among us on the first of April, when every body strives to make as many Fools as he can^a. The

^a I find in Poor Robin's Almanack for 1760 a metrical description of the modern fooleries on the 1st of April, with the open avowal of being ignorant of their origin.

"The first of April, some do say,
Is set apart for *All-Fools' Day*;
But why the people call it so,
Nor I, nor they themselves do know.
But on this day are people sent
On purpose, for pure merriment;
And though the day is known before,
Yet frequently there is great store
Of these Forgetfuls to be found,
Who're sent to dance *Moll Dixon's round*;
And, having tried each shop and stall,
And disappointed at them all,
At last some tells them of the cheat
Then they return from the pursuit,

wit chiefly consists in sending persons on what are called *sleeveless errands*^b,

And straightway home with shame they run,
And others laugh at what is done.
But 'tis a thing to be disputed,
Which is the greatest *Fool* reputed,
The man that innocently went,
Or he that him design'dly sent.

The following curious passage was communicated by the Rev. W. Walter, Fellow of Christ's College, Cambridge: Δια τι τα Κυριναλια ΜΩΡΩΝ ΕΟΡΤΗΝ ονομαζουσιν; η οτι την ημεραν ταυτην απεδεδωκεσαν (ως Ιωβας Φησι) τοις τας αυτων Φατρειας αγνοεισιν; η τοις μη θυτασιν, ωστ' οι λοιποι, κατα φυλας εν τοις Φεβρινα-καλιοις, δι ασχολιαν η αποδημιαν η αγνοιαν εδοθη τη ημερα ταυτη την εορτην εκεινην απολασειν. That is; "Why do they call the Quirinalia the Feast of Fools? Either, because they allowed this day (as Juba tells us) to those who could not ascertain their own tribes, or because they permitted those who had missed the celebration of the Fornacalia in their proper tribes, along with the rest of the people, either out of negligence, absence, or ignorance, to hold their festival apart on this day." Plu. Quæst. Rom. Opera, cum Xylandri notis, fol. Franc. 1599, tom. ii. p. 285.

The Quirinalia were observed in honour of Romulus on the 11th of the kal. of March; that is, the 19th of February. The Fornacalia, instituted by Numa, in honour of the God Fornax, were held on the 12th of the kal. of March, i. e. on the 18th of February.

^b In "John Heywood's Workes," 4to, Lond. 1566, signat. B 3. b. I find the following couplet:

"And one mornyng timely he tooke in hande
To make to my house a *sleeveles errande*."

Skinner guesses this to mean a *lifeless errand*. I am not satisfied with his etymon, which is merely conjectural, and for which he does not venture to assign any cause. This epithet is found in Chaucer. The following passage, which I extract from Whitlock's *Zootomia*, &c. 8vo, Lond. 1654, p. 360, seems to explain it. "But, secondly, the more *subtle* (and more hard to *sleave* a two) *silken thred* of self-seeking, is that dominion over consciences," &c. The meaning of the expression "*to sleave a two*" appears plainly to be "*to untwist or unfold*;" q. d. The silken thread is so subtle or fine, that it is very difficult to untwist it. "*Sleeveless*," then, should seem to mean (as every one knows that "*less*" final is negation,) that which *cannot be unfolded or explained*, an epithet which perfectly agrees with the *errands* of which we are speaking.

The word is used by Bishop Hall in his Satires:

"Worse than the logogryphes of later times,
Or hundreth riddles shak'd to *sleevelesse* rhymes." B. iv. Sat. 1.

In *Whimzies*: or a new Cast of Characters, 12mo, Lond. 1631, p. 83, speaking of "a Launderer," the author says: "Shee is a notable, witty, tatling titmouse; and can make *twentie sleevelesse errands* in hope of a good turne."

for the *History of Eve's Mother*, for *Pigeon's Milk*, with similar ridiculous absurdities^c. He takes no notice of the rise of this singular kind of Anniversary.

^c In Ward's "Wars of the Elements, &c." 8vo, Lond. 1708, p. 55, in his Epitaph on the French Prophet, who was to make his resurrection on the 25th May, he says:

"O' th' first of April had the scene been laid,
I should have laugh'd to've seen the living made
Such April Fools and blockheads by the *Dedd*."

Dr. Goldsmith, also, in his *Vicar of Wakefield*, describing the manners of some rustics, tells us, that, among other customs which they followed, they "shewed their wit on the first of April."

So, in "The First of April, or Triumphs of Folly," 4to, Lond. 1777:

"'Twas on the morn when April doth appear,
And wets the primrose with its maiden tear;
'Twas on the morn when laughing Folly rules,
And calls her sons around, and dubs them Fools,
Bids them be bold, some untry'd path explore,
And do such deeds as Fools ne'er did before"

A late ingenious writer in the *World* (No. 10), if I mistake not, the late Earl of Orford, has some pleasant thoughts on the effect the alteration of the stile would have on the First of April. "The oldest tradition affirms that such an infatuation attends the first day of April, as no foresight can escape, no vigilance can defeat. Deceit is successful on that day out of the mouths of babes and sucklings. Grave citizens have been bit upon it: usurers have lent their money on bad security: experienced matrons have married very disappointing young fellows: mathematicians have missed the longitude: alchemists the philosopher's stone: and politicians preferment on that day."—Our pleasant writer goes on.—"What confusion will not follow if the great body of the nation are disappointed of their peculiar holiday. This country was formerly disturbed with very fatal quarrels about the celebration of Easter; and no wise man will tell me that it is not as reasonable to fall out for the observance of April-Fool-Day. Can any benefits arising from a regulated Calendar make amends for an occasion of new sects? How many warm men may resent an attempt to play them off on a false first of April, who would have submitted to the custom of being made fools on the old computation? If our clergy come to be divided about Folly's anniversary, we may well expect all the mischiefs attendant on religious wars." He then desires his friends to inform him what they observe on that holiday both according to the new and old reckoning. "How often and in what manner they make or are made fools: how they miscarry in attempts to surprize, or baffle any snares laid for them. I do not doubt but it will be found that the balance of folly lies greatly on the side of the old first of April; nay, I much question whether infatuation will have any force on what I call the false April Fool Day:" and concludes with requesting an union of endeavours "in decrying and exploding a reformation, which only tends to discountenance good old practices and venerable superstitions." I never remember to have met with an happier display of irony.

The French too have their *All Fools Day*, and call the person imposed upon "an April Fish," "*Poisson d'Avril*," whom we term an April fool. Bellingin, in his *Etymology of French Proverbs*, endeavours at the following explanation of this custom^d: the word "Poisson" he contends is corrupted through the

^d "Donner du poisson d'Avril" signifies to cheat or play the fool with any one. See Leroux *Dictionnaire Comique*, tom. i. p. 70.

"Et si n'y a ne danger ne péril
Mais j'en seray vostre poisson d'Avril."

Poesies de Pierre Michault. Goujet Biblioth. Franç. tom. ix. p. 351.

The passage in Bellingin is as follows: "Quant au mot de poisson, il a esté corrompu, comme une infinité d'autres, par l'ignorance du vulgaire, et la longueur du temps a presque effacé la memoire du terme originel; car au lieu qu'on dit presentment *Poisson* on a dit *Passion* des le commencement; parceque la passion du Sauveur du Monde est arrivée environ ce Temps là, et d'autant-que que les Juifs firent faire diverse Courses à Jesus Christ, pour se moquer de luy & pour luy faire de la peine, le renvoyans d'Annè à Caïphe, de Caïphe à Pilate, de Pilate à Herode, et d'Herode à Pilate, on a pris cette ridicule ou plustost impie Coustume de faire courir et de renvoyer d'un endroit a l'autre, ceux desquels on se veut moquer environ ces jours là." *L'Etymologie ou Explication des Proverbes François* par Fleury de Bellingin. 8vo, a La Haye, 1656, p. 34.

Minshew renders the expression "*Poisson d'Avril*," a young bawd; a page turned pandar; a mackerell; which is thus explained by Bellingin: "Je sçay que la plus part du monde ignorant cette raison, l'attribue à une autre cause, & que parceque les marchands de chair humaine, ou courtiers de Venus, sont deputez a faire de messages d'Amour, & courent de part et d'autre pour faire leur infame trafic, on prend aussy plaisir à faire courir ceux qu'on choisit à ce jour là pour objet de raillerie, comme si on leur vouloit faire exercer ce mestier honteux." *Ibid.* He then confesses his ignorance why the month of April is selected for this purpose, unless, says he, "on account of its being the season for catching mackerell, or that men, awaking from the torpidity of the winter season, are particularly influenced by the passions, which suddenly breaking forth from a long slumber, excite them to the pursuit of their wonted pleasures." This may perhaps account for the origin of the word "*macquereau*" in its obscene sense. The substance of the above remarks is given also in the "*Nouveau Dictionnaire d'Anecdotes*," tom. ii. p. 97, with an additional reason not worth transcribing.

A writer in the *Gentleman's Magazine* also, vol. LIII. for July 1783, p. 578, conjectures that "the custom of imposing upon and ridiculing people on the first of April may have an allusion to the mockery of the Saviour of the World by the Jews. Something like this, which we call making April Fools, is practised also abroad in Catholic countries on Innocents' Day, on which occasion people run through all the rooms, making a pretended search in and under the beds, in memory, I believe, of the search made by Herod for the discovery and destruction of the child Jesus, and his having been imposed upon and deceived by the Wise Men, who, contrary to his orders and expectation, 'returned to their own country another way.'"

ignorance of the people from "Passion;" and length of time has almost totally defaced the original intention, which was as follows: that, as the Passion of our Saviour took place about this time of the year, and as the Jews sent Christ backwards and forwards to mock and torment him, *i. e.* from Annas to Caiaphas, from Caiaphas to Pilate, from Pilate to Herod, and from Herod back again to Pilate, this ridiculous or rather impious custom took its rise from thence, by which we send about from one place to another such persons as we think proper objects of our ridicule. Such is Bellingham's explanation.

Calling this "All Fools Day" seems to denote it to be a different day from "the Feast of Fools," which was held on the 1st of January, of which a very particular description may be found in Du Cange's learned Glossary, under the word *Kalendæ*. And I am inclined to think the word "All" here is a corruption of our Northern word "auld"^e for old; because I find in the antient Romish Calendar which I have so often cited mention made of a "Feast of *old* Fools." It must be granted that this Feast stands there on the first day of another month, November; but then it mentions at the same time that it is by a removal.—"The Feast of old Fools is removed to this day^f." Such removals indeed in the very crouded Romish Calendar were often obliged to be made.

There is nothing hardly, says the author of the Essay to retrieve the antient Celtic, that will bear a clearer demonstration than that the primitive Christians, by way of conciliating the Pagans to a better worship, humoured their prejudices by yielding to a conformity of names^g, and even of customs, where they did not essentially interfere with the fundamentals of the Gospel doctrine. This was done in order to quiet their possession, and to secure their tenure: an admirable expedient, and extremely fit in those barbarous times to prevent the people from returning to their old religion. Among these, in imitation of the Roman Saturnalia, was the *Festum Fatuorum*, when part of the jollity of the season was a burlesque election of a mock Pope, mock Cardinals, mock Bishops^h, attended

^e Auldborough in Yorkshire is always pronounced *All*borough, though the meaning of the first syllable is undoubtedly *old*.

^f "Festum Stultorum veterum huc translatus est."

^g This writer contends that the antient Druidical religion of Britain and the Gauls had its *Pope*, its *Cardinals*, its *Bishops*, its *Deacons*, &c.

^h *ANDREW*, says this Writer, signifies a head Druid, or *Divine*. Hence it was that, when the Christians, by way of exploding the Druids, turned them into ridicule, in their Feast or Holiday

with a thousand ridiculous and indecent ceremonies, gambols, and antics, such as singing and dancing in the churches, in lewd attitudes, to ludicrous anthems, all allusively to the exploded pretensions of the Druids, whom these sports were calculated to expose to scorn and derision.

This Feast of Fools, continues he, had its designed effect; and contributed, perhaps, more to the extermination of those heathens than all the collateral aids of fire and sword, neither of which were spared in the persecution of them. The continuance of customs (especially droll ones, which suit the gross taste of the multitude) after the original cause of them has ceased, is a great, but no uncommon absurdity.

Our epithet of *Old Fools* (in the Northern and old English *auld*) does not ill accord with the pictures of Druids transmitted to us. The united appearance of age, sanctity, and wisdom, which these antient priests assumed, doubtless contributed in no small degree to the deception of the people. The Christian Teachers, in their labours to undeceive the fettered multitudes, would probably spare no pains to pull off the masks from these venerable hypocrites, and point out to their converts that age was not always synonymous with wisdom; that

of Fools, one of the buffoon personages was "a Merry Andrew." This name is usually, but as erroneously, as it should seem from this Writer's explication, derived from the Greek, where it signifies *manly* or *courageous*. From the contrarieties in the definitions of Etymologists, Philology seems but too justly to bear the reproachful title of "Eruditio ad libitum;" science that we may twist and turn at our pleasure.

Mr. Pennant, in his *Zoology*, vol. III. p. 342, edit. 8vo. Lond. 1776, tells us: "It is very singular that most nations give the name of their favourite dish to the facetious attendant on every mountebank; thus the Dutch call him *Pickle Herring*; the Italians *Macaroni*; the French *Jean Potage*; the Germans *Hans Wurst*, i. e. Jack Sausage; and we dignify him with the title of *Jack Pudding*."

Hearne, in his Appendix to the Preface of "*Benedictus Abbas Petroburgensis de Vita & Gestis Hen. II. et Ric. I.*" p. 52, speaking of the famous Dr. Andrew Borde, says, "'Twas from the Doctor's method of using such speeches at markets and fairs, that, in after times, those that imitated the like humorous, jocose language, were stiled *Merry Andrews*, a term much in vogue on our Stages." He tells us before, p. 50, "Dr. Borde was an ingenious man, and knew how to humour and please his patients, readers, and auditors. In his travels and visits he often appeared and spoke in public, and would often frequent markets and fairs, where a confux of people used to get together, to whom he prescribed, and, to induce them to flock thither the more readily, he would make humorous speeches, couch'd in such language as caused mirth, and wonderfully propagated his fame." He died in 1549.

youth was not the peculiar period of folly; but that, together with young ones, there were also *old (auld) Fools*.

Should the above be considered as a forced interpretationⁱ, it can be offered in apology that, in joining the scattered fragments that survive the mutilation of antient customs, we must be forgiven if all the parts are not found closely to agree. Little of the means of information has been transmitted to us; and that little can only be eked out by conjecture^k.

ⁱ I have sometimes thought, (but what end is there to our vague thoughts and conjectures?) that the obsolete sports of the antient Hoc-tide, an old Saxon word, said to import "the time of scorning or triumphing," which must have been observed about this time of the year, might have degenerated into the April Fooleries. But I find no authority for this supposition. If I were asked to turn this "Fools-day" into Latin, methinks it could not be more aptly rendered than by "Dies irrisorius:" and so I find some of our best Antiquaries translate the Saxon *þucx dæg*.

^k In the British Apollo, fol. Lond. 1708. vol. I. No. 1. Supernumerary Monthly Paper for the month of April, is the following query: "Whence proceeds the custom of making April Fools? Answer.—It may not improperly be derived from a memorable transaction happening between the Romans and Sabines, mentioned by Dionysius, which was thus: the Romans, about the infancy of the city, wanting wives, and finding they could not obtain the neighbouring women by their peaceable addresses, resolved to make use of a stratagem; and, accordingly, Romulus institutes certain Games, to be performed in the beginning of April (according to the Roman Calendar), in honour of Neptune. Upon notice thereof, the bordering inhabitants, with their whole families, flocked to Rome to see this mighty celebration; where the Romans seized upon a great number of the Sabine virgins, and ravished them, which imposition we suppose may be the foundation of this foolish custom." This solution is ridiculed in No. 18. of the same work, as follows:

"Ye witty Sparks, who make pretence
To answer questions with good sense,
How comes it that your monthly Phœbus
Is made a Fool by Dionysius:
For had the Sabines, as they came,
Departed with their virgin fame,
The Romans had been styl'd dull tools,
And they, poor girls! been April Fools.
Therefore, if this ben't out of season,
Pray think, and give a better reason."

The following is from the Gentleman's Magazine, vol. XXXVI. for April 1766, p. 186, with the signature of T. Row:

"It is matter of some difficulty to account for the expression, 'an April Fool,' and the strange

The custom of making Fools on the 1st of April prevails among the Swedes¹. In Toreen's Voyage to China, he says : "We set sail on the 1st of April, and the wind made April Fools of us, for we were forced to return before Shagen, and to anchor at Riswopol."

custom so universally prevalent throughout this kingdom, of peoples making fools of one another, on the first of April, by trying to impose upon each other, and sending one another, upon that day, upon frivolous, ridiculous, and absurd errands. However, something I have to offer on the subject, and I shall here throw it out, if it were only to induce others to give us their sentiments. The custom, no doubt, had an original, and one of a very general nature; and, therefore, one may very reasonably hope that, though one person may not be so happy as to investigate the meaning and occasion of it, yet another possibly may. But I am the more ready to attempt a solution of this difficulty, because I find Mr. Bourne, in his '*Antiquitates Vulgares*,' has totally omitted it, though it fell so plainly within the compass of his design. I observe, first, that this custom and expression has no connection at all with the *Festum Hypodiaconorum*, *Festum Stultorum*, *Festum Fatuorum*, *Festum Innocentium*, &c. mentioned in Du Fresne; for these jocular festivals were kept at a very different time of the year. Secondly, that I have found no traces, either of the name or of the custom, in other countries, insomuch that it appears to me to be an indigeneal custom of our own. I speak only as to myself in this; for others, perhaps, may have discovered it in other parts, though I have not. Now, thirdly, to account for it; the name undoubtedly arose from the custom, and this I think arose from hence: our year formerly began, as to some purposes, and in some respects, on the 25th of March, which was supposed to be the Incarnation of our Lord; and it is certain that the commencement of the new year, at whatever time that was supposed to be, was always esteemed an high festival, and that both amongst the antient Romans and with us. Now great festivals were usually attended with an Octave, (see Gent. Mag. 1762. p. 568.) that is, they were wont to continue eight days, whereof the first and last were the principal; and you will find the 1st of April is the octave of the 25th of March, and the close or ending, consequently, of that feast, which was both the Festival of the Annunciation and of the New Year. From hence, as I take it, it became a day of extraordinary mirth and festivity, especially amongst the lower sorts, who are apt to pervert and make a bad use of institutions, which at first might be very laudable in themselves." T. Row, it need hardly be added, was Dr. Pegge, the venerable rector of Whittington, in Derbyshire.

The following is extracted from the Public Advertiser, April 13th, 1789:

"Humorous Jewish Origin of the Custom of making Fools on the First of April.

"This is said to have begun from the mistake of Noah in sending the Dove out of the Ark before the water had abated, on the first day of the month among the Hebrews which answers to our first of April: and, to perpetuate the memory of this deliverance, it was thought proper, whoever forgot so remarkable a circumstance, to punish them by sending them upon some sleeveless errand similar to that ineffectual message upon which the bird was sent by the patriarch."

The subsequent too had been cut out of some Newspaper.

In the North of England persons thus imposed upon are called "April Gowks." A Gouk, or Gowk, is properly a Cuckoo, and is used here, metaphorically, in vulgar language, for a Fool. The Cuckoo is, indeed, every where a name of contempt. *Gauch*, in the Teutonic, is rendered *stultus*, fool, whence also our Northern word, a *Goke*, or a *Gawky*^m.

In Scotland, upon April Day, they have a custom of "hunting the Gowk," as it is termed. This is done by sending silly people upon fools errands, from place to place, by means of a letter, in which is written :

"On the first day of April
Hunt the Gowk another mileⁿ.

"The 1st of April, 1792.
"No Antiquary has even tried to explain the custom of making April Fools. It cannot be connected with 'the Feast of the Ass,' for that would be on Twelfth Day; nor with the ceremony of 'the Lord of Misrule,' in England, nor of the 'Abbot of Unreason,' in Scotland, for these frolics were held at Christmas. The writer recollects that he has met with a conjecture, somewhere, that April Day is celebrated as part of the festivity of New Year's Day. That day used to be kept on the 25th of March. All Antiquaries know that an octave, or eight days, usually completed the Festivals of our forefathers. If so, April day, making the octave's close, may be supposed to be employed in Fool-making, all other sports having been exhausted in the foregoing seven days."

Mr. Douce's MS Notes say : "I am convinced that the ancient ceremony of the Feast of Fools has no connection whatever with the custom of making Fools on the 1st of April. The making of April Fools, after all the conjectures which have been formed touching its origin, is certainly borrowed by us from the French, and may, I think, be deduced from this simple analogy. The French call them April Fish (*Poissons d'Avril*), *i. e.* Simpletons, or, in other words, silly Mackerel, who suffer themselves to be caught in this month. But, as, with us, April is not the season of that Fish, we have very properly substituted the word Fools."

¹ "On the Sunday and Monday preceding Lent, as on the 1st of April in England, people are privileged here (Lisbon) to play the fool. It is thought very jocose to pour water on any person who passes, or throw powder on his face; but to do both is the perfection of wit."

Southey's Letters from Spain and Portugal, p. 497.

Of this kind was the practice alluded to by Dekker : "the Booke-seller ever after, when you passe by, pinnes on your backes the *badge of fooles*, to make you be laught to scorne, or of *sillie carpers* to make you be pittied." Seven deadlie Sinnes of London, 4to. 1606. Pref. to Reader.

Mr. Douce's interleaved copy of the Popular Antiquities, p. 209, has the following : "A la Saint Simon et St. Jude on envoit au Temple les Gens un peu simple demander des Nefes, (*Medlars*), a fin de les attraper & faire noircir par des Valets." Sauval Antiq. de Paris. ii. 617.

^m Vide Skinner, in verbo.

ⁿ In the old Play of "The Parson's Wedding," the Captain says : "Death! you might have

Maurice, in his "Indian Antiquities," vol. VI. p. 71. speaking of "the first of April, or the antient Feast of the Vernal Equinox, equally observed in India and Britain," tells us: "The first of April was anciently observed in Britain as a high and general Festival, in which an unbounded hilarity reigned through every order of its inhabitants; for the sun, at that period of the year, entering into the sign Aries, the New Year, and with it the season of

left word where you went, and not put me to hunt like Tom Fool." See Reed's Old Plays, II. 419. So, in "Secret Memoirs of the late Mr. Duncan Campbel," 8vo. Lond. 1732. p. 163: "I had my labour for my pains; or, according to a silly custom in fashion among the vulgar, was made an April-Fool of, the person who had engaged me to take this pains never meeting me."

The following elegant verses on this light subject are taken from "Julia, or Last Follies," 4to. 1798. p. 37:

"To a Lady, who threatened to make the Author an April Fool.

"Why strive, dear Girl, to make a Fool

Of one not wise before;

Yet, having scap'd from Folly's School,

Would fain go there no more.

"Ah! if I must to school again,

Wilt thou my teacher be?

I'm sure no lesson will be vain

Which thou canst give to me?

"One of thy kind and gentle looks,

Thy smiles devoid of art,

Avail beyond all crabbed books,

To regulate my heart.

"Thou need'st not call some fairy elf,

On any April Day,

To make thy bard forget himself,

Or wander from his way.

"One thing he never can forget,

Whatever change may be,

The sacred hour when first he met

And fondly gaz'd on thee.

"A seed then fell into his breast;

Thy spirit placed it there:

Need I, my Julia, tell the rest?

Thou see'st the blossoms here."

rural sports and vernal delight, was then supposed to have commenced. The proof of the great antiquity of the observance of this annual Festival, as well as the probability of its original establishment in an Asiatic region, arises from the evidence of facts afforded us by Astronomy. Although the reformation of the year by the Julian and Gregorian Calenders, and the adaptation of the period of its commencement to a different and far nobler system of theology, have occasioned the festival sports, anciently celebrated in this country on the first of April, to have long since ceased: and although the changes occasioned, during a long lapse of years, by the shifting of the Equinoctial points, have in Asia itself been productive of important Astronomical alterations, as to the exact æra of the commencement of the year; yet, on both Continents, some very remarkable traits of the jocundity which then reigned, remain even to these distant times. Of those preserved in Britain, none of the least remarkable or ludicrous is that relic of its pristine pleasantry, the general practice of making April-Fools as it is called, on the first day of that month: but this, Colonel Pearce (*Asiatic Researches*, vol. II. p. 334,) proves to have been an immemorial custom among the Hindoos, at a celebrated Festival holden about the same period in India, which is called *the Huli Festival*. 'During the Huli, when mirth and festivity reign among the Hindoos of every class, one subject of diversion is to send people on errands and expeditions that are to end in disappointment, and raise a laugh at the expence of the person sent. The Huli is always in March, and the last day is the general holiday. I have never yet heard any account of the origin of this English custom; but it is unquestionably very antient, and is still kept up even in great towns, though less in them than in the country. With us, it is chiefly confined to the lower class of people; but in India, high and low join in it; and the late Suraja Doulah, I am told, was very fond of making Huli Fools, though he was a Mussulman of the highest rank. They carry the joke here so far, as to send letters making appointments, in the name of persons who it is known must be absent from their house at the time fixed upon; and the laugh is always in proportion to the trouble given.' The least enquiry into the ancient customs of Persia, or the minutest acquaintance with the general astronomical mythology of Asia, would have taught Colonel Pearce that the boundless hilarity and jocund sports prevalent on the first day of April in England, and during the Huli Festival of India, have their origin in the ancient practice of celebrating with festival rites

the period of the Vernal Equinox, or the day when the new year of Persia anciently began."

Mr. Cambridge, in his Notes on the Scribleriad (Book V. line 247), tells us, that the first day of April was a day held in esteem among the Alchemists, because Basilius Valentinus was born on it. See the History of Basilius Valentinus in the Spectator, No. 426.

SHERE THURSDAY,

ALSO

MAUNDY THURSDAY.

SHERE THURSDAY is the Thursday before Easter, and is so called "for that in old Fathers days the people would that day shere theyr hedes and clypp theyr berdes, and pool theyr heedes, and so make them honest ayenst Easter day^a." It was also called Maunday Thursday; and is thus described by the Translator of Naogeorgus in "The Popish Kingdome," fol. 51.

^a From an old Homily quoted in the Weekly Packet of Advice from Rome, i. p. 168. See also the Festival, 1511, fol. 31.

In Fosbrooke's British Monachism, vol. II. p. 127, mention occurs, at Barking Nunnery, of "Russeaulx (a kind of allowance of corn) in Lent, and to bake with Eels on *Sheer Thursday*:" also, p. 128, "stubbe Eels and shafte Eels baked for *Sheer Thursday*."

A Writer in the Gentleman's Magazine for July 1779, vol. XLIX. p. 349, says: "Maundy Thursday, called by Collier *Shier Thursday*, Cotgrave calls by a word of the same sound and import, *Sheere Thursday*. Perhaps, for I can only go upon conjecture, as *sheer* means *purus*, *mundus*, it may allude to the washing of the disciples feet (John xiii. 5, & seq.), and be tantamount to clean. See ver. 10: and Lye's Saxon Dictionary, v. *rcip*. If this does not please, the Saxon *cipjan* signifies *dividere*, and the name may come from the distribution of alms upon that day; for which see Archæol. Soc. Antiq. vol. I. p. 7, seq; Spelman, Gloss. v. *Mandatum*; and Du Fresne, vol. iv. p. 400. Please to observe too, that on that day *they also washed the Altars*: so that the term in question may allude to that business. See Collier's Eccles. Hist. vol. ii. p. 197.

In More's Answer to Tyndal, on the Souper of our Lord, pref. is the following passage: "he

"And here the monkes their Maundie make, with sundrie solemne rights
And signes of great humilitie, and wondrous pleasaunt sights.

Ech one the others feete doth wash, and wipe them cleane and drie,
With hatefull minde, and secret frawde, that in their heartes doth lye :

As if that Christ, with his examples, did these things require,
And not to helpe our brethren here, with zeale and free desire ;

Ech one supplying others want, in all things that they may,

As he himselfe a servaunt made, to serve us every way.

Then strait the loaves doe walke, and pottes in every place they skinke,

Wherewith the holy fathers oft to pleasaunt damsels drinke^b."

Cowell describes Maunday Thursday as the day preceding Good Friday, when they commemorate and practise the commands of our Saviour, in washing the feet of the poor, &c. as our Kings of England have long practised the good old custom on that day of washing the feet of poor men in number equal to the years of their reign, and giving them shoes, stockings, and money. Some derive the word from *mandatum*, command, but others, and I think much more probably, from maund, a kind of great basket^c or hamper, containing eight bales, or two fats^d. See the Book of Rates, fol. 3.

treatheth, in his secunde parte, the Maundye of Chryste wyth hys Apostles upon Shere Thursday." Among the Receipts and Disbursements of the Canons of the Priory of St. Mary in Huntingdon, in Nichols's "Illustrations of the Manners and Expences of antient Times in England," 4to, Lond. 1797, p. 294, we have: "Item, gyven to 12 pore men upon Shere Thorsday, 2s." In an Account of Barking Abbey in "Select Views of London and its Environs," 4to, 1804, Signat. 3 S. we read, *inter alia*, in transcripts from the Cottonian Manuscripts and the Monasticon, "Deliveryd to the Co'vent coke, for rushefals for Palme Sundaye, xxi pounder fyggges. Item, delyveryd to the seyd coke on *Sher Thursday* viii pounce ryse. Item, delyveryd to the said coke for *Shere Thursday* xviii pounce almans."

^b "On Maundy Thursday hath bene the maner from the beginnyng of the Church to have a general drinkyng, as appeareth by S. Paule's writyng to the Corinthians, and Tertulliane to his wyfe." Langley's Polidore Vergill, fo. 101 b.

^c [*Manb. corbis. sporta. Hinc forsan nostra Maunday-Thursday, sc. dies Jovis in hebdomada ante Pascha, quo principes nostri, de antiqua regni consuetudine, eleemosynas suas, sportulis congestas, pauperibus solebant elargiri. Spelm. v. Lye in voce.*]

^d The British Apollo, vol. ii. No. 7 (fol. Lond. 1709), says: "Maunday is a corruption of the Latin word *Mandatum*, a command. The day is therefore so called, because as on that day our Saviour washed his disciples feet, to teach them the great duty of being humble. And therefore he gives them in command to do as he had done, to imitate their Master in all proper instances of condescension and humility."

The following is from the Gentleman's Magazine, vol. I. for April 1731, p. 172: "Thursday April 15 being Maunday Thursday, there was distributed at the Banqueting House, Whitehall, to forty-eight poor men and forty-eight poor women (the king's age forty-eight) boiled beef and shoulders of mutton, and small bowls of ale, which is called dinner; after that, large wooden platters of fish and loaves, *viz.* undressed, one large old ling, and one large dried cod; twelve red herrings, and 12 white herrings, and four half quarter loves. Each person had one platter of this provision; after which was distributed to them shoes, stockings, linen and woollen cloth, and leathern bags, with one penny, two penny, three penny, and four penny pieces of silver, and shillings; to each about four pounds in value. His Grace the Lord Archbishop of York, Lord High Almoner, performed the annual ceremony of washing the feet of a certain number of poor in the Royal Chapel, Whitehall, which was formerly done by the kings themselves, in imitation of our Saviour's pattern of humility, &c. *James the Second was the last king who performed this in person^e.*"

"Maunday Thursday," says a writer in the Gentleman's Magazine for July 1779, vol. XLIX, p. 354, "is the poor people's Thursday, from the Fr. *maundier*, to beg. The King's liberality to the poor on that Thursday in Lent [is at] a season when they are supposed to have lived very low. *Maundiant* is at this day in French a beggar."

In "Wits, Fits, and Fancies," 4to, *b. l.* p. 82, is the following: "A scrivener was writing a marchant's last will and testament; in which the marchant expressed many debts that were owing him, which he willed his executors to take up, and dispose to such and such uses. A kinsman of this marchant's then standing by, and hoping for some good thing to be bequeathed him, long'd to heare some goode news to that effect, and said unto the scrivener, Hagh, hagh, what saith my uncle now? *doth he now make his Maundies?* No (answered the scrivener), he is yet in his *demaunds*."

In Quarles' Shepheard's Oracles, 4to, Lond. 1646, p. 66, is the following passage:

" — — Nay, oftentimes their flocks doe fare
No better than chamelions in the ayre;
Not having substance, but with forc'd content
Making their *maundy* with an empty *sent*."

^e In Langley's Polydore Vergil, fol. 98, we read: "The kynges and quenes of England on that day washe the feete of so many poore menne and women as they be yeres olde, and geve to every of them so many pence, with a gowne, and another ordinary almes of meate, and kysse their feete; and afterward geve their gownes of their backes to them that they se most nedy of al the nomber."

[Nor was this custom entirely confined to Royalty. In "the Earl of Northumberland's Household Book," begun anno Domini 1512, fol. 354, we have an enumeration of

A writer in the Gentleman's Magazine, vol. LI. p. 500, states, that "it is a general practice of people of all ranks in the Roman Catholic countries to dress

"AL MANNER OF THINGS yerly yeven by my Lorde of his MAUNDY, ande my Laidis and his Lordshipis Childeren, as the consideracion WHY more playnly hereafter folowith.

"Furst, my Lorde useth ande accustomyth yerely uppon Maundy Thursday, when his Lordship is at home, to gyf yerly as many gownnes to as many poor men as my Lorde is yeres of aige, with hoodes to them, and one for the yere of my Lordes aige to come, of russet cloth, after iii yerddes of brode cloth in every gowne and hoode, ande after xiid. the brod yerde of clothe.

"Item, my Lorde useth ande accustomyth yerly uppon Maundy Thursday, when his Lordship is at home, to gyf yerly as many sherts of lynnion cloth to as many poure men as his Lordshipe is yeres of aige, and one for the yere of my Lord's aige to come, after ii yerdis dim. in every shert, ande after . . . the yerde.

"Item, my Lorde useth ande accustomyth yerly uppon the said Mawndy Thursday, when his Lordship is at home, to gyf yerly as many tren platers after ob. the pece, with a cast of brede and a certen meat in it, to as many poure men as his Lordship is yeres of aige, and one for the yere of my Lordis aige to come.

"Item, my Lorde used and accustomyth yerly, uppon the said Maundy Thursday, when his Lordship is at home, to gyf yerely as many eshen cuppis, after ob. the pece, with wyne in them, to as many poure men as his Lordship is yeres of aige, and one for the yere of my Lordis aige to come.

"Item, my Lorde useth and accustomyth yerly uppon the said Mawndy Thursday, when his Lordshipe is at home, to gyf yerly as many purses of lether, after ob. the pece, with as many pennys in every purse, to as many poore men as his Lordship is yeres of aige, and one for the yere of my Lord's aige to come.

"Item, my Lorde useth ande accustomyth yerly, uppon Mawndy Thursday, to cause to be bought iii yerdis and iii quarters of brode violett cloth, for a gowne for his Lordshipe to doo service in, or for them that schall doo service in his Lordshypes absence, after iiis. viiid. the yerde, and to be furrede with blake lamb, contenyng ii keippe and a half, after .xxx skynnes in a kepe, and after vis. iiid. the kepe, and after iid. ob. the skynne, and after lxxv skynnys for furringe of the said gowne, which gowne my Lord werith all the tyme his Lordship doith service; and after his Lordship hath done his service at his said Maundy, doith gyf to the pourest man that he fyndyth, as he thynkyth, emongs them all the said gowne.

"Item, my Lorde useth and accustomyth yerly, upon the said Mawnday Thursday, to caus to be delyvered to one of my Lordis chaplayns, for my Lady, if she be at my Lordis fyndynge, and not at hur owen, to comaunde hym to gyf for her as many groits to as many poure men as hir Ladyship is yeres of aige, and one for the yere of hir age to come, owte of my Lordis coffueres, if sche be not at hir owen fyndynge.

"Item, my Lorde useth and accustomyth yerly, uppon the said Maundy Thursday, to caus to be delyvered to one of my Lordis chaplayns, for my Lordis eldest sone the Lord Percy, for hym to

in their very best cloaths on Maundy Thursday. The churches are unusually adorned, and every body performs what is called the Stations; which is, to visit several churches, saying a short prayer in each, and giving alms to the numerous beggars who attend upon the occasion."

Another writer in the same Miscellany, vol. LIII. for July 1783, p. 577, tells us that "the inhabitants of Paris, on Thursday in Passion Week, go regularly to the Bois de Boulogne, and parade there all the evening with their equipages. There used to be the Penitential Psalms, or Tenebres, sung in a chapel in the wood on that day, by the most excellent voices, which drew together great numbers of the best company from Paris, who still continued to resort thither, though no longer for the purposes of religion and mortification (if one may judge from appearances) but of ostentation and pride. A similar cavalcade I have also seen, on a like occasion, at Naples, the religious origin of which will probably soon cease to be remembered."

GOOD FRIDAY.

HOSPINIAN tells us that the Kings of England had a custom of hallowing Rings, with much ceremony, on Good Friday, the wearers of which will not be afflicted with the falling-sickness. He adds, that the custom took its rise from a Ring which had been long preserved, with great veneration, in Westminster Abbey, and was supposed to have great efficacy against the cramp and falling-sickness, when touched by those who were afflicted with either of those disorders.

comaunde to gyf for hym as manny pens of ii pens to as many poure men as his Lordship is yeeeres of aige, and one for the yere of his Lordships age to come.

"Item, my Lorde useth and accustomyth yerly, uppon Mawndy Thursday, to caus to be delyverit to one of my Lordis chaplayns, for every of my yonge maisters, my Lordis yonger sonnes, to gyf for every of them as manny penns to as manny poore men as every of my said maisters is yeres of aige, and for the yere to come."]

Among the ancient annual Church Disbursements of St. Mary at Hill, in the City of London, I find the following entry: "Water on Maundy Thursday and Ester Eve, 1d."

This Ring is reported to have been brought to King Edward by some persons coming from Jerusalem, and which he himself had long before given privately to a poor person, who had asked alms of him for the love he bare to St. John the Evangelist^a.

The old Popish ceremony, of "creeping to the Crosse" on Good Friday, is given, from an ancient book of the Ceremonial of the Kings of England, in the Notes to the Northumberland Household Book. The Usher was to lay a carpet for the King to "creepe to the Crosse upon." The Queen and her Ladies were also *to creepe to the Crosse*. In an original Proclamation, black letter, dated 26th February, 30 Hen. VIII. in the first volume of a Collection of Proclamations in the Archives of the Society of Antiquaries of London, p. 138, we

^a "Reges denique Angliæ consueverunt, in die Paresceues, multâ ceremoniâ sacrare annulos, quemadmodum Pontifices Romani sequenti die Cereum Paschalem, quos qui gerunt comitali morbo non vexari creduntur. Mos hic inde natus est, quod in templo Westmonasterij annulus, multâ veneratione per diu servatus fuit, quod salutaris esset membris stupentibus, valeretque adversus comitalem morbum, quum tangeretur ab iis, qui eiusmodi tentarentur morbis. Annulus hic allatus dicitur Eduardo Regi à quibusdam Hierosolymâ venientibus, quem ipse diu antea pauperi clam dederat, qui pro amore, quem erga D. Joannem Evangelistam habebat, eleemosynam petierat, sicut Polyd. Vergilius scribit lib. 8. Historiæ Anglicæ." Hospinian de Orig. Festor. Christianor. fol. 61. b.

Andrew Boorde, in his Breviary of Health, 4to, 1557. fol. 166. speaking of the cramp, adopts the following superstition among the remedies thereof: "The Kynge's Majestie hath a great helpe in this matter in halowyng Crampe Ringes, and so geven without money or petition."

[Lord Berners, the accomplished Translator of Froissart, when ambassador to the Emperor Charles Vth, writing "to my Lorde Cardinall's grace, from Saragoza, the xxi daie of June" 1518, says: "If yo^r g'ce rememb'r me w^t some *Crampe Ryngs*, ye shall doo a thing muche looked for; and I trust to bestowe thaym well w^t Godd's g'ce, who eu'mor p's've and encrease yo^r moost reu'ent astate." Harl. MS. 295. fol. 119 b.]

"On s' imagine en Flandre, que *les Enfans, nez le Vendredy-Saint, ont le pouvoir de guerir naturellement des fievres tierrees, des fievres quartes, et de plusieurs autres maux*. Mais ce pouvoir mest beaucoup suspect, parceque j'estime que c'est tomber dans la superstition de l'observance des jours et des temps, que de croire que les Enfans nez le Vendredy-Saint puissent guerir des maladies plutost que ceux qui sont nez un autre jour." *Traité des Superstitions*, &c. 12mo. Par. 1679. tom. i. p. 436.

M. Thiers, in the same work, p. 316, says, that he has known people who preserve all the year such eggs as are laid on Good-Friday, which they think are good to extinguish fires in which they may be thrown. He adds, that some imagine that three loaves baked on the same day, and put into a heap of corn, will prevent its being devoured by rats, mice, weevils, or worms.

read: "On Good Friday it shall be declared howe creepyng of the Crosse signifyeth an humblynge of ourselfe to Christe, before the Crosse, and the kyssynge of it a memorie of our redemption, made upon the Crosse^b."

The following is Barnabe Googe's account of Good Friday, in the English Version of Naogeorgus, fo. 51 b:

"Two Priestes, the next day following, upon their shoulders beare
The Image of the Crucifix, about the Altar neare,
Being clad in coape of crimozen die^c, and dolefully they sing:
At length before the steps, his coate pluckt of, they straight him bring,
And upon Turkey carpettes lay him down full tenderly,
With cushions underneath his heade, and pillows heaped hie;
Then flat upon the grounde they fall, and kisse both hand and feete,
And worship so this wooden God, with honour farre unmeete;
Then all the shaven sort falles downe, and foloweth them herein,
As workemen chiefe of wickednesse, they first of all begin:
And after them the simple soules, the common people come,
And worship him with divers giftes, as golde, and silver some,
And others corne or egges againe, to poulshorne persons sweete,
And eke a long-desired price, for wicked worship meete.

^b See also Bonner's Injunctions, A. D. 1555. 4to. Signat. A. 2. In "A short Description of Antichrist," &c. see Herbert, p. 1579, the author notes the popish custom of "creeping to the Crosse with egges and apples." "Dispelinge with a white rodde" immediately follows: though I know not whether it was upon the same day.

"To holde forth the Crosse for Egges on Good Friday" occurs among the Roman Catholic customs censured by John Bale, in his Declaration of Bonner's Articles, 1554. Signat. D. 3. as is *ibid.* D. 4. b. "to creape to the Crosse on Good Friday featly."

It is stated in a curious Sermon preached at Blandford Forum, in Dorsetshire, January 17th, 1570, by William Kethe, minister, and dedicated to Ambrose Earl of Warwick, Svo. Lond. p. 18. that on Good Friday the Roman Catholics "offered unto Christe Egges and Bacon to be in hys favour till Easter Day was past;" from which we may at least gather with certainty that *Eggs and Bacon* composed a usual dish on that day.

In "Whimzies, or a new Cast of Characters," 12mo. Lond. 1631. p. 196. we have this trait of "a zealous brother:" "he is an Antipos to all Church-government: when she feasts he fasts; when she fasts he feasts: Good Friday is his Shrove Tuesday: he commends this notable carnall caveat to his family—eate flesh upon dayes prohibited, it is good against Popery."

^c In the List of Church Plate, Vestments, &c. in the Churchwardens Accounts of St. Mary at Hill, 10 Hen. VI. occurs, "also an olde Vestment of red silke lyned with zelow for Good Friday."

How are the Idoles worshipped, if this religion here
 Be Catholike, and like the spowes of Christ accounted dere?
 Besides, with Images the more their pleasure here to take,
 And Christ, that every where doth raigne, a laughing-stock to make,
 An other Image doe they get, like one but newly deade,
 With legges stretcht out at length, and handes upon his body spreade;
 And him, with pompe and sacred song, they beare unto his grave,
 His bodie all being wrapt in lawne, and silkes and sarcenet brave;
 The boyes before with clappers go, and filthie noyses make;
 The Sexten beares the light: the people hereof knowledge take,
 And downe they kneele, or kisse the grounde, their hands held up abrod,
 And knocking on their breastes, they make this woodden blocke a God:
 And, least in grave he should remaine without some companie,
 The singing bread is layde with him, for more idolatrie.
 The Priest the Image worships first, as falleth to his turne,
 And franckencense, and sweet perfumes, before the breade doth burne:
 With tapers all the people come, and at the barriars stay,
 Where downe upon their knees they fall, and night and day they pray,
 And violets, and every kinde of flowres, about the grave
 They straw, and bring in all their giftes, and presents that they have:
 The singing men their dirges chaunt, as if some guiltie soule
 Were buried there, that thus they may the people better poule."

GOOD FRIDAY CROSS BUNS^d.

Hutchinson, in his History of Northumberland, following Mr. Bryant's Analysis, derives the Good Friday Bun from the sacred Cakes which were offered at the Arkite Temples, stiled Boun, and presented every seventh day.

^d These are constantly marked with the form of the Cross. Indeed the country-people in the North of England make, with a knife, many little cross-marks on their cakes, before they put them into the oven. I have no doubt but that this too, trifling as the remark may appear, is a remain of Popery. Thus also persons who cannot write, instead of signing their names, are directed to make their marks, which is generally done in the form of a Cross. From the form of a Cross at the beginning of a horn-book, the alphabet is called the Christ-Cross Row. The Cross

Mr. Bryant has also the following passage on this subject: "The offerings which people in ancient times used to present to the Gods, were generally purchased at the entrance of the Temple; especially every species of consecrated bread, which was denominated accordingly. One species of sacred bread which used to be offered to the Gods was of great antiquity, and called *Boun*. The Greeks who changed the *Nu* final into a *Sigma*, expressed it in the nominative

used in shop-books Butler seems to derive from the same origin:

"And some against all idolizing
The cross in shop-books, or baptizing."

Hudibras, P. 3. c. 2. l. 313.

The round O of a milk-score is, if I mistake not, also marked with a Cross for a shilling, though unnoted by Lluellin in the following passage:

— — "By what happe
The fat Harlot of the Tappe
Writes, at night and at noone,
For a *tester half a Moone*,
And a great round O for a *shilling*."

Lluellin's Poems, 8vo. Lond. 1679. p. 40.

Richard Flecknoe, in his "Ænigmatical Characters," 8vo. Lond. 1665. p. 83. speaking of "your fanatick reformers," says: "had they their will, a bird should not fly in the air with its wings *across*, a ship with its *cross-yard* sail upon the sea, nor prophane taylor sit *cross-legged* on his shop-board, or have *cross-bottoms* to winde his thread upon." This whimsical detestation of the cross-form, no doubt, took its rise from the odium at that time against every thing derived from Popery.

In a curious and rare book, intituled, "The Canterburian's Self-Conviction," 4to. 1640. in the Scottish dialect, no place or printer's name, p. 81. chap. 6. "anent their superstitions," is this passage: "They avow that signing with the signe of the Crosse at rying or lying downe, at going out or coming in, at lighting of candles, closing of windowes, or any such action, is not only a pious and profitable ceremonie, but a very apostolick tradition."

Mr. Pennant, in his Welch MS. says: "At the delivery of the bread and wine at the Sacrament, several, before they receive the bread or cup, though held out to them, will flourish a little with their thumb, something like making the figure of the Cross. They do it (the women mostly) when they say their prayers on their first coming to church."

Dalrymple, in his Travels in Spain, says, that there "not a woman gets into a coach to go a hundred yards, nor a postillion on his horse, without *crossing* themselves. Even the tops of tavern-bills and the directions of letters are marked with Crosses."

Among the Irish, when a woman milks her cow, she dips her finger into the milk, with which she *crosses the beast*, and piously ejaculates a prayer, saying, "Mary and our Lord preserve thee, until I come to thee again." Gent. Mag. 1795, p. 202.

Beg, but in the accusative more truly *Boun*, *Bey*. Hesychius speaks of the *Boun*, and describes it a kind of cake with a representation of two horns. Julius Pollux mentions it after the same manner, a sort of Cake with horns. Diogenes Laertius, speaking of the same offering being made, by Empedocles, describes the chief ingredients of which it was composed. "He offered one of the sacred Liba, called a *Bouse*, which was made of fine flour and honey." It is said of Cecrops that *he* first offered up this sort of sweet bread. Hence we may judge of the antiquity of the custom, from the times to which Cecrops is referred. The prophet Jeremiah takes notice of this kind of offering, when he is speaking of the Jewish women at Pathros, in Egypt, and of their base idolatry; in all which their husbands had encouraged them. The women, in their expostulation upon his rebuke, tell him: "Did we make her cakes to worship her?" Jerem. xlv. 18. 19. vii. 18. "Small loaves of bread," Mr. Hutchinson observes, "peculiar in their form, being long and sharp at both ends, are called Buns." These he derives as above, and concludes: "We only retain the name and form of the *Boun*, the sacred uses are no more."

A Writer in the Gentleman's Magazine, vol. LIII. for July 1783. p. 578. speaking of CROSS BUNS, Saffron Cakes, or Symnels*, in Passion Week, observes that "these being, formerly at least, unleavened, may have a retrospect to the unleavened bread of the Jews, in the same manner as Lamb at Easter to the Paschal Lamb."

EASTER EVE.

VARIOUS superstitions crept in by degrees among the rites of this day: such as putting out all the fires in churches and kindling them anew from flint, blessing the Easter Wax, &c.

* Hutchinson, Hist. of Northumb. vol. ii. ad finem, has the following: "*Semeslins*. We have a kind of cake, mixed with fruit, called *Semeslins*. The Romans prepared sweet bread for their feasts held at seed time, when they invoked the Gods for a prosperous year. In Lancashire they are called *Semens*. We have the old French word still in use in Heraldry, *Semiee*, descriptive of being sown or scattered," p. 18.

They are described by Hospinian, in the poetical language of Thomas Naogeorgus, in his Fourth Book of "The Popish Kingdom^a," thus translated by Barnabe Googe:

"On Easter eve the fire all is quencht in every place,
And fresh againe from out the flint is fetcht with solemne grace:
The priest doth halow this against great daungers many one,
A brande whereof doth every man with greedie minde take home,
That, when the fearefull storme appeares, or tempest black arise,
By lighting this he safe may be from stroke of hurtfull skies.
A taper great, the PASCHALL^b namde, with musicke then they blesse,

a "Ante diem Paschæ vetus aptè extinguitur ignis,
Et novus è silicem venis extruditur: illum
Adjurat multis adversum incommoda pastor.
Cujus quisque capit torrem molimine summo,
Fertque domum, ut quando tempestas ingruat atra,
Succenso, cœli plagâ sit tutus ab omni.
Cereus hinc ingens, Paschalis dictus, amœno
Sacratur cantu: cui ne mysteria desint,
Thurea compingunt, in facta foramina grana.
Hic ad honorem ardet vincentis tartara Christi,
Nocte dieque quasi hoc ritu capiat inani."

Hospinian de Orig. Fest. Christ. fol. 67 b.

b In Coates's History of Reading, 4to, 1802, p. 131, under Churchwardens Accounts, we find the subsequent entry, sub anno 1559.

"Paid for makynge of the PASCALL and the Funte Taper, 5s. 8d."

A note on this observes: "The Pascal taper was usually very large. In 1557, the Pascal taper for the Abbey Church of Westminster was 300 pounds weight."

In the ancient annual Church-Disbursements of St. Mary at Hill, in the City of London, I find the following article: "For a quarter of coles for the hallowed fire on Easter Eve, 6d."* Also the subsequent: "To the Clerk and Sexton (for two men) for watching the Sepulchre from Good Friday to Easter Eve, and for their meate and drinke, 14d."

I find also in the Churchwardens Accounts, *ibid.* 5th Hen. VI. Gelam and Greeting Churchwardens, the following entries:

"For the Sepulchre, for divers naylis and wyres and glu, 9d. ob.

Also payd to Thomas Joynor for makynge of the same Sepulchre, 4s.

Also payd for bokeram for penons, and for the makynge, 22d.

* In "A Short Description of Antichrist, &c." already quoted at p. 130, the author censures, among other popish customs, "the halowyng of fiere."

And franckencense herein they pricke, for greater holynesse :
This burneth night and day as signe of Christ that conquerde hell,

Also payd for betyng and steynynge of the penons, 6s.

For a pece of timber to the newe Pascall, 2s.

Also payd for a dysh of peuter for the Paskall, 8d.

Also payd for pynnes of iron for the same Pascall, 4d."

It was customary in the popish times to erect, on Good Friday, a small building to represent the Sepulchre of our Saviour. In this was placed the host, and a person set to watch it both that night and the next; and the following morning very early the host being taken out, Christ was said to have arisen.

In Coates's Hist. of Reading, p. 130, under Churchwardens Accounts, we read, sub anno 1558:

"Paide to Roger Brock for watching of the Sepulchre, 8d.

"Paide more to the saide Roger for syses and colles, 3d."

With this note: "This was a ceremony used in churches in remembrance of the soldiers watching the Sepulchre of our Saviour. We find in the preceding Accounts the old Sepulchre and "the Toumbe of brycke" had been sold."

The accounts alluded to are at p. 128, and run thus:

"A. D. 1551.

"Receyvid of Henry More for the Sepulcher, xijjs. iiijd.

Receyvid of John Webbe for the Toumbe of brycke, xijd."

Under A. D. 1499, p. 214, we read: "Imprimis, payed for wakyng of the Sepulcr' viiid. It. payed for a li. of encens. xiid." and under "Receypt," "It. rec. at Estur for the Pascall xxxviis."

Ibid. p. 216, under 1507 are the following:

"It. paid to Sybel Derling for nayles for the Sepulcre, and for rosyn to the Resurrection play, ijd. ob.

It. paid to John Cokks for wryting off the Fest of J'hu, and for vi hedds and berds to the church.

It. paid a carter for caryng of pypys and hogshedds into the Forbury, ijd.

It. paid to the laborers in the Forbury for setting up off the polls for the scaphold, ix d.

It. paid for bred, ale, and bere, yt longyd to ye pleye in the Forbury, ijs. jd.

It. payed for the ii Boks of the Fest of J'hu and the Vysytacyon of our Lady, ijs. viij d.

1508. It. payed to Water Barton for xx l. wex for a pascall pic. le li. vd. S'ma viijs. iiij d.

It. payed for one li of grene flowr to the foreseid pascall, vjd."

Ibid. p. 214, sub anno 1499. "It. rec. of the gaderyng of the stage-play xviis."

Ibid. p. 215, under the same year, we have:

"It. payed for the pascall bason, and the hanging of the same, xviiis.

It. payed for making leng' Mr. Smyth's molde, wt a Judas for the pascall, vid."

P. 214. "It. payed for the pascall and the fonte taper to M. Smyth iiijis."

P. 377. St. Giles's parish, A. D. 1519. "Paid for making a Judas for the pascall iiijid.

"To houl over the paschal" is mentioned among the customs of the Roman Catholics censured by John Bale in his "Declaration of Bonner's Articles," 1554, fol. 19.

As if so be this foolish toye suffiseth this to tell.
 Then doth the bishop or the priest the water halow straight,
 That for their baptisme is reserve: for now no more of waight
 Is that they vsde the yeare before; nor can they any more
 Young children christen with the same, as they have done before.
 With wondrous pomp and furniture amid the church they go,
 With candles, crosses, banners, chrisme, and oyle appoynted tho':
 Nine times about the font they marche, and on the Saintes do call;
 Then still at length they stande, and straight the priest begins withall.
 And thrise the water doth he touche, and crosses thereon make;
 Here bigge and barbrous wordes he speakes, to make the Deuill quake;
 And holsome waters coniureth, and foolishly doth dresse;
 Supposing holyar that to make which God before did blesse.
 And after this his candle than he thrusteth in the floode,
 And thrice he breathes thereon with breath that stinkes of former foode.
 And making here an ende, his chrisme he poureth thereupon,
 The people staring hereat stande, amazed every one;
 Beleaving that great powre is given to this water here,
 By gaping of these learned men, and such like trifling gere.
 Therefore in vessels brought they draw, and home they carie some
 Against the grieues that to themselves, or to their beastes may come.
 Then clappers ceasse, and belles are set againe at libertee,
 And herewithall the hungrie times of fasting ended bee."

On Easter Even it was customary in our own country to light the churches with what were called Paschall Tapers^c.

Among the ancient annual Disbursements of the Church of St. Mary at Hill, I find the following entry against Easter:

"Three great garlands for the crosses, of roses and lavender }
 Three dozen other garlands for the quire - - - - - } 3s."

The same also occurs in the Churchwardens Accounts, *ibid.* 1512. Also, among the Church-Disbursements, *ibid.* in the Waxchandler's Accompt, "*for making the pascal at Ester, 2s. 8d.*" "*For garnishing 8 torches on Corpus Christi day, 2s. 8d.*" *Ibid.* 1486. "*At Ester, for the howslyn people for the pascal, 11s. 5d.*"

[A more particular account of the ceremony of the Holy Sepulchre, as used in this and other countries, will be found in the *Vetusta Monumenta* of the Society of Antiquaries, vol. iii. pl. xxxi. xxxii.]

^c See more on this subject, *Gent. Mag.* 1796, vol. LXVI. p. 293.

willingly assent into any sympathetic exaltation, yet we cannot conceive there is any more than a tropical expression. Whether any such notion there was in that day wherein Christ arose, darkness hath been punctual in other records concerning solitary miracles; and the Aristophanic that was amazed at the eclipse, took no notice of this; and if metaphorical expressions go so far, we may be bold to affirm, not only that the sun danced, but two arose that day; that Christ his nativity, and darkness at his death, and yet a light at both; for even that darkness was a light unto the Gentiles, illuminated by that obscurity. That was the first time the sun set.

EASTER DAY^a.

IT was formerly a custom for the vulgar and uneducated to rise early on this day and walk into the fields to see the sun dance^b, which, as antient tradition asserts, it always does on this day. This is now pretty much laid aside. It had not escaped the notice of Sir Thomas Browne, the learned author of the *Vulgar Errors*, who has left us the following quaint thoughts on the subject: "We shall not, I hope," says he, "disparage the Resurrection of our Redeemer, if we say that the sun doth not dance on Easter Day^c: and though we would

^a "Easter is so called from the Saxon Oster, to rise, being the day of Christ's Resurrection; or, as others think, from one of the Saxon goddesses called Easter, whom they always worshipped at this season." Wheatley on the Common Prayer, 8vo, p. 234. See also Gale's *Court of the Gentiles*, b. ii. c. 2.

^b In the "Country-man's Counsellor," by E. P. Philomath. Lond. 1633, p. 220, is the following note: "Likewise it is observed, that, *if the sunne shine on Easter Day, it shines on Whitsunday likewise.*"

The following is an answer to a query in the *Athenian Oracle*, vol. II. p. 348: "Why does the sun at his rising play more on Easter day than Whitsunday?"—"The matter of fact is an old, weak, superstitious error, and the sun neither plays nor works on Easter day more than any other. It's true, it may sometimes happen to shine brighter that morning than any other; but, if it does, 'tis purely accidental. In some parts of England, they call it the lamb-playing, which they look for as soon as the sun rises in some clear spring or water, and is nothing but the pretty reflection it makes from the water, which they may find at any time, if the sun rises clear, and they themselves early, and unprejudiced with fancy."

^c In a rare book, intitled, "Recreation for ingenious Head Pieces," &c. 8vo, Lond. 1667, I find this popular notion alluded to in an old Ballad:

"But, Dick, *she dances such away!*
No sun upon an Easter day
Is half so fine a sight."

willingly assent unto any sympathetical exultation, yet we cannot conceive therein any more than a tropical expression. Whether any such motion there was in that day wherein Christ arised, Scripture hath not revealed, which hath been punctual in other records concerning solary miracles; and the Areopagite that was amazed at the eclipse, took no notice of this: and, if metaphorical expressions go so far, we may be bold to affirm, not only that one sun danced, but two arose that day; that light appeared at his nativity, and darkness at his death, and yet a light at both; for even that darkness was a light unto the Gentiles, illuminated by that obscurity. That 'twas the first time the sun set

In the "British Apollo," fol. Lond. 1708, vol. I. No. 40, we read:

Q. Old wives, Phœbus, say

That on Easter Day

To the musick o' th' spheres you do caper.

If the fact, sir, be true,

Pray let's the cause know,

When you have any room in your Paper.

A. The old wives get merry,

With spic'd ale or sherry,

On Easter, which makes them romance;

And whilst in a rout

Their brains whirl about,

They fancy we caper and dance.

I have heard of, when a boy, and cannot positively say from remembrance, whether I have not seen tried, an ingenious method of making an artificial Sun-dance on Easter Sunday. A vessel full of water was set out in the open air, in which the reflected sun seemed to dance, from the tremulous motion of the water. This will remind the classical scholar of a beautiful simile in the Loves of Medea and Jason, in the Argonautics of Apollonius Rhodius, where it is aptly applied to the wavering reflections of a love-sick maiden.

Ἡλίου ὡς τις τε δόμοις ἐνι παλλελαῖ αἴγλη

Ἵδαλος ἱξανοῦσα, τὸ δὴ νέον ἢ λέγει

Ἡ' σου ἐν γαυλῇ κέχυται· ἢ δ' ἐνθα καὶ ἐνθα

Ἰκρίη στροφάληγι· τινάσσεται αἰσσουσα

Ἵ. δὲ &c.—Argonaut. T. l. 756. Ed. R. F. P. Brunck, 8vo, Argent. 1780.

Reflected from the sun's far cooler ray,

As quiv'ring beams from tossing water play

(Pour'd by some maid into her beechen bowl),

And ceaseless vibrate as the swellings roll,

So heav'd the passions, &c."—J. B.

above the horizon. That, although there were darkness above the earth, yet there was light beneath it, nor dare we say that Hell was dark if he were in it^d."

Barnabe Googe, in his *Adaptation of Naogeorgus*, has thus preserved the ceremonies of the day in "The Popish Kingdome," fol. 52.:

"At midnight then with carefull minde, they up to mattens ries,
The Clarke doth come, and, after him, the Priest with staring eies."

"At midnight strait, not tarying till the daylight doe appeere,
Some gettes in flesh and glutton lyke, they feede upon their cheere.
They rost their flesh, and custardes great, and egges and radish store*,
And trifles, clouted creame, and cheese, and whatsoeuer more
At first they list to eate, they bring into the Temple straight,
That so the Priest may halow them with wordes of wond'rous waight.

^d In Mr. Lysons's *Environs of London*, vol. i. p. 230. among his curious extracts from the Churchwardens' and Chamberlain's Books at Kingston-upon-Thames, are the following entries concerning some of the ancient doings on Easter Day:

	£.	s.	d.
5 Hen. VIII. For thred for the Resurrection - - - - -	0	0	1
For three yerds of Dornek for a pleyer's cote, and the makyng -	0	1	3
12 Hen. VIII. Paid for a skin of parchment and gunpowder, }	0	0	8
for the play on Easter Day - - - - -			
For brede and ale for them that made the stage, and other }	0	1	2
things belonging to the play - - - - -			

By the subsequent entry these pageantries should seem to have been continued during the reign of Queen Elizabeth, 1565. "Rec^d of the players of the stage at Easter, 1*l*. 2*s*. 1*½**d*."

^e In "The Doctrine of the Masse Book," &c. from Wyttonburge, by Nicholas Dorcastor, 8vo. 1554. Signat. C. b. in the Form of "the halowing of the Pascal Lambe, *Egges*, and *Herbes*, on EASTER DAYE," the following passage occurs: "O God! who art the Maker of all flesh, who gavest commaundements unto Noe and his sons concerning cleane and uncleane beastes, who hast also permitted mankind to eate clean four-footed beastes, *even as Egges and green herbs*." The Form concludes with the following Rubrick: "Afterward, let al be sprinkled with holye water and censed by the priest."

Dugdale, in his *Origines Juridiciales*, p. 276. speaking of Gray's Inn Commons, says: "In 23 Eliz. (7 Maii,) there was an agreement at the cupboard, by Mr. Attorney of the Dutchy and all the Readers then present, that the dinner on Good Friday, which had been accustomed to be made at the cost and charges of the chief cook, should thenceforth be made at the costs of the house, with like provision as it had been before that time. And likewise, whereas they had used to have *Eggs and green sauce* on EASTER DAY, after service and communion, for those gentlemen who came to breakfast, that in like manner they should be provided at the charge of the house."

The Friers besides, and pelting Priestes, from house to house do roame,
 Receyving gaine of every man that this will have at home.
 Some *raddish rootes* this day doe take before all other meate,
 Against the quartan ague, and such other sicknesse great."
 "Straight after this, into the fieldes they walke to take the viewe,
 And to their woonted life they fall, and bid the reast adewe."

A Writer in the Gentleman's Magazine, vol. LIII. for July 1783. p. 578. conjectures that "the flowers, with which many churches are ornamented on Easter Day, are most probably intended as emblems of the Resurrection, having just risen again from the earth, in which, during the severity of winter, they seem to have been buried^f."

"There was an ancient custom at Twickenham, of dividing two great cakes in the church upon Easter Day among the young people; but it being looked upon as a superstitious relick, it was ordered by Parliament, 1645, that the parishioners should forbear that custom, and, instead thereof, buy loaves of bread for the poor of the parish with the money that should have bought the Cakes. It appears that the sum of £.1. *per annum* is still charged upon the vicarage for the purpose of buying penny loaves for poor children on the Thursday after Easter. Within the memory of man they were thrown from the church-steeple to be scrambled for; a custom which prevailed also, some time ago, at Paddington, and is not yet totally abolished^g."

Hasted, in his History of Kent, vol. III. p. 66, speaking of Biddenden, tells us, that "twenty acres of land, called the Bread and Cheese Land, lying in five pieces, were given by persons unknown, the yearly rents to be distributed among the poor of this parish. This is yearly done on Easter Sunday, in the afternoon, in 600 Cakes, each of which have the figures of two women

^f The Festival, 1511. fol. 36. says: "This day is called, in many places, Godde's Sondaye: ye knowe well that it is the maner—at this daye to do the fyre out of the hall, and the blacke wynter brondes, and all thynges that is foule with fume and smoke shall be done awaye, and there the fyre was shall be gayly arayed with fayre floures, and strewed with grene Rysshes all aboute."

In Mr. Nichols's Illustrations of Antient Manners and Expences, 4to. 1797. in the Churchwarden's Accompts of St. Martin Outwich, London, under the year 1525 is the following item:

"Paid for brome ageynst Ester, id."

^g Lysons's Environs of London, vol. iii. p. 603.

impressed on them, and are given to all such as attend the church; and 270 loaves, weighing three pounds and a half a-piece, to which latter is added one pound and a half of cheese, are given, to the parishioners only, at the same time. There is a vulgar tradition in these parts, that the figures on the Cakes represent the donors of this gift, being two women, twins, who were joined together in their bodies, and lived together so till they were between twenty and thirty years of age. But this seems without foundation. The truth seems to be, that it was the gift of two maidens, of the name of Preston; and that the print of the women on the Cakes has taken place only within these fifty years, and were made to represent two poor widows, as the general objects of a charitable benefaction."

The following I copied from a collection of Carols, *b. l.* imperfect, in the collection of Francis Douce, esq.

"Soone at Easter cometh Alleluya,
With butter, cheese, and a *Tansay*:"

which reminds one of the passage in "The Oxford Sausage," p. 22:

"On Easter Sunday be the Pudding seen,
To which *the Tansey lends her sober green*."

On Easter Sunday, as I learnt from a Clergyman of Yorkshire, the young men in the villages of that county have a custom of taking off the young girls' buckles. On Easter Monday, young men's shoes and buckles are taken off by the young women. On the Wednesday they are redeemed by little pecuniary forfeits, out of which an entertainment, called a Tansey Cake, is made, with dancing^h.

The following is from Seward's "Anecdotes of some distinguished Persons," vol. I. p. 35. "Charles, *i. e.* the fifth, whilst he was in possession of his regal dignity, thought so slightly of it, that when, one day, in passing through a village in Spain, he met a peasant who was dressed with a tin crown upon his head, and a spit in his hand for a truncheon, as the EASTER KING (according

^h See an account of the practice of this custom at Rippon, in Yorkshire, in the Gentleman's Magazine for August 1790. p. 719. where it is added, that, "some years ago, no traveller could pass the town without being stopped, and having his spurs taken away, unless redeemed by a little money, which is the only way to have your buckles returned."

to the custom of that great Festival in Spain), who told the Emperor that he should take off his hat to him: 'My good friend,' replied the Prince, 'I wish you joy of your new office; you will find it a very troublesome one I can assure youⁱ.'

Mr. Douce's Manuscript Notes say: "It was the practice in Germany (during the sixteenth century, at least) for the preachers to intermix their sermons with facetious stories on Easter Day. This may be gathered from the "*Convivialium Sermonum Liber*." Bas. 1542. sig. K. 8.

OF EASTER EGGS:

commonly called Pasche, or Paste Eggs^a.

THE learned Court de Gebelin, in his Religious History of the Calendar, vol. iv. p. 251.) informs us that this custom of giving Eggs at Easter is to be traced up to the Theology and Philosophy of the Egyptians^b, Persians, Gauls,

ⁱ A superstitious practice appears to have prevailed upon the Continent, of abstaining from flesh on Easter Sunday, to escape a fever for the whole year. I know not whether it ever reached this Island. It was condemned by the Provincial Council of Reims in 1583: and by that of Toulouse in 1590. See "*Traite des Superstitions*," &c. 12mo. Par. 1679. tom. i. p. 319. 320.

The following is taken from the Antiquarian Repertory, No. 26. 4to. Lond. 1780. vol. iii. p. 44. from the MS Collections of Mr. Aubrey, in the Ashmolean Museum at Oxford, dated 1678: "The first dish that was brought up to the table on Easter Day, was a red-herring riding away on horseback; i. e. a herring ordered by the cook something after the likeness of a man on horseback, set in a corn-sallad. The custom of eating a gammon of bacon at Easter, which is still kept up in many parts of England, was founded on this, viz. to shew their abhorrence to Judaism at that solemn commemoration of our Lord's Resurrection."

^a Coles, in his Latin Dictionary, renders the Pasch, or Easter Egg, by "*Ovum Paschale, croceum, seu luteum*." It is plain, from hence, that he was acquainted with the custom of dyeing or staining Eggs at this season. Ainsworth leaves out these two epithets, calling it singly "*Ovum Paschale*." I presume he knew nothing of this ancient custom, and has therefore omitted the "*croceum*" and "*luteum*," because it is probable he did not understand them. It is in this manner that many English Dictionaries have been improved in modern editions.

^b Hutchinson, in his History of Northumberland, vol. ii. p. 10. ad finem, speaking of *Pasche Eggs*, says: "Eggs were held by the Egyptians as a sacred emblem of the renovation of mankind after the Deluge. The Jews adopted it to suit the circumstances of their history, as a type of

Greeks, Romans, &c.^c among all of whom an Egg was an emblem of the universe, the work of the supreme Divinity.

Le Brun, in his *Voyages*, (fol. tom. i. p. 191.) tells us that the Persians, on the 20th of March, 1704, kept the Festival of the Solar New Year, which he says lasted several days, when they mutually presented each other, among other things, with coloured Eggs.

Easter, says Gebelin, and the New Year, have been marked by similar distinctions: among the Persians, the New Year is looked upon as the renewal of all things, and is noted for the triumph of the Sun of Nature, as Easter is with

their departure from the land of Egypt; and it was used in the feast of the Passover as part of the furniture of the table, with the Paschal Lamb. The Christians have certainly used it on this day, as retaining the elements of future life, for an emblem of the Resurrection. It seems as if the Egg was thus decorated for a religious trophy after the days of mortification and abstinence were over, and festivity had taken place; and as an emblem of the resurrection of life, certified to us by the Resurrection, from the regions of death and the grave."

The antient Egyptians, if the resurrection of the body had been a tenet of their faith, would perhaps have thought an Egg no improper hieroglyphical representation of it. The exclusion of a living creature by incubation, after the vital principle has lain a long while dormant, or seemingly extinct, is a process so truly marvellous, that, if it could be disbelieved, would be thought by some a thing as incredible to the full, as that the Author of Life should be able to reanimate the dead.

A Writer in the *Gentleman's Magazine*, vol. LIII. for July 1783. p. 578. supposes the Egg at Easter "an emblem of the rising up out of the grave, in the same manner as the chick, entombed, as it were, in the Egg, is in due time brought to life."

I find the following in the "*Ovi Encomium Eryci Puteani*," preserved in a curious little book, entitled, "*Dissertationum ludicarum et amœnitatum Scriptores varii*." 12mo. Lugd. Bat. 1644. p. 639.—"*Paschale autem Ovum nemo ignorat, ubique celebratur*." And, p. 612: "*Candidum Ovum est et omnes tamen colores admittit—et nunc flavum, nunc rubrum, nunc cœruleum, patrii Ritus faciunt*." Speaking, at p. 634. of Eggs among the Antients, he says: "*Ovum tanta religione dignum erat, Ovum expiabat; Ovum purificabat; Ovum aqua, igni, aere præstantius sanctiusque habebatur*." He has the subsequent at p. 639: "*Honoris et amoris signum Ovum est*:" and observes *ibid.* p. 599. "*Jam verò Ovi naturam et Gallinæ puerperium si inspiciam, cedent et Araneorum doli, et Apum solertia, et formicarum labor*."

^c "Plinie, (*Hist. Nat.* liv. xix. ch. 7. & liv. xxiv. ch. 11.) dit que chez les Romains, les jeunes gens peignoient les œufs en rouge, & les employoient à différens jeux.

"On les faisoit entrer aussi dans diverses cérémonies, & sur-tout dans celles des expiations, comme on le voit dans Juvenal (*Sat. vi.*) & dans Ovide (*Ars amandi*). Ce dernier peint une vieille qui d'une main tremblante fait des lustrations avec du soufre et des œufs: le premier nous apprend qu'on faisoit des expiations avec cent œufs à l'Equinoxe d'Automne, pour échapper aux ravages de cette saison & des vents du Midi." Gebelin, tom. iv. 253.

Christians for that of the Sun of Justice, the Saviour of the World, over death, by his Resurrection^d.

The Feast of the New Year, he adds, was celebrated at the Vernal Equinox, that is, at a time when the Christians, removing their New Year to the Winter Solstice, kept only the Festival of Easter. Hence, with the latter, the Feast of Eggs has been attached to Easter, so that Eggs are no longer made presents of at the New Year^e.

Father Carmeli, in his History of Customs^f, tells us that, during Easter and the following days, hard Eggs, painted of different colours, but principally red, are the ordinary food of the season.

In Italy, Spain, and in Provence, says he, where almost every antient superstition is retained, there are in the public places certain *sports with Eggs*.

This custom he derives from the Jews or the Pagans, for he observes it is common to both.

^d “*Päskegg* dicebantur OVA, quæ varie ornata, varioque colore inducta, muneris loco olim tempore Paschatis mittebantur, idque in memoriam redeuntis libertatis ova manducandi, quæ sub jejunii tempore, durante Catholicismo, interdicta erant. Apud Muschovitas obviis quibusvis honoris causa ova offerri, immo ipsi Imperatori hoc munere litari, docent Itinerum Scriptores.” *Glossarium Suigothicum*: auctore Johanne Ihre. fol. Ups. 1769. tom. i. p. 390. v. Egg.

^e Gebelin, ut supra.

^f “Le P. Carmeli, dans son Histoire des Usages, rapporte divers faits relatifs à celui-ci ‘Pendant les Fêtes de Pâques, dit-il, & les jours suivans, on mange ordinairement des œufs durs qu’on peint en différentes couleurs, mais principalement en rouge. En Italie, en Espagne, & en Provence où l’on a conservé presque toutes les superstitions anciennes, on fait dans les places publiques certains jeux avec des œufs.’ Il ajoute que cet usage vient des Juifs ou des Payens; qu’on trouve du moins cet usage chez les uns et chez les autres.

“Les femmes Juives plaçoient à la Fête de Pâques, sur une table préparée pour cela, des œufs durs, symbole d’un oiseau appelé *Ziz*, sur lequel les Rabbins ont débité mille fables.”

The Jews, in celebrating their Passover, placed on the table two unleavened cakes, and two pieces of the Lamb: to this they added some small Fishes, because of the Leviathan: a *hard Egg*, because of the bird *Ziz*: some Meal, because of the Behemoth: these three animals being, according to their Rabbinical Doctors, appointed for the feast of the elect in the other life.

I saw at the window of a baker’s shop in London, on Easter Eve 1805, a Passover Cake, with four Eggs, bound in with slips of paste, crossways, in it. I went into the shop, and enquired of the baker what it meant: he assured me it was a Passover Cake for the Jews.

“On y fit aussi des deffences de vendre des œufs de couleur apres Pasques, parce que les enfans s’en joiyoient auparavant, qui estoit de mauvais exemple.” *Satyre Menippée de la Vertu du Catholicon d’Espagne*. 8vo. 1595. fol. 94. The English version of this work renders œufs de couleur *speckled Eggs*.

The Jewish wives, at the Feast of the Passover, upon a table prepared for that purpose, place hard Eggs, the symbols of a bird called Ziz, concerning which the Rabbins have a thousand fabulous accounts.

The learned Hyde, in his *Oriental Sports*^g, tells us of one with Eggs among the Christians of Mesopotamia on Easter Day and forty days afterwards, during which time their children buy themselves as many Eggs as they can, and stain them with a red colour in memory of the blood of Christ, shed as at that time of his Crucifixion. Some tinge them with green and yellow. Stained Eggs are sold all the while in the market. The sport consists in striking their Eggs one against another, and the Egg that first breaks is won by the owner of the Egg that struck it. Immediately another Egg is pitted against the winning Egg, and so they go on, (as in that barbarous sport of a Welsh-main at Cockfighting,) till the last remaining Egg wins all the others, which their respective owners shall before have won.

This sport, he observes, is not retained in the midland parts of England, but

^g "De Ludis Orientalibus," 8vo. Oxon. 1694. p. 237. "De Ludo Ovorum." "Is apud Mesopotamienses Christianos exerceri solet à tempore Paschatis inde per 40 dies; unde illud Anni tempus quo iste Ludus incipit & exercetur, in Orientalium Calendariis Turcicé vocatur *Kizil Yumurda*, & quod idem sonat Persicé *Beida surch*; i. e. Ovum rubrum, quod quidem tempus in Turcicis Calendariis mense *Adâr* seu Martio invenies. Hoc enim tempore Christianorum pueri emunt sibi quotquot possunt Ova, quæ etiam rubro colore inficiunt, in memoriam effusi sanguinis Salvatoris eo tempore crucifixi. Aliqui autem ex eis primi Instituti sive ignari sive immemores, viridi aut flavo Ova sua subinde tingunt. Quin et in ipso Foro sunt homines qui dicto tempore Ova hoc modo tincta vendunt.

"Ludus in eo consistit, ut unus puer manu teneat Ovum ita ut sola ejus extremitas in superiore parte manûs inter Pollicis & Indicis complexum appareat: dum alter alio Ovo tanquam Malleolo supernè ferit pulsâtque leniter. Ille autem cujus Ovo accidit confusio aut levior aliqua fractura, vincitur, illudque suum Ovum dicto modo contusum perdit. Et sic deinceps proceditur. Postquam verò pro multis Ovis luserunt, ille qui ultimus vincit, omnia quotquot Ova alter lucratus fuerat, reportat. Hujusmodi autem Ova hâc ratione non ita vitiantur, quin postea pro minori pretio pauperibus facillè vendantur.

"Si quis fraude utitur, & arte aliquâ Ova sua ita indurat ut ab altero frangi nequeant; quando fraus detecta est, si vir adultus sit, ab Officiario Turcico punitur; si puer, ejus parentes mulctantur. Nam Turcæ libenter arripiunt omnem occasionem quâ justitiam in Christianos exerceant.

"Et quia hic est Ludus Aleæ, i. e. à sorte et fortuna pendens, à Mohammedanis legum Doctoribus improbat, & in Alcorano ipso nominatim damnatur, utpote qui etiam fuerit Christianorum Institutum."

seems to be alluded to in the old proverb, "An Egg at Easter," because the liberty to eat Eggs begins again at that Festival, and thence must have arisen this festive Egg-game.

For neither the Papists, nor those of the Eastern Church, eat Eggs during Lent, but at Easter begin again to eat them. And hence the Egg-feast formerly at Oxford, when the scholars took leave of that kind of food, on the Saturday after Ash-Wednesday, on what is called "Cleansing Week^h."

In the North of England, continues Hyde, in Cumberland and Westmorland, boys beg, on Easter Eve, Eggs to play with, and beggars ask for them to eat. These Eggs are hardened by boiling, and tinged with the juice of herbs, broom-flowers, &c. The Eggs being thus prepared, the boys go out and play with them in the fields: rolling them up and down, like bowls, upon the ground, or throwing them up, like balls, into the air. Thus far Hydeⁱ. Eggs, stained with various colours^k in boiling, and sometimes covered with leaf-gold, are at

^h "Hic Ludus non retinetur in mediis partibus Angliæ, sed subinnui videtur proverbiali Dicto *an Egge at Easter**, & in Septentrione Angliæ *an Egge at Paese*, i. e. Ovum in Paschate; quia redeunte Paschate, redit etiam Ova edendi Licentia, & propterea erat Festivalis Ovorum Ludus. Nam nec Papicolæ nec Christiani Orientales durante Quadragesimâ edunt Ova, donec veniat Festum Paschatis: & tunc incipiunt. Et sic olim in Universitate Oxoniensi: ideoque usque hodie (quamvis jam in Quadr. edamus Ova,) quasi non ederemus ea, præmittimus *Festum Ovorum* valedictorium ineunte Quadragesimâ, sc. primo die Saturni post diem Cinerum, eâ Septimanâ quæ ideo vocatur *Cleansing Week*, quâ consumuntur Carnes apud nos reliquæ, nullas novas empturi nisi finitâ Quadr. Tunc enim Carnes & Ova rursus edere ordimur, Festivitatem Paschalem Ludis ac ovationibus celebrando."

ⁱ "Hoc autem præcipuè fit in Boreali parte Angliæ, sc. in Cumbria & Westmeria, &c. Ibi enim vesperi Paschatis pauperes emendicant Ova edendum, pueri ad ludendum. Hæcce verò Ova coquendo indurata sunt, & herbarum succo tincta, nunc rubedine, nunc virore, aliisve coloribus. Flava tingi solent floribus Genistæ aculeatæ aut Narcissi, rubra corticibus Cæparum, viridia ferè cujusvis herbæ succo, obscurè nigricantia corticibus Alneis, cærulea Indico; quæ quidem res tinctoriæ induntur cocturæ unâ cum Alumine ad firmandum colores. Ovis hoc modo paratis, pueri in Campos exeuntes Ovorum Ludum exercent magno cum gaudio, Ovis tinctis variè ludendo; scil. vel in aërem ad instar Pilarum jaciendo, vel dando & excipiendo, vel ad instar Globulorum humi volvendo, plerumque ita ut sint obvia aliorum Ovis, & eis occurrentia frangant: & alia id genus factitando, quæ à Borealibus hominibus meliùs inquirantur."

^k In the neighbourhood of Newcastle they are tinged yellow with the blossoms of Furze, called

* In Ray's Proverbs it is given thus: "I'll warrant you for an Egg at Easter."

Easter presented to children, at Newcastle-upon-Tyne, and other places in the North, where these young gentry ask for their "Paste Eggs," as for a fairing, at this season¹. "Paste" is plainly a corruption of "Pasque," Easter.

That the Church of Rome has considered Eggs as emblematical of the Resurrection, may be gathered from the subsequent prayer^m, which the reader will

there Whin-bloom. A curious tract in quarto, 1644, lies before me, entitled, "To Sion's Lovers, being a golden Egge, to avoide Infection," &c. a title undoubtedly referring to this superstition.

¹ In a curious Roll of the Expences of the Household of Edward the First, in his eighteenth year, remaining in the Tower of London, communicated to the Society of Antiquaries by Samuel Lysons, esq. March 7th, 1805, is the following item in the Accounts of Easter Sunday:

"For four hundred and a half of Eggs, eighteen pence:"

highly interesting to the investigator of our antient manners: not so much on account of the smallness of the sum which purchased them, as for the purpose for which so great a quantity was procured on this day in particular: i. e. in order to have them stained in boiling, or covered with leaf gold, and to be afterwards distributed to the Royal Household. This record is in Latin, and the original item runs thus: "Pro iiijc. di' ov' xviiijd."

^m The following, from Emilianne's "Frauds of Romish Monks and Priests," is much to our purpose: "On Easter Eve and Easter Day, all the heads of families send great chargers, full of hard Eggs, to the Church, to get them blessed, which the priests perform by saying several appointed prayers, and making great signs of the Cross over them, and sprinkling them with holy water. The priest, having finished the ceremony, demands how many dozen eggs there be in every bason?" * * * * "These blest Eggs have the virtue of sanctifying the entrails of the body, and are to be the first fat or fleshy nourishment they take after the abstinence of Lent. The Italians do not only abstain from flesh during Lent, but also from Eggs, cheese, butter, and all white meats. As soon as the Eggs are blessed, every one carries his portion home, and causeth a large table to be set in the best room in the house, which they cover with their best linen, all strewn with flowers, and place round about it a dozen dishes of meat, and the great charger of Eggs in the midst. 'Tis a very pleasant sight to see these tables set forth in the houses of great persons, when they expose on side-tables (round about the chamber) all the plate they have in the house, and whatever else they have that is rich and curious, in honour to their Easter Eggs, which of themselves yield a very fair show, for the shells of them are all painted with divers colours, and gilt. Sometimes they are no less than twenty dozen in the same charger, neatly laid together in form of a pyramid. The table continues, in the same posture, covered, all the Easter week, and all those who come to visit them in that time are invited to eat an Eastern Egg with them, which they must not refuse."

In "The Beehive of the Romishe Church," 8vo. Lond. 1579. fol. 14 b. Easter Eggs occur in the following list of Romish superstitions: "Fasting Dayes, Years of Grace, Differences and Diversities of Dayes, of Meates, of Clothing, of Candles, * * * * Holy Ashes, Holy Pace Eggs

find in an Extract from the Ritual of Pope Paul the Fifth, for the use of England, Ireland, and Scotland. It contains various other forms of benediction. "Bless, O Lord! we beseech thee, this thy creature of Eggs, that it may become a wholesome sustenance to thy faithful servants, eating it in thankfulness to thee, on account of the Resurrection of our Lord," &cⁿ.

This custom still prevails in the Greek Church. Dr. Chandler, in his *Travels in Asia Minor*, gives the following account of the manner of celebrating Easter among the modern Greeks: "The Greeks now celebrated Easter. A small bier, prettily deckt with orange and citron buds, jasmine, flowers, and boughs, was placed in the church, with a Christ crucified, rudely painted on board, for the body. We saw it in the evening, and, before day-break, were suddenly awakened by the blaze and crackling of a large bonfire, with singing and shouting, in honour of the Resurrection. They made us presents of *coloured Eggs* and Cakes of Easter Bread."

and Flanes, Palmes and Palme Boughes, * * * Staves, Fooles Hoods, Shelles and Belles, Paxes, Licking of Rotten Bones," &c. The last articles relate to Pilgrims and Reliques.

Mr. Douce's MS Notes say: "the Author of "*Le Voyageur à Paris*," tom. ii. p. 112. supposes that the practice of painting and decorating Eggs at Easter, amongst the Catholics, arose from the joy which was occasioned by their returning to this favourite food after so long an abstinence from them during Lent. "Dans plusieurs villes," he adds, "les clerics des Eglises, les etudians des Ecoles et les autres jeune Gens, s'assembloient sur une place au bruit des Sonnettes et des Tambours, portant des etandarts burlesques pour se rendre a l'Eglise principale, ou ils chantoient laudes avant de commencer leur quête d'œufs."

In the antient Calendar of the Romish Church, to which I have so often referred, I find the following:

"Ova annunciata, ut aiunt, reponuntur,"

i. e. Eggs laid on the Annunciation of the Virgin Mary are laid by. This must have been for some such purpose as the following: "ad hanc superstitionem diariam referendi quoque sunt,—qui Ova, quæ Gallinæ pariunt die Parasceues, toto asservant anno, quia credunt ea vim habere ad extinguenda incendia, si in ignem injiciantur." Delrio Disquis. Magic. lib. iii. p. 2. Quæst. 4. sect. 6. edit. fol. Lugd. 1612. p. 205.

Le Brun, too, in his "*Superstitions anciennes et modernes*," says that some people keep Eggs laid on Good Friday all the year.

"Subveniat, quæsumus, Domine, tuæ benedictionis gratia, huic Ovorum creaturæ, ut cibus salubris fiat fidelibus tuis in tuarum gratiarum actione sumentibus, ob resurrectionem Domini nostri Jesu Christi, qui tecum vivit," &c. Ordo Baptizandi, &c. ex Rituali Romano jussu Pauli Quinti edito; pro Anglia, Hibernia, & Scotia. 12mo. Par. 1657. p. 133.

Easter Day, says the Abbé d' Auteroche, in his Journey to Siberia, is set apart for visiting in Russia. A Russian came into my room, offered me his hand, and gave me, at the same time, an Egg. Another followed, who also embraced, and gave me an Egg. I gave him, in return, the Egg which I had just before received. The men go to each other's houses in the morning, and introduce themselves by saying, "Jesus Christ is risen." The answer is—"Yes, he is risen." The people then embrace, give each other Eggs, and drink a great deal of brandy.

The subsequent extract from Hakluyt's Voyages^o is of an older date, and shews how little the custom has varied:

"They (the Russians) have an order at Easter, which they alwaies observe, and that is this: every yeere, against Easter, to die or colour red, with Brazzel (Brazil wood), a great number of Egges, of which every man and woman giveth one unto the priest of the parish upon Easter Day in the morning. And moreover, the common people use to carrie in their hands one of these red Egges, not only upon Easter Day, but also three or foure days after, and gentlemen and gentlewomen have Egges gilded^p, which they carry in like maner. They use it, as they say, for a great love, and in token of the Resurrection, whereof they rejoyce. For when two friends meete during the Easter Holydayes, they come and take one another by the hand; the one of them saith, 'The Lord, or Christ, is risen;' the other answereth, 'It is so, of a trueth;' and then they kiss, and exchange their Egges, both men and women, continuing in kissing four dayes together." Our antient Voyage-writer means no more here, it should seem, than that the ceremony was kept up for four days^q.

^o Fol. Lond. 1589. b. l. p. 342.

^p Dr. Chandler, in his Travels in Greece, tells us, that, at the city of Zante, "He saw a woman in a house, with the door open, bewailing her little son, whose dead body lay by her, dressed, the hair powdered, the face painted, and bedecked with leaf-gold."

^q Gebelin cites Mons. le Brun to the following effect: "Le meme Voyageur s'étoit trouvé à Moscow deux Années auparavant, au tems où l'on célébroit la même Fête. Le 5 Avril, 1702, dit-il, (tom. i. fol. p. 33.) on solemnisa la Fête de Pâques. Les cloches ne cessent pas de sonner pendant toute la nuit qui précède cette Fête, le jour même, & le lendemain. Ils commencent à se donner des Œufs de Pâques, & cela dure pendant 15 jours. Cette coutume se pratique parmi les grands & les petits, les vieux & les jeunes, qui s'en donnent mutuellement; les Boutiques en sont remplies de tous côtés, qui sont teints & boullis. La couleur la plus ordinaire est celle d'une prune

EASTER HOLIDAYS.

EASTER has ever been considered by the Church as a season of great festivity^a. Belithus, a ritualist of antient times, tells us that it was customary in some churches for the Bishops and Archbishops themselves to play with the in-

bleue: il s'en trouve cependant qui sont teints de verd & de blanc Plusieurs sur lesquels on trouve ces paroles, *Christos vos chrest*. Christ est resuscité. Les personnes de distinction en ont chez eux qu'ils distribuent à ceux qui leur rendent visite, & les baisent à la bouche en leur disant les mêmes paroles, *Christo vos chrest*; à quoi celui qui le reçoit répond, *Woistino vos chrest*, il est véritablement ressuscité. Les gens d'un rang médiocre se les donnent dans la rue . . . Les Domestiques en portent aussi à leurs Maîtres, dont ils reçoivent un présent qu'ils nomment *Præsnik* . . . Autrefois, ajoute ce Voyageur, on se faisoit une affaire très sérieuse de ces présens; mais cela est bien changé depuis quelque tems, come toute le reste."

"On Easter Day they greet one another with a kiss, both men and women, and give a red Egg, saying these words, *Christos vos chreste*. In the Easter Week all his Majesty's servants and nobility kiss the patriarch's hand, and receive either guilded or red eggs, the highest sort three, the middle two, and the most inferior one." Present State of Russia, 12mo. 1671. p. 18.

Mr. Douce's Manuscript Notes say: "Dans tous les lieux ou nous passames, les Femmes nous offrirent des Œufs rouges. C'est dans toute la Russie une ancienne coûtume extrêmement reverée par ces peuples en ce temps la (Pâques) des Œufs rouges. Tout le monde generalement, les personnes de qualité, et le commun peuple, les jeunes gens, et les vieillards, font gloire d'en porter, non seulement le jour de Pâques mais pendant quinze jours après. Dans toutes les ruës on trouve une infinité d'hommes et des femmes qui vendent de ces Œufs cuits et teints en rouge. Celui qui distribue, ou offre de ces Œufs à un autre, est obligé de lui donner, en même temps un baiser, et personne, de quelque sexe et qualite qu'il soit, n'ose refuser ni l'Œuf ni le baiser qu'on lui presente." Brand, Relation du Voyage de M. Evert Isbrand, p. 15.

In the Museum Tradescantianum, 8vo. Lond. 1660. p. 1. we find, "Easter Egges of the Patriarchs of Jerusalem."

^a By the law concerning Holidays, made in the time of king Alfred the Great, it was appointed that the week after Easter should be kept holy. Collier's Ecclesiast. Hist. vol. I. p. 163. [See also Lambard's Archaionomia, fol. Cantabr. 1644, p. 33.]

Fitzstephen, as cited by Stow, tells us of an Easter Holiday amusement used in his time at London: "They fight battels on the water. A shield is hanged upon a pole (this is a species of the quintain) fixed in the midst of the stream. A boat is prepared without oars, to be carried by violence of the water, and in the forepart thereof standeth a young man ready to give charge upon the shield with his lance. If so be he break his lance against the shield and do not fall, he is thought to have performed a worthy deed. If so be that without breaking his launce he runneth

ferior clergy at hand-ball, and this, as Durand asserts, even on Easter-day^b itself. Why they should play at hand-ball at this time, rather than any other game, Bourne tells us he has not been able to discover; certain it is, however, that the present custom of playing at that game on Easter Holidays for a tanzy-cake has been derived from thence. Erasmus, speaking of the proverb, "*Mea est pila*," that is, "I've got the ball," tells us, that it signifies "I have obtained the victory. I am master of my wishes." The Romanists certainly erected a standard on Easter-day, in token of our Lord's Victory; but it would perhaps be indulging fancy too far to suppose that the Bishops and governors of churches, who used to play at hand-ball^c at this season, did it in a mystical way, and with reference to the triumphal joy of the season. Certain it is, however,

strongly against the shield, down he falleth into the water, for the boat is violently forced with the tide; but on each side of the shield ride two boats furnished with young men, which recover him that falleth as soon as they may. Upon the bridge, wharfs, and houses, by the river side, stand great numbers to see and laugh thereat." P. 76. Henry, in his *History of Britain*, vol. III. p. 594, thus describes another kind of quintain. "A strong post was fixed in the ground, with a piece of wood, which turned upon a spindle, on the top of it. At one end of this piece of wood a bag of sand was suspended, and at the other end a board was nailed. Against this board they tilted with spears, which made the piece of wood turn quickly on the spindle, and the bag of sand strike the riders on the back with great force, if they did not make their escape by the swiftness of their horses."

They have an antient custom at Coleshill, in the county of Warwick, that if the young men of the town can catch a hare, and bring it to the parson of the parish before ten o'clock on Easter Monday, the parson is bound to give them a calf's head and a hundred of eggs for their breakfast, and a groat in money. Beckwith's edit. of Blount's *Jocular Tenures*, p. 286. A writer in the *Gent. Mag.* vol. LIII. for July 1783, p. 578, mentions a beverage called "*Braggot* (which is a mixture of ale, sugar, and spices) in use at the Festival of Easter."

^b *Sunt enim nonnullæ ecclesiæ in quibus usitatum est ut vel etiam episcopi et archiepiscopi in cænobiis cum suis ludant subditis, ita ut etiam ad lusum pilæ dimittant, &c.* Belith. c. 120. In quibusdam locis hac die. Vid. Pasch. &c. Durand. lib. VI. cap. 86. See also Du Fresne in voce PELOTA.

^c It was an antient custom for the mayor, aldermen, and sheriff of Newcastle upon Tyne, accompanied with great numbers of the burgesses, to go every year, at the Feasts of Easter and Whitsuntide, to a place without the walls called the Forth, a little Mall, where every body walks, as they do in St. James's Park, with the mace, sword, and cap of maintenance carried before them. The young people of the town still assemble there on these holidays, at Easter particularly, play at hand-ball, dance, &c. but are no longer countenanced in their innocent festivity by the presence of their governors, who, no doubt, in antient times, as the Bishops did with the inferior clergy, used to unbend the brow of authority, and partake with their happy and contented people the seemingly puerile pleasures of the festal season.

that many of their customs and superstitions are founded on still more trivial circumstances, even according to their own explanations of them, than this imaginary analogy.

Tansay, says Selden, in his Table Talk, was taken from the bitter herbs in use among the Jews at this season. Our meats and sports, says he, have much of them relation to church works. The coffin of our Christmass Pies, in shape long, is in imitation of the cratch^d, *i. e.* rack or manger, wherein Christ was laid. Our tansies^e at Easter have reference to the bitter herbs; though at the

^d Among the MSS. in Bene't College, Cambridge, is a Translation of part of the New Testament in the English spoken soon after the Conquest. The 7th verse of the 2d chapter of St. Luke is thus rendered: "And layde hym in a *cratche*, for to hym was no place in the dyversory." I will venture to subjoin another specimen, which strongly marks the mutability of language. Mark vi. 22. "When the doughtyr of Herodias was in comyn, and had *tombylde* and pleside to Harowde, and also to the sittande at meate, the kyng says to the wench—"

If the original Greek had not been preserved, one might have supposed from this English that, instead of excelling in the graceful accomplishment of dancing, the young lady had performed in some exhibition like the present entertainments at Sadler's Wells. See Lewis's Hist. of the Engl. Translations of the Bible, p. 16.

^e In that curious book, intitled, "Adam in Eden, or Nature's Paradise," &c. fol. Lond. 1657, by William Coles, Herbarist, our author, speaking of the medicinal virtues of tansey, ch. ccxlix. says: "Therefore it is that *Tanseys* were so frequent not long since about Easter, being so called from this herb tansey: though I think the stomach of those that eat them late are so squeamish, that *they put little or none of it into them*, having altogether *forgotten the reason of their originall*, which was to purge away from the stomach and guts the phlegme engendered by eating of fish in the Lent season (when Lent was kept stricter then now it is), whereof worms are soon bred in them that are thereunto disposed, besides other humours which the moist and cold constitution of Winter most usually infects the body of man with; and this I say is the reason why Tanseys were and should be now *more used in the Spring* than at any other time of the year, though many understand it not, and some simple people take it for a matter of superstition so to do."

Johnson, in his edition of Gerard's Herball," fol. Lond. 1633. p. 651. speaking of Tansie says: "In the spring time are made with the leaves hereof newly sprung up, and with eggs, *Cakes*, or *Tansies*, which be pleasant in taste, and good for the stomacke; for, if any bad humours cleave thereunto, it doth perfectly concoct them and scowre them downewards."

Tansy cakes are thus alluded to in Shipman's Poems, p. 17. He is describing the frost in 1654.

"Wherever any grassy turf is view'd,

It seems a Tansie all with sugar strew'd."

It is related in J. Boemus Aubanus's Description of antient Rites in his Country, that there were at this season foot-courses in the meadows, in which the victors carried off each a cake, given to be run for, as we say, by some better sort of person in the neighbourhood. Sometimes two cakes were proposed, one for the young men, another for the girls; and there was a great concourse of

same time 'twas always the fashion for a man to have a gammon of bacon, to shew himself to be no Jew."

people on the occasion *. This is a custom by no means unlike the playing at hand-ball for a Tanzy-cake, the winning of which depends chiefly upon swiftness of foot. It is a trial too of fleetness and speed, as well as the foot-race. The following beautiful description in the *Mons Catharinæ* may almost equally be applied to hand-ball:

"His datur orbiculum

Præcipiti—levem per gramina mittere lapsu:

Ast aliis, quorum pedibus fiducia major

Sectari, et jam jam salienti insistere prædæ;

Aut volitantem altè longeque per aera pulsum

Suspiciunt, pronosque inhiant, captantque volatus,

Sortiti fortunam oculis; manibusque paratis

Expectant propiorem, intercipiuntque caducum." p. 6.

The two last lines compose a very fine periphrasis for the Northern word *kepping*, which is derived from the Anglo-Saxon *cepan*, *captare*, *advertere*, *curare*.

In Lewis's English Presbyterian Eloquence, p. 17, speaking of the tenets of the Puritans, he observes that "all games where there is any hazard of loss, are strictly forbidden; not so much as a game at stool ball for a Tansy, or a cross and pile for the odd penny at a reckoning, upon pain of damnation."

The following is in a curious Collection, intitled, "A pleasant Grove of new Fancies, 8vo, Lond. 1657, p. 74.

"STOOL BALL.

At stool-ball, Lucia, let us play

For sugar, cakes, and wine;

Or for a Tansey let us pay,

The loss be thine or mine.

If thou, my dear, a winner be

At trundling of the ball,

The wager thou shalt have, and me,

And my misfortunes all."

Poor Robin, in his Almanack for 1677, in his Observations on April, opposite the 16th and 17th, Easter Monday and Tuesday, says,

"Young men and maids,

Now very brisk,

At Barley-break and

Stool-ball frisk."

If I mistake not, Galen wrote a book on the exercise of the little ball.

* "In paschate vulgo placentæ pinsuntur; quorum una, interdum duæ, adolescentibus una, puellis altera, a ditiori aliquo proponuntur; pro quibus in prato, ubi ante noctem ingens hominum concursus fit, quique agiles pedestres currant," p. 268.

Durand tells us, that on Easter Tuesday^f wives used to beat their husbands, on the day following the husbands their wives. The custom which has been already mentioned in a preceding page, on Easter Sunday, is still retained at the city of Durham in the Easter Holidays. On one day the men take off the women's shoes, or rather buckles, which are only to be redeemed by a present: on another day the women make reprisals, taking off the men's in like manner^g.

LIFTING ON EASTER HOLIDAYS.

SAMUEL LYSONS, esq. Keeper of his Majesty's Records in the Tower of London, communicated to the Society of Antiquaries, March 28, 1805, the following extract from a record in his custody, entitled, "Liber Contrarotulatoris Hospicii, anno 18 Edw. I." fol. 45 b.

"Domine de camera Regine. XV. die Maii, vii dominabus et domicellis regine, quia ceperunt dominum regem in lecto suo, in crastino Pasche, et ipsum fecerunt finire versus eas pro pace regis, quam fecit de dono suo per manus Hugonis de Cerru, Scutiferi domine de Weston. xiiij li."

The taking Edward Longshanks in his bed by the above party of ladies of the bedchamber and maids of honour, on Easter Monday, was very probably for the purpose of *heaving* or *lifting* the king, on the authority of a custom which then doubtless prevailed among all ranks throughout the kingdom, and which is yet

^f "In plerisque etiam regionibus mulieres secunda die post Pascha verberant maritos suos: die vero tertia uxores suas." Durand, lib. VI. c. 86, 9.

^g "In the Easter Holidays," says the account in the Antiquarian Repertory, No. 26, from MS Collections of Mr. Aubrey, in the Ashmolean Museum at Oxford, date 1678, "was the clerk's ale, for his private benefit and the solace of the neighbourhood." Mr. Denne, in his "Account of stone figures carved on the porch of Chalk Church," (Archæol. vol. xii. p. 12,) says: "the Clerks' ale was the method taken by the Clerks of parishes to collect more readily their dues." Mr. Denne is of opinion that "Give-Ales" were the legacies of individuals, and from that circumstance entirely gratuitous.

The rolling of young couples down Greenwich-hill, at Easter and Whitsontide, appears, by the following extract from R. Fletcher's Translations and Poems, 8vo. Lond. 1656. p. 210. in a poem called "May Day," to be the vestiges of a May game:

"The Game at best, the girls *May* rould must bee,
Where Croyden and Mopsa, he and shee,
Each happy pair make one Hermaphrodite,
And tumbling, bounce together, black and white."

not entirely laid aside in some of our distant provinces; a custom, by which, however strange it may appear, they intended no less than to represent our Saviour's Resurrection. At Warrington, Bolton, and Manchester, on Easter Monday, the women, forming parties of six or eight each, still continue to surround such of the opposite sex as they meet, and, either with or without their consent, lift them thrice above their heads into the air, with loud shouts at each elevation. On Easter Tuesday, the men, in parties as aforesaid, do the same to the women. By both parties it is converted into a pretence for fining or extorting a small sum, which they always insist on having paid them by the persons whom they have thus elevated ^a.

^a In the Gentleman's Magazine for February 1784, p. 96, a gentleman from Manchester says, that "*Lifting* was originally designed to represent our Saviour's Resurrection. The men lift the women on Easter Monday, and the women the men on Tuesday. One or more take hold of each leg, and one or more of each arm, near the body, and lift the person up, in a horizontal position, three times. It is a rude, indecent, and dangerous diversion, practised chiefly by the lower class of people. Our magistrates constantly prohibit it by the bellman, but it subsists at the end of the town; and the women have of late years converted it into a money job. I believe it is chiefly confined to these Northern counties." See an account of this ceremony, not very different, in the Monthly Magazine for April 1798, p. 273.

The following extract is from the Public Advertiser for Friday, April 13th, 1787:

"The custom of rolling down Greenwich-hill at Easter, is a relique of old City manners, but peculiar to the metropolis. Old as the custom has been, the counties of Shropshire, Cheshire, and Lancashire, boast one of equal antiquity, which they call *Heaving*, and perform with the following ceremonies, on the Monday and Tuesday in the Easter week. On the first day, a party of men go with a chair into every house to which they can get admission, force every female to be seated in their vehicle, and lift them up three times, with loud huzzas. For this they claim the reward of a chaste salute, which those who are too coy to submit to may get exempted from by a fine of one shilling, and receive a written testimony, which secures them from a repetition of the ceremony for that day. On the Tuesday the women claim the same privilege, and pursue their business in the same manner, with this addition—that they guard every avenue to the town, and stop every passenger, pedestrian, equestrian, or vehicular."

[That it is not entirely confined, however, to the Northern counties, may be gathered from the following letter, which Mr. Brand received from a correspondent of great respectability in 1799:

"Dear Sir,

"Having been a witness lately to the exercise of what appeared to me a very curious custom at *Shrewsbury*, I take the liberty of mentioning it to you, in the hope that amongst your researches you may be able to give some account of the ground or origin of it. I was sitting alone last Easter Tuesday at breakfast at the Talbot in *Shrewsbury*, when I was surprized by the entrance of all the female servants of the house handing in an arm chair, lined with white, and decorated with ribbons and favours of different colours. I asked them what they wanted: their answer was, they

HOKE DAY.

BY some this is thought to have been the remains of an heathen custom, which might have been introduced into this Island by the Romans^a.

Hoke Day, according to the most commonly received account, was an annual Festival, said to have been instituted in memory of the almost total destruction

came to *heave* me. It was the custom of the place on that morning; and they hoped I would take a seat in their chair. It was impossible not to comply with a request very modestly made, and to a set of nymphs in their best apparel, and several of them under twenty. I wished to see all the ceremony, and seated myself accordingly. The groupe then lifted me from the ground, turned the chair about, and I had the felicity of a salute from each. I told them, I supposed there was a fee due upon the occasion, and was answered in the affirmative; and, having satisfied the damsels in this respect, they withdrew to *heave* others. At this time I had never heard of such a custom; but, on enquiry, I found that on Easter Monday, between nine and twelve, the men heave the women in the same manner as on the Tuesday, between the same hours, the women heave the men. I will not offer any conjecture on the ground of the custom, because I have nothing like data to go upon; but if you should happen to have heard any thing satisfactory respecting it, I should be highly gratified by your mentioning it. I have the honour to be, with much respect, Sir,

Basinghall Street,

Your obedient and faithful servant,

May 7, 1799.

Tho. Loggan."]

Another writer in the Gentleman's Magazine, vol. LIII. for July 1783, p. 578, having enquired whether the custom of Lifting is "a memorial of Christ being raised up from the grave," adds: "There is at least some appearance of it; as there seems to be a trace of the descent of the Holy Ghost on the heads of the Apostles in what passes at Whitsuntide Fair, in some parts of Lancashire, where one person holds a stick over the head of another, whilst a third, unperceived, strikes the stick, and thus gives a smart blow to the first. But this, probably, is only local."

In a "General History of Liverpool," reviewed in the Gent. Mag. for 1798, p. 325, it is said, "the only antient annual commemoration now observed is that of lifting; the women by the men on Easter Monday, and the men by the women on Easter Tuesday."

Mr. Pennant's MS says, that, "In North Wales, the custom of Heaving, upon Monday and Tuesday in Easter week, is preserved; and on Monday the young men go about the town and country, from house to house, with a fiddle playing before them, to heave the women. On the Tuesday the women heave the men."

^a Archæologia, vol. vii. p. 244. The Romans had their Feast of Fugalia for chasing out of the Kings.

of the Danes in England by Ethelred, A. D. 1002. The learned Mr. Bryant has shewn this to be destitute of any plausible support. The measure is proved to have been as unwise as it was inhuman, for Sweyn, the next year, made a second expedition into England, and laid waste its Western Provinces with fire and sword. The conquest of it soon followed, productive of such misery and oppression, as this Country had, perhaps, never before experienced. A Holiday could, therefore, never have been instituted to commemorate an event, which afforded matter rather for humiliation than of such mirth and festivity^b.

^b The strongest testimony against this hypothesis is that of Henry, Archdeacon of Huntingdon, who expressly says that the massacre of the Danes happened on the feast of St. Brice, which is well known to be on the thirteenth of November.

Mr. Douce's MS Notes say: "See a good deal of information concerning Hoc-tide in Plot's History of Oxfordshire, fol. Oxf. 1677, p. 201.

"Verstegan, with no great probability, derives Hock-tide from Heughtyde, which, says he, in the Netherlands means a festival season; yet he gives it as a mere conjecture. p. 262. The substance of what Spelman says on this subject is as follows. Hoc Day, Hoke Day, Hoc-Tuesday, a Festival celebrated annually by the English, in remembrance of their having ignominiously driven out the Danes, in like manner as the Romans had their Fugalia, from having expelled their kings. He inclines to Lambarde's opinion, that it means 'deriding Tuesday,' as Hocken, in German, means to attack, to seize, to bind, as the women do the men on this day, whence it is called 'Binding Tuesday.' The origin he deduces from the slaughter of the Danes by Ethelred, which is first mentioned in the Laws of Edward the Confessor, c. 35. He says the day itself is uncertain, and varies, at the discretion of the common people, in different places; and adds, that he is at a loss why the women are permitted at this time to have the upper hand.

"It is historically mentioned in the following authorities:

"In the Laws of Edw. Confessor, c. 35. as above stated. But these are to be suspected.

"Henry of Huntingdon, p. 360. mentions that, in the year 1002, Ethelred caused all the Danes in England to be massacred on St. Brice's Day, as he had heard many old people relate in his infancy. Spelman remarks that St. Brice's Day being on the 13th of November, it could not be the origin of the Hoc-tide. His similar objection to the day after the Purification must stand for nothing, as he appears to have mistaken what is said on that subject in the Laws of Edw. Confessor, but to prove that it could not have been St. Brice's Day, he cites an old rental, which mentions a period between Hoke Day and the Gule of August.

"Matthew Paris has the following passages concerning Hoc-tide. 'Post diem Martis quæ vulgariter Hokedaie appellatur, factum est Parliamentum Londini,' p. 963. 'Die videlicet Lunæ quæ ipsum diem præcedit proximò quem Hokedaie vulgariter appellamus,' p. 834.—'In quindena Paschæ quæ vulgariter Hokedaie appellatur,' p. 904.—On these passages Watts, in his Glossary, observes, 'adhuc in ea die solent mulieres jocosè vias Oppidorum funibus impedire, et transeuntes ad se attrahere, ut ab eis munusculum aliquod extorqueant, in pios usus aliquos erogandum;' and then refers to Spelman.

The other generally-received opinion, that this festivity was instituted on the death of Hardicanute, seems a more plausible origin, because by his death our

"Simeon Dunelmensis, p. 165. and Ethelred Rievallensis, p. 362. mention the massacre of the Danes by Ethelred, in 1002, but say nothing relating to Hoctide.

"Radulphus de Diceto, p. 461. and Knighton, p. 2315. speak of this massacre having taken place on St. Brice's Day, but are also silent with respect to Hoctide. The Saxon Chronicle does the same. R. de Diceto places it in 1000. Florence of Worcester, and Langtoft, speak generally of the massacre; and Robert of Gloucester speaks of it as having happened on St. Brice's Day. These three last writers do not mention a word concerning Hoctide.

"Neither Alured Beverlacensis, Hardyng, nor the anonymous writer of the Chronicle usually called Caxton's, mention the massacre.

"Higden says it happened on St. Brice's night, fol. 244. b. Fabyan says it happened on St. Brice's day, and began at Welwyn in Hertfordshire, p. 259. Grafton follows him in the same words. Holingshed makes it to have taken place on St. Brice's day in the year 1012; and adds, that the place where it began is uncertain, some saying at Welwyn, and others at Howahil, in Staffordshire, 1st edit. fol. 242. Speed follows the accounts of H. Huntingdon and Higden, and refers to Matthew of Westminster, who I find, in p. 391. gives more particulars of the massacre than any other historian, and makes it to have happened in 1012, but says nothing of Hoctide in that place. Speed, p. 416. fixes it to the year 1002. Stowe very briefly mentions the fact as having happened on St. Brice's day 1002.

"Other antient authorities for the mention of Hoctide are, 1. Matthew of Westm. p. 307. 'Die Lunæ ante le Hokeday.' 2. Monast. Anglic. i. p. 104. 'A die quæ dicitur Hokedai usque ad festum S. Michaelis.' 3. An Instrument in Kennett's Paroch. Antiq. dated 1363. which speaks of a period between Hoke Day and St. Martin's day. 4. A Chartulary at Caen, cited by Du Cange, p. 1150, in which a period between 'Hocedei usque ad Augustum' is mentioned. 5. An Inspecimus in Madox's Formulæ, p. 225. dated 42 Ed. III. in which mention is made of 'die Martis proximo post Quindenam Paschæ qui vocatur Hokeday.'

"It seems pretty clear then that Hoc Tuesday fell upon the Tuesday fortnight after Easter day, and that it could not be in memory of the Danish massacre, if that happened on St. Brice's day, and which, in 1002, would fall on a Friday.

"Matthew Paris appears to be the oldest authority for the word 'Hokedaie,' and he, as Plot well observes, makes it fall both on a Monday, 'quindenam Paschæ,' and on a Tuesday, 'die Martis.' And yet he does not call the Monday by the name of Hokedaie.

"Plot expressly mentions that in his time they had two Hocdays, viz. 'The Monday for the women,' which, says he, 'is the more solemn, and the Tuesday for the men, which is very inconsiderable.'

"Minshew, v. Hoc-tide, makes it to be St. Blaze's day, when countrywomen go about and make good cheer; and, if they find any of their neighbours spinning, burn and make a blaze of the distaff. He is properly corrected by Plot. He is nearer the truth in deducing the term from the German Hoge-zeit, i. e. a time of feasting. Of this latter opinion is Skinner.

countrymen were for ever released from the wanton insults and oppressive exactions of the Danes.

"Junius derives the word from the Icelandic hogg, *cædes*, and dag, *dies*; but this, no doubt, must be with a view to connect it with the slaughter of the Danes, for which event there seems to be no good authority.

"Blount, in his edition of Cowell's Glossary, says, that Hoc Tuesday money was a duty given to the landlord, that his tenants and bondsmen might solemnize that day on which the English mastered the Danes, being the second Tuesday after Easter week.

"In Blount's Glossographia, edit. 1681. it is said that at Coventry they yearly acted a play called Hoc Tuesday, till Queen Elizabeth's time.

"Cocker, in his English Dictionary, says, that Hardicanute's death was so welcome to his subjects, that the time was annually kept, for some hundreds of years after, by men and women, who in merriment strove, at that time, to gain the mastery over each other.

"Coles, in his English Dictionary, appears to have followed Minshew as to Blaze-tide.

"Bullokar, in his English Expositor, published by Browne, 1707. gives the best account, in the fewest words, but without any thing new.

"Blount, in his own Law Dictionary, *v.* Hokeday, says he has seen a lease, without date, reserving so much rent payable 'ad duos anni terminos, scil. ad le Hokeday, et ad festum S. Mich.' He adds, that in the accounts of Magdalen College, in Oxford, there is yearly an allowance *pro mulieribus hocantibus*, in some manors of theirs in Hampshire, where the men hoc the women on Monday, and contra on Tuesday.

"On reconsidering Plot's correction of Matthew Paris, I think he may have mistaken the meaning of 'quindena Paschæ,' which certainly denotes the sixteenth day after Easter, *i. e.* Hoc Tuesday, however absurd it may appear; and this construction is warranted by all the almanacks that I have consulted, which place the return of the Sheriffs Writs on that day, and which, therefore, in a legal sense, would be deemed the day itself. Again, M. Paris uses the expression 'Hoke day,' which is applicable exclusively to *one* day; and, therefore, as to him at least, Hoc Monday is out of the question: and all the old authorities here before cited, speak of Hoke day as a definite period, or single day. Yet it must be confessed that the Instrument in Madox's Formulæ as clearly fixes the Hoke Tuesday on the day after the Quindena Paschæ, which must in that case have fallen on the Monday; and *quare*, therefore, after all, whether, from the various modes of computing this return of Quindena Paschæ, there did not arrive a double Hoc Day, *viz.* Monday and Tuesday.

"It is impossible that the celebration of Hoctide could have arisen from the massacre of the Danes, or from the death of Hardiknute, both which events happened on an anniversary, or day certain, whereas the Hoke Day was a moveable time, varying with Easter.

"Higgins, in his Short View of English History, says, that at Hoctide the people go about beating brass instruments, and singing old rhimes in praise of their cruel ancestors, as is recorded in an old Chronicle.

"Schilter, in his Teutonic Glossary, *v.* Hochzit, cites Otfrid as speaking of Easter; but this is

This festival was celebrated, according to antient writers, on the Quindena Paschæ, by which, Mr. Denne informs us, the second Sunday after Easter cannot be meant, but some day in the ensuing week: and Matthew Paris, and other writers, have expressly named Tuesday^c. There are strong evidences

not the case, and the word Hockin means, simply, high; but Hockzit may mean a festival, without reference to Easter, or any definite time.

"From what Ihre says, in his Glossar. Suio-Goth. v. Hogtid, tom. i. p. 911, it should seem that the word means nothing more than high time, or festival time. I find that, in modern German, Hochzeit is marriage, *q. d.* the High Festival.

"See John Carpenter Bishop of Worcester's Letter for abolishing Hocktide, dated 1450, in Leland's Collectanea, vol. V. p. 298.

"I find that Easter is called 'Hye-tyde' in Robert of Gloucester, vol. i. p. 156."

Colonel Vallancey communicated to me a curious Paper, in his own hand-writing, to the following effect:

"Hock-tide.

"In Erse and Irish *Oach* or *Oac* is rent, tribute. The time of paying rents was twice in the year, at *La Samham*, the day of *Saman* (2d Nov.) and *La Oac*, the day of *Hock* (April). See *La Saman*, Collectanea, No. 12.

"*Hoguera* (Spanish) el fuego que se haze con hacina de lennos que levanta llama; y assi se enciende siempre en lugar descubierto. Hazian hogueras los antiguos para quemar los *cuerpos*, de los difuntos, y en ciertas fiestas que llamavam *lustros*; y en tiempo de peste se han usado para purificar el aire. Por regoziiio se hazen hogueras en la fiesta de san Juan Baptista, y otros Santos, y en las alegrías por nacimientos de principes, y por otras causas. El saltar por encima de las hogueras se haze agora con simplicidad; pero antiguamente tenia cierto genero de supersticion; y tuvo origen de los *Caldeos*, segun escriven autores graves. Llevadme cavallera, y sea a la hoguera. Esto dixo una hechizera, llevandola a quemar. Acostumbran en muchas partes llevar a los que han de justiciar por su pie: y pienso que la costumbre de llevarlos en Castilla cavalleros es pia y llegada a razon; porque el que va a padecer va debilitado, temblando con todo su cuerpo: y con esta fatiga puede ser, que no vaya tan atento, ni los religiosos *que le van confortando*. Vltra desto, como va levantado en alto, venle todos, para exemplo, y para *comiseracion*." Tesoro de la Lingua Castellana por Don Seb. de Cobarruvias Orosco. fol. Madr. 1611.

^c Hardicanute is mentioned to have died on Tuesday (Feria 3^a) the 6th, of the Ides of June, according to Simeon Dunelm. X. Script. col. 181. 44. Diceto 474. Brompton 934. 24.

Mr. Denne supposes the change of the Hock, or Hoketyde, from June to the second week after Easter, (changes of this nature he evinces were frequent,) might be on the following accounts: "when the 8th of June fell on a Sunday, the keeping of it on that day would not have been allowed; and as, when Easter was late, the 8th of June was likely to be one of the Ember days in the Pentecost week, (a fast to be strictly observed by people of all ranks,) the prohibition would also have been extended to that season."

Wise, in his "Further Observations upon the White Horse," &c. 4to. Oxford. 1742. p. 54.

remaining to shew that more days were kept than one^d.

Various etymologies are given of the word. Mr. Bryant gives the preference to "Hock," high; and apprehends that Hock-day means no more than a high-day^e. Against this, Mr. Denne objects that, as it was doubtless in an age of extreme superstition when the holiday commenced, and acquired this appellation, supposing it to denote a high festival, should we not expect to find it

speaking of the Danes, tells us, that their inhuman behaviour drew upon them, at length, the general resentment of the English in King Ethelred's reign: so that, in one day (St. Brice's day), A. D. 1001. Chron. Sax. p. 133.) they were entirely cut off in a general massacre. And, though this did not remain long unrevenged, yet a festival was appointed in memory of it, called *Hoc Tuesday*, which was kept up in Sir Henry Spelman's time, and, perhaps, may be so in some parts of England. (D. Henr. Spelman. Glossarium, in voce *Hocday*.) I find this, amongst other sports, exhibited at Kenilworth Castle by the Earl of Leicester, for the entertainment of Queen Elizabeth, A. D. 1575. "And that there might be nothing wanting that these parts could afford, hither came the Coventre men, and acted the ancient play, long since used in that city, called, *Hocks-TUESDAY*, setting forth the destruction of the Danes in King Ethelred's time, with which the Queen was so pleas'd, that she gave them a brace of bucks, and five marks in money, to bear the charges of a feast." Sir Will. Dugdale's Antiq. of Warwickshire, fol. Lond. 1656. p. 166.)

The Warwick Antiquary derives its original from the death of the Danish King Hardeknute: but, however that be, it is plain he meant the same festival. "Post eum frater suus Hardeknutus, qui obiit quadam die Martis post Pascha. Isti Dani in Angliam induxerunt immoderatum modum bibendi. *Hardeknuto mortuo liberata est Anglia: extunc a servitute Danorum. In cujus signum usque hodie illa die vulgariter dicta HOXTUISDAY ludunt in villis trahendo cordas partialiter, cum aliis jocis.*" Joannis Rossi Warwicensis Historia Regum Angliæ. 8vo. Oxon. 1716, p. 105.^f

^d The expression *Hock*, or *Hoketyde*, comprizes both days. Tuesday was most certainly the principal day, the dies Martis ligatoria. Hoke Monday was for the men, and Hock Tuesday for the women. On both days the men and women, alternately, with great merriment intercepted the public roads with ropes, and pulled passengers to them, from whom they exacted money to be laid out in pious uses. So that Hoketyde season, if you will allow the pleonasm, began on the Monday immediately following the second Sunday after Easter, in the same manner as several feasts of the dedications of churches, and other holidays, commenced on the day or the vigil before, and was a sort of preparation for, or introduction to, the principal feast.

^e Archæologia, vol. vii. p. 256. So also Dr. White Kennett, in his Glossary to the Parochial Antiquities.

In "an Indenture (printed in Hearne's Appendix to the History and Antiquities of Glastonbury, p. 328.) constituting John atte Hyde steward of the Priory of Poghley," among many other things granted him, are two oxen for the larder on *Hoke-day*. "Item ii. Boves pro lardario apud *Hocoday*." It is dated on the Feast of the Annunciation, in the 49th of Edward the Third.

applied to a sacred rather than to a civil anniversary, perhaps to commemorate the birth, or the martyrdom, of some greatly venerated Saint?

Lambarde imagined it to be a corruption of *hucxtyde*, and to signify the time of scorning and mocking; of which definition few, says Mr. Denne, have approved^f.

Sir Henry Spelman derives Hock-day from the German word *Hocken*, to bind^g.

Mr. Denne conjectures the name of this festivity to have been derived from "Hockzeit," the German word for a wedding, and which, according to Bailey's Dictionary, is particularly applied to a wedding-feast^h.

"As it was then," says he, "at the celebration of the feast at the wedding of a Danish Lord, Canute Prudan, with Lady Githa, the daughter of Osgod Clape, a Saxon nobleman, that Hardicanute died suddenlyⁱ, our ancestors had certainly sufficient grounds for distinguishing the day of so happy an event by a word denoting the wedding feast, the wedding day, the wedding Tuesday. And, if the justness of this conjecture shall be allowed, may not that reason be discovered, which Spelman says he could not learn, why *the women bore rule on this celebrity*, for all will admit that, at a wedding, the bride is the queen of the day?"

^f Archæol. ut supra. "If contumely and derision," says Mr. Denne, "had been chiefly aimed at, it is more likely that the feast would have been called Lourdaine, as that, he tells us, continued in his time to be the bye-word of reproach, instead of Lord Dane; a title of dignity with which the English complimented the Danes during their ascendancy."

Lambarde's words are: "The common people have celebrated the annual day of Hardicanute's death ever after with open pastime in the streates, calling it, even till this our time, Hochtuesday, insteade (as I thinke) of *hucxtueþdæg*, that is to say, the skörning, or mocking Tuesday." Mr. Douce observes: "In this he partly follows Ross of Warwick. The etymology is, I believe, his own, and not deserving of much attention."

^g "Vulgari tamen nomini bene convenit hodiernus celebrandi Ritus; nam cum *Hocken* idem sit Germanice, quod *obsidere*, *cingere*, *incubare*: alii in hac celebritate alios obsident, capiunt, ligant, (præsertim viros fœminæ) atque inde *binding Tuesday*; i. diem Martis ligatoriam appellant."

^h Archæol. vol. vii. p. 257.

ⁱ Simeon of Durham (Decem Scriptor. col. 181.) says: "Dum in Convivio, in quo Osgodus Clapa magnæ vir potentiæ filiam suam Githam Danico et præpotenti viro Tovio, Prudan cognomento, in loco qui dicitur Lamhithe, magna cum lætitia tradebat nuptui lætus, sospes, et hylaris cum sponsa prædicta et quibusdam viris bibens staret, repente inter bibendum miserabili casu ad terram corruit et sic mutus permanens vi. idus Junii feria iij. expiravit."

Dr. Plott says, that one of the uses of the money collected at *Hoketyde* was, the reparation of the several parish churches where it was gathered. This is confirmed by extracts from the Lambeth Book^k. The observance of *Hoketyde* declined soon after the Reformation. Joyful commemorations of a release from the bondage of Popery obliterated the remembrance of the festive season insti-

^k "1556—1557. Item of Godman Rundell's wife, Godman Jackson's wife, and Godwife Tegg, for *Horce money* by them received to the use of the Church, xijs." (Archæol. vol. vii. p. 252.)

"1518—1519. Item of William Elyot and John Chamberlayne, for Hoke money gydered in the pareys, iijjs. ix^d."

"Item of the gaderyng of the Churchwardens wyffes on *Hoke Mondaye*, viijs. iij^d." (Ibid. 251.)

In Peshall's History of the city of Oxford, under St. Mary's parish, are the following curious extracts from old records:

p. 67. "1510. sub tit. Receipts. Recd. atte Hoc^ttyde of the wyfes gaderynge, xvs. iij^d. From 1522 to 3, sub tit. Rec. for the wyfes gatheryng at Hoc^ttyde de claro, xvjs. x^d."

p. 83. Parish of St. Peter in the East. "1662. About that time it was customary for a parish that wanted to raise money to do any repairs towards the church to keep a *Hocktyde*, the benefit of which was often very great: as, for instance, this parish of St. Peter in the East gained by the Hocktide and Whitsuntide, anno 1664, the sum of £14.

"1663. Hocktide brought in this year £6."

"1667. £4. 10s. gained by Hocktide: the last time it is mentioned here."

In the Churchwardens Accounts of St. Mary at Hill, in the city of London, under the year 1496, is the following article: "Spent on the wyves that gaderyd money on *Hob Monday*, 10^d." Ibid. 1518. there is an order for several sums of money gathered on Hob Monday, &c. to go towards the Organs, but crossed out with a pen afterwards. Ibid. 1497. "Gatherd by the women on Hob Monday, 13s. 4^d. By the men on the Tuesday, 5s." In Mr. Nichols's Illustrations of Antient Manners and Expences, 4to. 1797, are other extracts from the same Accounts. p. 102. under the year 1499, is the following article: "For two rybbs of bief, and for bred and ale, to the wyvys yn the parish that gathered on Hok Monday, 1s. 1^d." Ibid. p. 105. A. D. 1510. "Received of the gaderynge of Hob Monday and Tewisday, £1. 12s. 6^d."

In Mr. Lysons's Environs of London, vol. i. p. 229, among many other curious extracts from the Churchwardens and Chamberlains Books at Kingston-upon-Thames, are the following concerning Hocktyde:

"1 Hen. VIII. Rec^d for the gaderyng at Hoc-tyde, 14s.

2 Hen. VIII. Paid for mete and drink at Hoc-tyde, 12^d."

The last time that the celebration of Hocktyde appears is in 1578:

"Rec^d of the women upon Hoc Monday, 5s. 2^d."

Ibid. vol. ii. p. 145. Parish of Chelsea. "Of the women that went a hocking, 13 April, 1607, 45s."

In Coates's History of Reading, p. 214, in the Churchwardens Accounts of St. Laurence's parish, under 1499, 14 Hen. VII. are the following entries: "It. rec. of Hok money gaderyd of women, xxxs. "It. rec. of Hok money gaderyd of men, iiijjs."

Ibid. p. 226, we read the following observation, A. D. 1573:

tuted on account of a deliverance from the Danish yoke¹; if we dare pronounce it certain that it was instituted on that occasion^m.

"The collections on Hock Monday, and on the Festivals, having ceased, it was agreed, that every woman seated by the Churchwardens in any seat on the South side of the church, above the doors, or in the middle range above the doors, should pay 4*d.* yearly, and any above the pulpit 6*d.* at equal portions."

Ibid. p. 131. St. Mary's parish, sub anno 1559:

"Hoctyde money, the mens gatheryng, iiij*s.*

The womens - - - - - xijs."

Ibid. p. 378. Parish of St. Giles, Reading, sub anno 1526: "Paid for the wyv's supper at Hoctyde, xxiiij*d.*" Here a note observes: "The Patent of the 5th of Henry V. has a confirmation of lands to the Prior of St. Frideswide, and contains a recital of the Charter of Ethelred in 1004; in which it appears that, with the advice of his lords and great men, he issued a decree for the destruction of the Danes. According to Milner's History of Winchester, vol. i. p. 172, "the massacre took place on November the 5th, St. Brice's day, whose name is still preserved in the Calendar of our Common Prayer: but, by an order of Ethelred, the sports were transferred to the Monday in the third week after Easter."

Sub anno 1535. "Hock-money gatheryd by the wyves, xiiis. ix*d.*"

It appears clearly, from these different extracts, that the women made their collection on the Monday: and it is likewise shewn that the women always collected more than the men.

The custom of men and women heaving each other alternately on Easter Monday and Easter Tuesday, in North Wales, (mentioned in Mr. Pennant's MSS.; see p. 156) must have been derived from this *hocking each other* on Hock-days, after the keeping of the original days had been set aside.

There is preserved in the fifth volume of Leland's Collectanea, Svo, Lond. 1770, p. 298, a curious inhibition of John, Bishop of Worcester, against the abuses of the Hoc-days, dated 6th April, 1450: "Uno certo die, heu [*f. hoc*] vocitato, hoc solempni festo Paschatis transacto, mulieres homines, alioque die homines mulieres ligare, ac cetera media utinam non inhonesta vel deteriora facere moliantur & exercere, lucrum ecclesiæ fingentes, set dampnum animæ sub fucato colore lucrantes: quorum occasione plura oriuntur scandala, adulteriaque, & alia crimina committuntur," &c. In this Letter they are expressly called "Hoc-dayes."

¹ The discovery and prevention of the *Gunpowder Plot* occasioned the establishment, by law, of a yearly day of thanksgiving, for ever, on the 5th of November.

^m I know no other head to which I can so properly reduce the following extract from Mr. Bagford's Letter relating to the Antiquities of London, printed in the 1st vol. of Leland's Collectanea, (Svo. Lond. 1770,) and dated Feb. 1, 1714—15, p. lxxvi.

"This brings to my mind another antient custom, that hath been omitted of late years. It seems that, in former times, the Porters that ply'd at Bilingsgate used civilly to intreat and desire every man that passed that way to salute a post that stood there in a vacant place. If he refused to do this, they forthwith laid hold of him, and by main force bouped his * * * * against the post; but, if he quietly submitted to kiss the same, and paid down sixpence, then they gave him a name,

There is, however, a curious passage in Wythens' "Abuses stript and whipt," 8vo. Lond. 1618. p. 232. which seems to imply that Hock-tide was still generally observed :

"Who think (forsooth) because that once a yeare
They can affoord the poore some slender cheere,
Observe their country feasts, or common doles,
And entertaine their Christmass Wassaile Boles,
Or els because that, *for the Church's good,*
They in defence of HOCK TIDE custome stood :
A Whitsun-ale, or some such goodly motion,
The better to procure young men's devotion :
What will they do, I say, that think to please
Their mighty God with such fond things as these ?
Sure, very ill." —

ST. GEORGE'S DAY.

(April the Twenty-third.)

IT appears that blue Coats were formerly worn by people of fashion on St. George's Day. See Reed's Old Plays, vol. XII. p. 398^a.

Among the Fins, whoever makes a riot on St. George's Day is in danger of suffering from storms and tempests. Tooke's Russia, vol. I. p. 47.

and chose some one of the gang for his godfather. I believe this was done in memory of some old image that formerly stood there, perhaps of Belus, or Belin." He adds: "Somewhat of the like post, or rather stump, was near St. Paul's, and is at this day call'd St. Paul's Stump."

It is the duty of the Rector of St. Mary at Hill, in which parish Billingsgate is situated, to preach a sermon every year on the first Sunday after Midsummer day, before the Society of Fellowship Porters, exhorting them to be charitable towards their old decayed brethren, and "to bear one another's burthens."

The stump spoken of by Bagford is probably alluded to in "Good Newes and Bad Newes," by S. R. 4to, Lond. 1622, signat. F. 3 b. where the author, speaking of a countryman who had been to see the sights of London, mentions

"The Water-workes, huge Pauls, old Charing Crosse,
Strong London Bridge, at Billingsgate the Bosse!"

^a In Coates's History of Reading, p. 221, under Churchwardens Accounts in the year 1536, are the following entries :

ST. MARK'S DAY,
(*April the Twenty-fifth,*)

or

EVE.

IT is customary in Yorkshire, as a clergyman of that county informed me, for the common people to sit and watch in the church porch on St. Mark's Eve, from eleven o'clock at night till one in the morning. The third year (for this must be done thrice), they are supposed to see the ghosts of all those who are to die the next year, pass by into the church. When any one sickens that is thought to have been seen in this manner, it is presently whispered about that he will not recover, for that such, or such an one, who has watched St. Mark's Eve, says so.

This superstition is in such force, that, if the patients themselves hear of it, they almost despair of recovery. Many are said to have actually died by their imaginary fears on the occasion; a truly lamentable, but by no means incredible, instance of human folly.

Mr. Pennant's MS. says, that in North Wales no farmer dare hold his team on St. Mark's Day, because, as they believe, one man's team was *marked* that did work that day with the loss of an ox. The Church of Rome observes St.

"Charg' of Saynt George.

"Ffirst payd for iii caffes-skynes, and ii horse-skynnes, iiii^s. vi^d.
 Payd for makeyng the loft that Saynt George standeth upon, vi^d.
 Payd for ii plonks for the same loft, viij^d.
 Payd for iiij pesses of clowt lether, ijs. ij^d.
 Payd for makeyng the yron that the hors resteth upon, vj^d.
 Payd for makeyng of Saynt George's cote, viii^d.
 Payd to John Paynter for his labour, xlv^s.
 Payd for roses, bells, gyrdle, sword, and dager, iiij^s. iiij^d.
 Payd for setting on the bells and roses, iiij^d.
 Payd for naylls necessarye thereto, x^d. ob."

Mark's Day as a day of abstinence, in imitation of St. Mark's disciples, the first Christians of Alexandria, who, under this Saint's conduct, were eminent for their great prayer, abstinence, and sobriety^a.

PAROCHIAL PERAMBULATIONS

in Rogation Week, or on one of the three Days before

ASCENSION DAY, or HOLY THURSDAY.

"That ev'ry man might keep his owne possessions,
Our fathers us'd, in reverent *Processions*,
(With zealous prayers, and with praisefull cheere,)
To walke their parish-limits once a yeare;
And well knowne markes (which sacrilegious hands
Now cut or breake) so bord'red out their lands,
That ev'ry one distinctly knew his owne;
And many brawles, now rife, were then unknowne."

Withers' Emblems, fol. 1635, p. 161.

IT was a general custom formerly, says Bourne, and is still observed in some country parishes, to go round the bounds and limits of the parish, on one of the

^a See Wheatley on the Common Prayer, 8vo, Lond. 1741, p. 204. Strype, in his Annals of the Reformation, vol. i. p. 191, under anno 1559, informs us: "The 25th April, St. Mark's Day (that year), was a procession in divers parishes of London, and the citizens went with their banners abroad in their respective parishes, singing in Latin the Kyrie Eleeson, after the old fashion."

In a most rare book, entitled, "The burnynge of Paules Church in London 1561, and the 4 day of June, by Lyghtnyng, &c." 8vo, Lond. 1563, signat. I, 2 b. we read: "Althoughe Ambrose saye that the churche knewe no fastinge day betwix Easter and Whitsunday, yet beside manye fastes in the Rogation weeke, our wise popes of late yeares have devysed a monstrous fast on Saint Marke's Daye. All other fastinge daies are on the holy day Even, only Saint Marke must have his day fasted. Tell us a reason why, so that will not be laughen at. We knowe wel ynough your reason of Tho. Beket, and thinke you are ashamed of it: tell us where it was decreed, by the Churche or Generall Counsell. Tell us also, if ye can, why the one side of the strete in

three days before Holy Thursday, or the Feast of our Lord's Ascension, when the minister, accompanied by his churchwardens and parishioners, were wont to deprecate the vengeance of God, beg a blessing on the fruits of the earth, and preserve the rights and properties of the parish^a.

Cheapeside fastes that daye, being in London diocesse, and the other side, beinge of Canturbury diocesse, fastes not? and soe in other townes moe. Could not Becket's holynes reache over the strete, or would he not? If he could not, he is not so mighty a Saint as ye make hym; if he would not, he was maliciouse, that would not doe soe muche for the citey wherein he was borne."

"In the yeare of our Lord 1589, I being as then but a boy, do remember that an ale wife, making no exception of dayes, would needes brue upon Saint Marke's days; but loe, the marvellous worke of God! whiles she was thus laboring, the top of the chimney tooke fire; and, before it could bee quenched, her house was quite burnt. Surely, a gentle warning to them that violate and prophane forbidden daies." Vaughan's *Golden Grove*, Svo, 1608, signat P 7.

"On St. Mark's day, blessings upon the corn are implored." Hall's *Triumphs*, p. 58.

^a *Antiq. Vulg.* ch. xxvi. "It is the custom in many villages in the neighbourhood of Exeter to 'hail the Lamb,' upon Ascension morn. That the figure of a lamb actually appears in the East upon this morning is the popular persuasion: and so deeply is it rooted, that it hath frequently resisted (even in intelligent minds) the force of the strongest argument." See *Gent. Mag.* for 1787, vol. lvii. p. 718.

The following superstition relating to this day is found in Scot's *Discovery of Witchcraft*, fol. Lond. 1665, p. 152. "In some countries they run out of the doors in time of tempest, blessing themselves with a cheese, whereupon was a cross made with a rope's end upon Ascension Day."—"Item, to hang an egg laid on Ascension Day in the roof of the house, preserveth the same from all hurts." The same writer mentions the celebrated Venetian superstition on this day, which is of great antiquity: "Every year, ordinarily, upon Ascension Day, the Duke of Venice, accompanied with the States, goeth with great solemnity to the sea, and, after certain ceremonies ended, casteth thereinto a gold ring of great value and estimation, for a pacificatory oblation; wherewith their predecessors supposed that the wrath of the sea was assuaged." This custom "is said to have taken its rise from a grant of Pope Alexander the Third, who, as a reward for the zeal of the inhabitants in his restoration to the papal chair, gave them power over the Adriatick Ocean, as a man has power over his wife. In memory of which, the chief magistrate annually throws a ring into it, with these words: '*Desponsamus te, Mare, in signum perpetui dominii*;' We espouse thee, O Sea, in testimony of our perpetual dominion over thee." *Gent. Mag.* vol. XXXIV. for Novemb. 1764, p. 483. See also *Gent. Mag.* vol. V. for March 1735, p. 118. In another volume of the same Miscellany, for March 1798, p. 184. we have an account of the ceremony rather more minute: "On Ascension Day, the Doge, in a splendid barge, attended by a thousand barks and gondolas, proceeds to a particuar place in the Adriatic. In order to compose the angry gulph, and procure a calm, the patriarch pours into her bosom a quantity of holy water. As soon as this charm has had its effect, the Doge, with great solemnity, through an aperture near his seat, drops into her lap a gold ring,

He cites Spelman^b as deriving this custom from the times of the Heathens, and that it is an imitation of the Feast called Terminalia, which was dedicated to the God Terminus, whom they considered as the guardian of fields and landmarks, and the keeper up of friendship and peace among men. The primitive custom used by Christians on this occasion was, for the people to accompany the bishop or some of the clergy into the fields, where Litanies^c were

repeating these words, '*Desponsamus te, Mare, in signum veri perpetuæ dominii.*' We espouse thee, O Sea, in token of real and perpetual dominion over thee. But, alas! how precarious are all matrimonial contracts in the present licentious age! This *cara sposa*, notwithstanding her repeated engagements, has been lately guilty of *crim. con.* to a flagrant degree, and now resigns herself to the possession of debauchees. It is therefore most probable that this annual ceremony will be no more repeated. This harlot will be divorced for ever."

^b "Refert Plutarchus in Problem. 13. Numam Popilium cum finitimis agri terminis constituisse et in ipsis finibus *Terminum* Deum, quasi finium præsidem, amicitiaque ac pacis custodem possuisse. Hinc festa ei dicata quæ *Terminalia* nuncupantur, quorum vice nos quotannis ex vetustissima consuetudine parochiarum terminos lustramus." Spelm. Gloss. v. PERAMBULATIO.

^c In Mr. Lysons's "*Environs of London*," vol. I. p. 309, among his curious extracts from the Churchwarden's Accounts at Lambeth, I find the following relative to our present subject:

	£.	s.	d.
" 1516. Paid for dýnge of buckram for the Lett'y clothes	0	0	8
— For paynting the Lett'ny clothes - - - - -	0	0	8
— For lynynge of the Lett'ny clothes - - - - -	0	0	4

probably for the processions in which they chaunted the Litany on Rogation Day."

A writer in the Gentleman's Magazine for August 1790, p. 719, under the signature of Riponiensis, tells us: "Some time in the Spring, I think the day before Holy Thursday, all the clergy, attended by the singing men and boys of the choir, perambulate the town in their canonicals, singing *Hymns*; and the blue-coat Charity boys follow, singing, with green boughs in their hands."

In London, these parochial processions are still kept up on Holy Thursday.

Shaw, in his History of Staffordshire, vol. ii. part 1, p. 165, speaking of Wolverhampton, says: "Among the local customs which have prevailed here may be noticed that which was popularly called '*Processioning*!' Many of the older inhabitants can well remember when the sacrist, resident prebendaries, and members of the choir, assembled at Morning Prayers on Monday and Tuesday in Rogation Week, with the charity children, bearing long poles clothed with all kinds of flowers then in season, and which were afterwards carried through the streets of the town with much solemnity, the clergy, singing men and boys, dressed in their sacred vestments, closing the procession, and chanting in a grave and appropriate melody, the Cantic, Benedicite, Omnia Opera, &c.

"This ceremony, innocent at least, and not illaudable in itself, was of high antiquity, having probably its origin in the Roman offerings of the *Primitiæ*, from which (after being rendered

made, and the mercy of God implored, that he would avert the evils of plague and pestilence, that he would send them good and seasonable weather, and give them in due season the fruits of the earth.

conformable to our purer worship) it was adopted by the first Christians, and handed down, through a succession of ages, to modern times. The idea was, no doubt, that of returning thanks to God, by whose goodness the face of nature was renovated, and fresh means provided for the sustenance and comfort of his creatures. — It was discontinued about 1765.”

“The boundaries of the township and parish of Wolverhampton are in many points marked out by what are called *Gospel Trees*, from the custom of having the Gospel read under or near them by the clergyman attending the parochial perambulations. Those near the town were visited for the same purpose by the *Processioners* before mentioned, and are still preserved with the strictest care and attention.”

The subsequent is from Herrick's *Hesperides*, p. 18.

“————— Dearest, bury me
Under that Holy-Oke, or *Gospel Tree*;
Where (though thou see'st not) thou may'st think upon
Me, when thou yeerly go'st *Procession*.”

It appears, from a curious Sermon preached at Blandford Forum, Dorsetshire, January 17th, 1570, by William Kethe, minister, and dedicated to Ambrose Earl of Warwick, 8vo. Lond. p. 20. that in Rogation Week the Catholics had their “*Gospelles at superstitious Crosses, deck'd like idols*”.

Plott, in his *History of Oxfordshire*, p. 203, tells us that at Stanlake, in that county, the minister of the parish, in his Procession in Rogation Week, *reads the Gospel at a barrel's head, in the cellar of the Chequer Inn*, in that town, where some say there was formerly an hermitage, others that there was antiently a *Cross*, at which they read a Gospel in former times; over which the house, and particularly the cellar, being built, they are forced to continue the custom in manner as above.

J. Boemus Aubanus tells us, that in Franconia, in his time, the following rites were used on this occasion, some of which are still retained at Oxford, and in London, and probably in many other places.

“*Tribus illis diebus, quibus Apostolico Instituto, majores Litanie passim per totum orbem pera-*

* The following occurs among Flecknoe's Epigrams, p. 85 :

“*On the Fanaticks, or Cross-Haters.*

“Who will not be baptiz'd, onely because
In Baptism they make the sign o' th' Cross,
Shewing, the whilst, how well the Divil and he,
In loving of the signe o' th' Cross, agree.
Seeing how every one in swimming does
Stretch forth their arms, and make the sign o' th' Cross,
Were he to swim, rather than make (I think)
The signe o' th' Cross, he'd sooner chuse to sink.”

The Litanies or Rogations then used gave the name of Rogation Week^d to this time. They occur as early as the 550th year of the Christian æra, when they were first observed by Mamertius Bishop of Vienna, on account of the

guntur, in plurimis Franconiæ locis *multæ Cruces* (sic enim dicunt parochianos Cœtus, quibus tum sanctæ Crucis Vexillum præferri solet) conveniunt. In sacrisque ædibus non simul et unam melodiam, sed singulæ singulam per choros separatim canunt: et puellæ et adolescentes mundiori quique habitu amicti frondentibus sertis caput coronati omnes et scipionibus salignis instructi. Stant sacrarum Ædium sacerdotes diligenter singularum cantus attendentes: et quamcunque suavius cantare cognoscunt, illi ex veteri more aliquot vini conchas dari adjudicant." p. 269.

At Oxford, at this time, the little Crosses cut in the stones of buildings, to denote the division of the parishes, are whitened with chalk. Great numbers of boys, with peeled willow-rods in their hands, accompany the minister in the Procession.

In one of "Skelton's Merie Tales," he says to a cobbler, "Neybour, you be a tall man, and in the kyng's warres you must bere a standard: a Standard, said the cobbler, what a thing is that? Skelton saide, it is a great Banner, such a one as thou dooest use to beare in Rogacyon Weeke."

In Bridges's History of Northamptonshire are recorded various instances of having Processions on Cross Monday.

Mr. Pennant, in his Tour from Chester to London, p. 30, tells us, that, "on Ascension Day, the old inhabitants of Nantwich piously sang a hymn of thanksgiving for the blessing of the Brine. A very antient Pit, called the Old Brine, was also held in great veneration, and till within these few years was annually, on that Festival, bedecked with boughs, flowers, and garlands, and was encircled by a jovial band of young people, celebrating the day with song and dance."

^d In "The Epistles and Gospelles," &c. London, imprinted by Richard Bankes, 4to. b. l. fol. 32. is given a "Sermon in the Crosse Dayes, or Rogation Dayes." It begins thus: "Good people, this weke is called the *Rogation Weke*, bycause in this weke we be wonte to make solempne & generall supplications, or prayers, which be also called *Lytanyes*." The preacher complains: "Alacke, for pitie! these solemne and accustomed processions and supplications be nowe growen into a right foule and detestable abuse, so that the moost parte of men and women do come forth rather to set out and shew themselves, and to passe the time with vayne and unprofitable tales and mery fables, than to make generall supplications and prayers to God, for theyr lackes and necessities. I wyll not speake of the rage and furour of these uplandysh processions and *gangynges about*, which be spent in ryotying and in belychere. Furthermore, the *Banners* and *Badges of the Crosse* be so unreverently handled and abused, that it is merveye God destroye us not in one daye. In these Rogation Days, if it is to be asked of God, and prayed for, that God of his goodnes wyll defende and save the corne in the felde, and that he wyll vouchsave to pource the ayer. For this cause be certaine Gospels red in the wide felde amonges the corne and grasse, that by the vertue and operation of God's word, the power of the wicked spirites, which kepe in the air and infecte the same (whence come pestilences and the other kyndes of diseases and syknesses), may be layde downe, and the aier made pure and cleane, to th' intent the corne may remaine unharmed, and not infected of the sayd hurteful spirites, but serve us for our use and bodely sustenaunce."

frequent earthquakes that happened, and the incursions of wild beasts, which laid in ruins and depopulated the City^e.

Blount tells us that Rogation Week (Saxon, Gang dagar, i. e. days of perambulation,) is always the next but one before Whitsunday; and so called, because on Monday, Tuesday, and Wednesday of that week, Rogations and Litanies were used; and fasting, or, at least, abstinence, then enjoined by the Church to all persons, not only for a devout preparative to the feast of Christ's glorious Ascension, and the descent of the Holy Ghost shortly after, but also to request and supplicate the blessing of God upon the fruits of the earth. And, in this respect, the solemnization of matrimony is forbidden, from the first day of the said week till Trinity Sunday. The Dutch call it *Cruys-week*, Cross-week, and it is so called in some parts of England, because of old, (as still among the Roman Catholicks,) when the Priests went in procession this week, the Cross was carried before them. In the Inns of Court, he adds, it is called Grass-week, because the commons of that week consist much of sallads, hard eggs, and green sauce upon some of the days. The feast of the old Romans, called Robigalia and Ambarvalia (quod victima arva ambiret) did, in their heathenish way, somewhat resemble these institutions, and were kept in May, in honour of Robigus.

Johnson, in his edition of Gerarde's Herbal, speaking of the *Birch Tree*, p. 1478, says: "It serveth well to the decking up of houses and banquetting-rooms, for places of pleasure, and for beautifying of streets in the *Crosse* or *Gang Week*, and such like."

Rogation Week, in the Northern parts of England, is still called GANG WEEK, from *to gang*, which, in the North, signifies to go. Gang-puca, also, occurs in the rubrick to John, c. 17, in the Saxon Gospels: and Gang-dagar are noticed in the Laws of Alfred, c. 6. and in those of Athelstan, c. 13. See Lambard's *Archaionomie*, fol. Cantabr. 1644. pp. 24. 49. Ascension Day, emphatically termed *Holy Thursday* with us, is designated in the same manner by King Alfred, On þone halgan punper dæg. Gang-days are classed under certain "Idolatries maintained by the Church of England," in a work intitled, "The Cobler's Book." See Herbert's edit. of Ames, p. 1687. See Wheatley's *Illustration of the Common Prayer*, 8vo. Lond. 1741. p. 240. Du Cange Gloss. v. ROGATIO. Ihre. Glossar. Suio-Gothicum, v. GANGDAYAR.

In "The Tryall of a Man's owne selfe," by Thomas Newton, 12mo. Lond. 1602. p. 47. he enquires, under "Sinnes externall and outward," against the first Commandment, whether the parish clergyman "have patiently winked at, and quietly suffered, any rytes wherein hath been apparent superstition—as gadding and raunging about with procession." To *gadde in procession* is among the customs censured by John Bale, in his Declaration of Bonner's Articles, 1554. signat. D. 3.

In Michael Wodde's Dialogue, (already cited under Palm Sunday,) A. D. 1554. signat. D. 8. we read: "What say ye to procession in Gang-daies, when Sir John saith a Gospel to our corne felles. (Oliver.) As for your Latine Gospels read to the corne, I am sure the corne understandeth as much as you, and therefore hath as much profit by them as ye have, that is to sai, none at al."

* "Dum Civitas Viennensium crebro Terræ motu subrueretur et Bestiarum desolaretur incursu,

By the Canons of Cuthbert, Archbishop of Canterbury, made at Cloveshoo, in the year 747, it was ordered that Litanies, that is, Rogations, should be observed by the clergy and all the people, with great reverence, on the seventh of the Calends of May, according to the rites of the Church of Rome, which terms this the greater Litany, and also, according to the custom of our forefathers, on the three days before the Ascension of our Lord, with fastings, &c.^f

In the Injunctions also made in the reign of Queen Elizabeth^g, it is ordered

sanctus Mamertus, ejus Civitatis Episcopus, eas legitur pro malis, quæ premisimus ordinasse. Walifred. Stral. c. 28. de Rep. Ecclesiast.

^f Concil. Cloveshoviæ sub Cuthberto Arch. Cant. An. 747. cap. 16. Ut Lætaniæ, i. Rogationes, a clero omnique populo his diebus cum magna reverentia agantur, id est, septimo Kalendarum Maiarum juxta ritum Romanæ Ecclesiæ, quæ et Letania Major apud eam vocatur. Et item quoque secundum morem priorum nostrorum, 3 dies ante Ascensionem Domini nostri in cœlos, cum jejunio, &c. Conc. Brit. p. 249. Spelman, Gloss. p. 369. v. LITANIA.

^g Injunct. 19. Eliz. By "Advertisements partly for due Order in the publique Administration of Common Prayers, &c. by vertue of the Queene's Majesties Letters commaunding the same, the 25th day of January (7 An. Eliz.) 4to. Lond. imp. by Reginalde Wolfe, signat. B. 1. it was directed, inter alia—"Item, that, in the Rogation Daies of Procession, they singe or saye in Englishe the two Psalmes beginnyng 'Benedic Anima mea,' &c. wth the Letanye & suffrages thereunto, wth one homelye of thankesgevyng to God, alreadie devised and divided into foure partes, without addition of any superstitious ceremonyes heretofore used."

I find the following in Articles of Enquiry within the Archdeaconry of Middlesex, A. D. 1662, 4to. "Doth your Minister or Curate, in Rogation Dayes, go in Perambulation about your Parish, saying and using the Psalms and Suffrages by Law appointed, as viz. Psalm 103. and 104. the Letany and Suffrages, together with the Homily, set out for that end and purpose? Doth he admonish the people to give thanks to God, if they see any likely hopes of plenty, and to call upon him for his mercy, if there be any fear of scarcity: and do you, the Churchwardens, assist him in it?"

In similar Articles for the Archdeaconry of Northumberland, 1662, the following occurs: "Doth your Parson or Vicar observe the three Rogation Dayes."

In others for the Diocese of Chichester, 1637, is the subsequent: "Doth your Minister yeerely, in Rogation Weeke, for the knowing and distinguishing of the bounds of parishes, and for obtaining God's blessing upon the fruites of the ground, walke the Perambulation, and say, or sing, in English, the Gospells, Epistles, Letanie, and other devout Prayers; together with the 103d and 104th Psalmes?"

In Herbert's Country Parson, 12mo. Lond. 1652, p. 157. ch. 35, we are told: "The Countrey Parson is a lover of old customs, if they be good and harmlesse. Particularly, he loves *Procession*, and maintains it, because there are contained therein four manifest advantages. First, a blessing of God for the fruits of the field. 2. Justice in the preservation of bounds. 3. Charitie in loving, walking, and neighbourly accompanying one another, with reconciling of differences at that time,

"that the Curate, at certain and convenient places, shall admonish the people to give thanks to God, in the beholding of God's benefits, for the increase and abundance of his fruits, saying the 103d Psalm, &c. At which time the minister shall inculcate these, or such sentences,—'Cursed be he which translateth the bounds and doles of his neighbours,' or such orders of prayers as shall be hereafter."

What is related on this head in the life of Hooker, author of the Ecclesiastical Polity, is extremely interesting^h: "He would by no means omit the customary time of Procession, persuading all, both rich and poor, if they desired the preservation of love and their parish rights and liberties, to accompany him

if there be any. 4. Mercie, in relieving the poor by a liberal distribution and largess, which at that time is or ought to be used. Wherefore he exacts of all to be present at the Perambulation, and those that withdraw and sever themselves from it he dislikes, and reproves as uncharitable and unneighbourly; and, if they will not reforme, presents them."

In Mr. Nichols's Churchwardens' Accounts, 4to. 1797, St. Margaret's Westminster, under A. D. 1555, is the following article:

"Item, paid for spiced bread on the *Ascension-Even*, and on the Ascension Day, 1s."

1556.

"Item, paid for bread, wine, ale, and beer, upon the Ascension-Even and Day, against my Lord Abbott and his Covent cam in Procession, and for strewing herbs the samme day, 7s. 1d."

1559.

"Item, for bread, ale, and beer, on Tewisdai in the Rogacion Weeke, for the parishioners that went in Procession, 1s."

1560.

"Item, for bread and drink for the parishioners that went the Circuit the Tuesday in the Rogation Week, 3s. 4d."

"Item, for bread and drink the Wednesday in the Rogation Week, for Mr. Archdeacon and the Quire of the Minster, 3s. 4d."

1585.

"Item, paid for going the Perambulacion, for fish, butter, cream, milk, conger, bread and drink, and other necessities, 4s. 8½d."

1597.

"Item, for the charges of diet at Kensington for the Perambulation of the Parish, being a yeare of great scarcity and deerness, £6. 8s. 8d."

1605.

"Item, paid for bread, drink, cheese, fish, cream, and other necessities, when the worshipfull and others of the parish went the Perambulation to Kensington, £.15.

^h See Zouch's edit. of Walton's Lives, Svo. York, 1807, p. 239.

in his Perambulation: and most did so: in which Perambulation he would usually express more pleasant discourse than at other times, and would then always drop some loving and facetious observations, to be remembered against the next year, especially by the boysⁱ and young people: still inclining them,

ⁱ "On Ascension Day," says Sir John Hawkins, in his History of Music, vol. II. p. 112, "it is the custom of the inhabitants of parishes, with their officers, to perambulate in order to perpetuate the memory of their boundaries, and to impress the remembrance thereof in the minds of young persons, especially boys; to invite boys, therefore, to attend to this business, some little gratuities were found necessary; accordingly, it was the custom, at the commencement of the Procession, to distribute to each a willow-wand, and at the end thereof a handful of *points*, which were looked on by them as honorary rewards long after they ceased to be useful, and were called *Tags**."

In the Churchwardens' Accounts of St. Mary at Hill, in the City of London, 1682, are the following entries:

£. s. d.

"For fruit on Perambulation Day 1 0 0

For points for two yeres - - - - 2 10 0

The following extracts are from the Churchwardens' Books of Chelsea:

"1670. Spent at the Perambulation Dinner 3 10 0

Given to the boys that were whipt - - 0 4 0

Paid for poynts for the boys - - - - 0 2 0

Lysons's Environs of London, vol. ii. p. 146.

The second of these entries alludes to another expedient for impressing the recollection of particular boundaries on the minds of some of the young people.

It appears from an Order of the Common Council of Newcastle-upon-Tyne, dated 15th May 1657, that the scholars of the public grammar-school there, and other schools in the town, were invited to attend the magistrates when they perambulated the boundaries of the town.

On Ascension Day, the Magistrates, River-Jury, &c. of the Corporation of the above town, according to an antient custom, make their annual procession by water in their barges, visiting the bounds of their jurisdiction on the river, to prevent encroachments. Cheerful libations are offered on the occasion to the Genius of our wealthy Flood, which Milton calls the "coaly Tyne:"

"The sable stores on whose majestic strand

More tribute yield than Tagus' golden sand."

In the Painted Hall at Greenwich Hospital the Genius of the Tyne is represented pouring forth

* The following occurs in Herrick's Hesperides, p. 102, and seems to prove that children used to play at some game for *points* and pins:

— "A little transverce bone,

Which boyes and bruckel'd children call

(Playing for points and pins) Cockall."

and all his present Parishioners, to meekness, and mutual kindnesses and love; because love thinks not evil, but covers a multitude of infirmities."

The word *Parochia*, or *Parish*, antiently signified what we now call the *Dio-cese* of a Bishop.

In the early ages of the Christian Church, as kings founded cathedrals, so great men founded parochial churches, for the conversion of themselves and their dependants: the bounds of the parochial division being commonly the same with those of the founder's jurisdiction.

Some foundations of this kind were as early as the time of Justinian the Emperor.

Before the reign of Edward the Confessor, the Parochial Divisions in this kingdom were so far advanced, that every person might be traced to the Parish to which he belonged. This appears by the Canons published in the time of Edgar and Canute. The distinction of Parishes as they now stand appears to have been settled before the Norman Conquest. In *Domesday Book* the Parishes agree very near to the modern division^k.

Camden tells us that this kingdom was first divided into Parishes by Honorius, Archbishop of Canterbury, A. D. 636, and counts two thousand nine hundred and eighty-four Parishes.

The Lateran Council made some such division as this. It compelled every man to pay Tithes to his Parish-priest. Men before that time paid them to whom they pleased; but, without being sarcastical, one might observe, that since then it has happened that few, if they could be excused from doing it, would care to pay them at all.

The following is the account given of "Procession Weeke" and "Ascension Day," in Barnabe Googe's Translation of the "*Regnum Papisticum*" of Nao-georgus, fol. 53:

his coal in great abundance. There is the Severn with her lampreys, and the Humber with his pigs of lead, which, with the Thames and Tyne, compose the four great rivers of England.

Heath, in his *History of the Scilly Islands*, 8vo. Lond. 1750, p. 128, tells us: "At Exeter, in Devon, the boys have an annual custom of damming-up the channel in the streets, at going the bounds of the several parishes in the city, and of splashing the water upon people passing by." "Neighbours as well as strangers are forced to compound hostilities, by giving the boys of each parish money to pass without ducking: each parish asserting its prerogative, in this respect."

^k See Collier's *Eccles. Hist.* vol. I. p. 231.

"Now comes the day wherein they gad abroad, with Crosse in hande,
 To boundes of every field, and round about their neighbour's lande:
 And, as they go, they sing and pray to euery saint aboue,
 But to our Ladie specially, whom most of all they loue.
 When as they to the towne are come, the Church they enter in,
 And looke what Saint that Church doth guide, they humbly pray to him,
 That he preserve both corne and fruite from storme and tempest great,
 And them defend from harme, and send them store of drinke and meat.
 This done, they to the taverne go, or in the fieldes they dine,
 Where downe they sit and feede a pace, and fill themselues with wine,
 So much that oftentimes without the Crosse they come away,
 And miserably they reele, till as their stomacke vp they lay.
 These things three dayes continually are done, with solemne sport,
 With many Crosses often they vnto some Church resort,
 Whereas they all do chaunt alowde, wherby there streight doth spring,
 A bawling noyse, while euery man seekes hyghest for to sing."—
 "Then comes the day when Christ ascended to his father's seate,
 Which day they also celebrate, with store of drinke and meate¹.

¹ The following is from Hasted's History of Kent, vol. i. p. 109:

"There is an odd custom used in these parts, about Keston and Wickham, in Rogation Week;
 at which time a number of young men meet together for the purpose, and with a most hideous
 noise, run into the orchards, and, incircling each tree, pronounce these words:

"Stand fast root; bear well top;
 God send us a youling sop,
 Every twig apple big,
 Every bough apple enow."

For which incantation the confused rabble expect a gratuity in money, or drink, which is no
 less welcome; but if they are disappointed of both, they with great solemnity anathematize the
 owners and trees with altogether as insignificant a curse.

"It seems highly probable that this custom has arisen from the antient one of Perambulation
 among the Heathens, when they made prayers to the Gods for the use and blessing of the fruits
 coming up, with thanksgiving for those of the preceding year; and as the Heathens supplicated
 Eolus, God of the Winds, for his favorable blasts, so in this custom they still retain his name
 with a very small variation; this ceremony is called *Youling*, and the word is often used in their
 invocations."

Armstrong, in his History of Minorca, Svo. Lond. 1752, p. 5, speaking of the Terminalia, feasts
 instituted by the Romans in honour of Terminus, the guardian of boundaries and landmarks,
 whose festival was celebrated at Rome on the 22d or 23d of February every year, when cakes
 and fruits were offered to the God, and sometimes sheep and swine, says: "He was represented

Then every man some birde must eate, I know not to what ende,
 And after dinner all to Church they come, and their attende.
 The blocke that on the aultar still till then was seene to stande,
 Is drawne vp hie about the rooffe, by ropes, and force of hande :
 The Priestes about it rounde do stand, and chaunt it to the skie,
 For all these mens religion great in singing most doth lie.
 Then out of hande the dreadfull shape of Sathan downe they throw,
 Oft times, with fire burning bright, and dasht asunder tho,
 The boyes with greedie eyes do watch, and on him straight they fall,
 And beate him sore with rods, and breake him into peeces small.
 This done, the wafers downe doe cast, and singing Cakes the while,
 With Papers rounde amongst them put, the children to beguile.
 With laughter great are all things done : and from the beames they let
 Great streames of water downe to fall, on whom they meane to wet.
 And thus this solemne holiday, and hye renowned feast,
 And all their whole deuotion here is ended with a ieast."

under the figure of an old man's head and trunk to the middle without arms, which they erected on a kind of pedestal that diminished downwards to the base, under which they usually buried a quantity of charcoal, as they thought it to be incorruptible in the earth; and it was criminal by their laws, and regarded as an act of impiety to this Divinity, to remove or deface any of the Termini. Nay, they visited them at set times, as the Children in London are accustomed to *perambulate the limits of their Parish*, which they call *processioning*; a custom probably derived to them from the Romans, who were so many ages in possession of the Island of Great Britain."

The following customs, though not strictly applicable to Parochial Perambulations, can properly find a place no where but in this Section.

"Shaftsbury is pleasantly situated on a hill, but has no water, except what the inhabitants fetch at a quarter of a mile's distance from the manour of Gillingham, to the lord of which they pay a yearly ceremony of acknowledgement, on the Monday before Holy Thursday. They dress up a garland very richly, calling it the Prize Besom, and carry it to the Manour-house, attended by a calf's-head and a pair of gloves, which are presented to the lord. This done, the Prize Besom is returned again with the same pomp, and taken to pieces; just like a milk-maid's garland on May Day, being made up of all the plate that can be got together among the house-keepers." *Travels of Tom Thumb*, p. 16.

In the Statistical Account of Scotland, vol. xv. p. 45. (8vo. Edinb. 1795,) Parish of Lanark, in the county of Lanark, we read of "the riding of the Marches, which is done annually upon the day after Whitsunday Fair by the Magistrates and Burgesses, called here the *Landsmark* or *Langemark* Day, from the Saxon *langemark*. It is evidently of Saxon origin, and probably established here in the reign of, or sometime posterior to Malcolm I."

My servant, B. Jelkes, who lived several years at Evesham in Worcestershire, informed me of an ancient custom at that place for the master-gardeners to give their work-people a treat of baked peas, both white and grey, (and pork,) every year on Holy Thursday. J. B.

MAY DAY CUSTOMS.

— “If thou lov'st me then,

Steal forth thy father's house to-morrow night ;

And in the wood, a league without the town,

Where I did meet thee once with Helena,

To do observance to a morn of MAY,

There will I stay for thee.”

Shakesp. Mids. N. Dream, A. i. sc. 1.

IT was anciently the custom for all ranks of people to go out a Maying early on the first of May^a. Bourne^b tells us that, in his time, in the villages in the North of England, the juvenile part of both sexes were wont to rise a little after midnight on the morning of that day, and walk to some neighbouring wood, accompanied with musick and the blowing of horns^c, where they broke down

^a Stubbs, in the “Anatomie of Abuses,” Svo. Lond. 1585, fol. 94, tells us : “Against Maie—every parishe, towne, and village, assemble themselves together, bothe men, women, and children, olde and yong, even all indifferently : and either goyng all together, or deuidyng themselves into companies, they goe some to the woodes and groves, some to the hilles and mountaines, some to one place, some to another, where they spende all the night in pastymes, and in the mornyng they returne, bringing with them birch, bowes, and braunches of trees, to deck their assemblies withall.”—“I have heard it credibly reported,” he adds, “(and that *viva voce*) by men of great gravitie, credite, and reputation, that of fourtie, three score, or a hundred maides goyng to the woode ouer night, there have scarcely the thirde parte of them returned home againe undefiled.”

^b Antiquit. Vulg. chap. xxv.

^c Hearne, in his Preface to Robert of Gloucester's Chronicle, p. xviii. speaking of the old custom of drinking out of Horns, observes : “'Tis no wonder, therefore, that upon the *Jollities on the first of May* formerly, the custom of *blowing with*, and drinking in, HORNS so much prevailed, which, though it be now generally disus'd, yet the custom of blowing them prevails at this sea-

branches from the trees and adorned them with nosegays and crowns of flowers. This done, they returned homewards with their booty, about the time of sunrise, and made their doors and windows triumph in the flowery spoil^d.

There was a time when this custom was observed by noble and royal personages, as well as the vulgar. Thus we read, in Chaucer's *Court of Love*, that, early on May Day, "fourth goth al the Court, both most and lest, to fetch the flouris fresh, and braunch, and blome."

It is on record that King Henry the Eighth and Queen Katherine partook of this diversion^e: and historians also mention that he, with his courtiers, in the

son, even to this day, at Oxford, to remind people of the pleasantness of that part of the year, which ought to create mirth and gayety, such as is sketch'd out in some old Books of Offices, such as the Prymer of Salisbury, printed at Rouen, 1551, 8vo."

[Aubrey, in his "*Remains of Gentilisme and Judaisme*," MS. Lansd. 226. fol. 5 b. says: "Memorandum, at Oxford the boys do blow *cows horns* and *hollow canes* all night; and on May Day the young maids of every parish carry about garlands of flowers, which afterwards they hang up in their churches."]

Mr. Henry Rowe, in a note in his *Poems*, vol. ii. p. 4. says: "The Tower of Magdalen College, Oxford, erected by Cardinal Wolsey, when bursar of the College, A.D. 1492, contains a musical peal of ten bells, and on *May Day* the Choristers assemble on the top to usher in the Spring." [Dr. Chandler, however, in his *Life of Bishop Waynflete*, assures us that Wolsey had no share in the erection of the structure: and Mr. Chalmers, in his *History of the University*, refers the origin of the custom to a mass of requiem, which, before the Reformation, used to be annually performed on the top of the Tower, for the soul of Henry the Seventh. "This was afterwards commuted," he observes, "for a few pieces of musick, which are executed by the Choristers, and for which the Rectory of Slimbridge, in Gloucestershire, pays annually the sum of £10."]

^d In Herrick's *Hesperides*, p. 74, are the following allusions to customs on May Day:

"Come, my Corinna, come: and comming, marke

How each field turns a street; each street a park

Made green and trimmed with trees: see how

Devotion gives each house a bough,

Or branch: each porch, each doore, ere this,

An arke, a tabernacle is

Made up of white-thorn, neatly enterwove."

* * * *

"A deale of youth, ere this, is come

Back, and with white-thorne laden home,

Some have dispatch'd their cakes and creame,

Before that we have left to dreame."

^e Stow, in his "*Survey of London*," 4to. Lond. 1603, p. 99, quotes from Hall an account of

beginning of his reign, rose on May Day very early to fetch May, or green boughs, and they went, with their bows and arrows, shooting to the wood.

Henry the Eighth's riding a Maying from Greenwich to the high ground of Shooter's-hill, with Queen Katherine his wife, accompanied with many Lords and Ladies. He tells us, also, that "on May Day in the morning, every man, except impediment, would walke into the sweete meadowes and greene woods, there to rejoyce their spirites with the beauty and savour of sweete flowers, and with the harmony of birds, praying God in their kind."—"I finde also," he adds, "that in the moneth of May, the citizens of London of all estates, lightly in every parish, or sometimes two or three parishes joyning together, had their severall Mayings, and did fetch in May-poles, with diverse warlike shewes, with good archers, morice-dauncers, and other devices, for pastime all the day long, and towards the evening they had stage-playes, and bonefiers in the streetes. Of these Mayings we reade, in the raigne of Henry the Sixt, that the aldermen and shiriffes of London being, on May Day, at the Bishop of London's wood, in the parish of Stebunheath, and having there a worshipfull dinner for themselves and other commers, Lydgate the Poet, that was a monke of Bery, sent to them by a pursuant a joyfull commendation of that season, containing sixteen staves in meter roiall, beginning thus:

"Mightie Flora, Goddesse of fresh flowers,
Which clothed hath the soyle in lustie greene,
Made buds spring, with her sweete showers,
By influence of the sunne-shine.
To doe pleasance of intent full cleane,
Vnto the States which now sit here,
Hath Vere downe sent her owne daughter deare."

Polydore Vergil says, that "at the Calendes of Maie," not only houses and gates were garnished with boughs and flowers, but "in some places the Churches, whiche fashion is derived of the Romaynes, that use the same to honour their goddesse Flora with suche ceremonies, whom they named Goddesse of Fruites." Langley's Polyd. Verg. fol. 102 b.

In an Account of Parish Expences in Coates's Hist. of Reading, p. 216. A. D. 1504, we have: "It. payed for felling and bryngy'g home of the bow (bough) set in the M'cat-place, for setting up of the same, mete and drink, viii^d."

In "Vox Graculi," 4to. 1623, p. 62, under "May," are the following observations:

"To Islington and Hogsdon runnes the streame
Of giddie people, to eate cakes and creame."

"May is the merry moneth—on the first day, betimes in the morning, shall young fellowes and mayds be so enveloped with a mist of wandring out of their wayes, that they shall fall into ditches one upon another. In the afternoone, if the skie cleare up, shall be a stinking stirre at picke-hatch, with the solemne revels of morice-dancing, and the hobbie-horse so neatly presented, as if one of the masters of the parish had playd it himselfe. Against this high-day, likewise, shall be

Shakespeare says, (Hen. VIII. A. v. sc. 3.) it was impossible to make the people sleep on May Morning; and (Mids. N. Dream, A. iv. sc. 1.) that they rose early to observe the rite of May.

The Court of King James the First, and the populace, long preserved the observance of the Day, as Spelman's Glossary remarks, under the word *Maiuma*.

Milton has the following beautiful Song

"On May Morning.

"Now the bright morning star, day's harbinger,
Comes dancing from the East, and leads with her
The flow'ry May, who from her green lap throws
The yellow Cowslip and the pale Primrose.

Hail bounteous May! that dost inspire

Mirth and youth and warm desire;

Woods and groves are of thy dressing,

Hill and dale doth boast thy blessing.

Thus we salute thee with *our early Song*,

And welcome thee, and wish thee long."

In the old Calendar of the Romish Church so often referred to in this work, I find the following observation on the 30th of April:

"The boys go out and seek May trees^f."

This receives illustration from an Order in a Manuscript in the British Museum, which has been already quoted more than once, intitled, "The State of Eton School, A. D. 1560^g," wherein it is stated, that, on the day of St.

such preparations for merry meetings, that divers durty sluts shall bestow more in stuffe, lace, and making up of a gowne and a peticote, then their two yeares wages come to, besides the benefits of candles' ends and kitchen stuffe."

In "Whimzies: or a true Cast of Characters," 12mo. Lond. 1631, p. 132, speaking of a Rufian, the author says: "His sovereignty is showne highest at *May-games*, Wakes, Summerings, and Rush-bearings."

^f "Maii Arbores à pueris exquiruntur,"

^g "Status Scholæ Etonensis, A. D. 1560," MS. Brit. Mus. Donat. 4843. "Mense Maio. In die Philippi et Jacobi, si lubeat preceptori et si sudum fuerit, surgant qui volunt circiter 4^{am} ad colligendos ramos Maïos, modo non sit madefactis pedibus: et tum ornant Fenestras Cubiculi frondibus virentibus, redolentque domus fragrantibus herbis."

Philip and St. James, if it be fair weather, and the Master grants leave, those boys who choose it may rise at four o'clock to gather May branches, if they can do it without wetting their feet: and that on that day they adorn the windows of the bed-chamber with green leaves, and the houses are perfumed with fragrant herbs.

Misson, in his *Travels in England*, translated by Ozell, p. 307, says: "On the first of May, and the five and six days following, all the pretty young country girls that serve the town with milk, dress themselves up very neatly, and borrow abundance of silver plate, whereof they make a pyramid, which they adorn with ribbands and flowers, and carry upon their heads, instead of their common milk-pails. In this equipage, accompanied by some of their fellow milk-maids and a bagpipe or fiddle, they go from door to door, dancing before the houses of their customers, in the midst of boys and girls that follow them in troops, and every body gives them something."

In the *Dedication to Col. Martin's familiar Epistles, &c.* 4to. Lond. 1685, we have the following allusion to this custom:

"What's a May-day-milking-pail without a garland and fiddle?"

"The Mayings," says Mr. Strutt, "are in some sort yet kept up by the milk-maids at London, who go about the streets with their garlands and musick, dancing: but this tracing is a very imperfect shadow of the original sports; for May-poles were set up in the streets, with various martial shows, morris-dancing and other devices, with which, and revelling, and good cheer, the day was passed away. At night they rejoiced, and lighted up their bonfires^h."

^h Manners and Customs, vol. II. p. 99. In Scot's "Discovery of Witchcraft," p. 152, he tells us of an old superstition: "To be delivered from witches, they hang in their entries (among other things) hay-thorn, otherwise white-thorn, gathered on May Day." The following Divination on May Day is preserved in Gay's *Shepherd's Week*, 4th Pastoral:

"Last May Day fair, I search'd to find a snail
That might my secret lover's name reveal:
Upon a gooseberry-bush a snail I found,
For always snails near sweetest fruit abound.
I seiz'd the vermine; home I quickly sped,
And on the hearth the milk-white embers spread:
Slow crawl'd the snail, and, if I right can spell,
In the soft ashes mark'd a curious L:

These May Customs are not yet quite forgotten in London and its vicinity.

In the *Morning Post*, Monday, May 2d, 1791, it was mentioned, "that yesterday, being the first of May, according to annual and superstitious custom, a number of persons went into the fields and bathed their faces with the dew on the grass, under the idea that it would render them beautiful." I remember, too, that in walking that same morning between Hounslow and Brentford, I was met by two distinct parties of girls with garlands of flowers, who begged money of me, saying, "Pray, Sir, remember the Garland."

The young chimney-sweepers, some of whom are fantastically dressed in girls' clothes, with a great profusion of brick-dust by way of paint, gilt paper, &c. making a noise with their shovels and brushes, are now the most striking objects in the celebration of May Day in the streets of London¹.

Oh, may this wondrous omen lucky prove!

For L is found in Lubberkin and Love."

¹ I have more than once been disturbed early on May morning at Newcastle-upon-Tyne, by the noise of a song, which a woman sung about the streets who had several garlands in her hands, and which, if I mistook not, she sold to any that were superstitious enough to buy them. It is homely and low, but it must be remembered that our Treatise is not on the sublime:

"Rise up, maidens! fy for shame!

For I've been four lang miles from hame:

I've been gathering my garlands gay:

Rise up, fair maids, and take in your May."

Here is no pleonasm. It is simply, as the French have it, your *May*. In a Royal Household Account, communicated by Craven Ord, esq. of the Exchequer, I find the following article: "July 7, 7 Hen. VII. Item, to the Maydens of Lambeth for a May, 10*sh*." So, among "Receipts and Disbursements of the Canons of the Priory of St. Mary, in Huntingdon," in Mr. Nichols's "Illustrations of the Manners and Expences of Ancient Times in England," 4to. Lond. 1797, p. 294, we have: "Item, gyven to the Wyves of Herford to the makyng of there May, 12*d*."

The following shews a custom of *making fools* on the first of May, like that on the first of April: "U. P. K. spells May Goslings," is an expression used by boys at play, as an insult to the losing party. U. P. K. is "up pick," that is, up with your pin or peg, the mark of the goal. An additional punishment was thus: the winner made a hole in the ground, with his heel, into which a peg about three inches long was driven, its top being below the surface; the loser, with his hands tied behind him, was to pull it up with his teeth, the boys buffeting with their hats, and calling out, "Up pick, you May Gosling," or "U. P. K. Gosling in May." A May Gosling, on the first of May, is made with as much eagerness, in the North of England, as an April Noddy, (Noodle,) or Fool, on the first of April." *Gent. Mag.* for April 1791, p. 327.

In "The Laws of the Market, printed by Andrew Clark, printer to the Hon^{ble} City of London," 12mo. 1677, under "The Statutes of the Streets of this City against Noysances," 29. I find the following: "No man shall go in the streets by night or by day with bow bent, or arrows under his girdle, nor with sword unscabbar'd, under pain of imprisonment; or with hand-gun, having therewith powder and match, except it be in a usual *May-game* or *Sight*^k."

To May Day sports may be referred the singular bequest of Sir Dudley Diggs, knt. (mentioned in Hasted's Kent, vol. ii. p. 787.) who by his last will, dated in 1638, left the sum of £20. to be paid yearly to two young men and two maids, who, on May 19th, yearly, should *run a tye*, at *Old Wives Lees in Chilham*, and prevail; the money to be paid out of the profits of the land of this part of the manor of Selgrave, which escheated to him after the death of Lady Clive. These lands, being in three pieces, lie in the parishes of Preston and Faversham, and contain about forty acres, and all commonly called *the Running Lands*. Two young men and two young maids run at *Old Wives Lees* in Chilham, yearly on May 1st, and the same number at *Sheldwich Lees* on the Monday following, by way of trial, and the two which prevail at each of those places run for the £10. at *Old Wives Lees*, as abovementioned, on May 19." A great concourse of the neighbouring gentry and inhabitants constantly assemble there on this occasion.

"There was, till of late years," says the same writer, (Hist. of Kent, vol. ii. p. 284.) "a singular, though a very ancient custom, kept up, of electing a Deputy to the Dumb Borsholder of *Chart*, as it was called, claiming liberty over fifteen houses in the precinct of *Pizein-well*; every householder of which was formerly obliged to pay the keeper of this Borsholder one penny yearly.

"This Dumb Borsholder was always first called at the Court-Leet holden for the hundred of *Twyford*, when its keeper, who was yearly appointed by that Court, held it up to his call, with a neckcloth or handkerchief put through the iron ring fixed at the top, and answered for it. This Borsholder of *Chart*, and the Court Leet, has been discontinued about fifty years: and the Borsholder, who is put in by the Quarter Sessions for *Watringbury*, claims over the whole parish. This dumb Borsholder is made of wood, about three feet and half an inch long, with an iron ring at the top, and four more by the sides, near the bottom, where it has a square iron spike fixed, four inches and a half long, to fix it in the ground, or, on occasion, to break open doors, &c. which used to be done, without a warrant of any Justice, on suspicion of goods having been unlawfully come by and concealed in any of these fifteen houses." (He subjoins an engraving of it.) "It is not easy," Mr. Hasted adds, "at this distance of time, to ascertain the origin of this dumb officer. Perhaps it might have been made use of as a badge or ensign by the office of the market here. The last person who acted as deputy to it, was one *Thomas Clampard*, a blacksmith, whose heirs have it now in their possession."

^k By the subsequent, No. 43, it should seem that London had then some of those disgraceful customs which have been so much complained of, even recently, in *Edinburgh*, *Madrid*, &c. "No man shall cast any urine-boles or ordure-boles into the streets by day or night, afore the hour of

Browne, in his "Britannia's Pastorals," 8vo, Lond. 1625, B. ii. p. 122, thus describes some of the May revellings :

"As I have seene the *LADY of the MAY*¹
Set in an arbour (on a Holy-day)
Built by the May-pole, where the jocund swaines
 Dance with the maidens to the bagpipes straines,
 When envious Night commands them to be gone,
 Call for the merry youngsters one by one,
 And, for their well performance, soone disposes,
 To this a garland interwove with roses ;
 To that a carved hooke or well-wrought scrip ;
 Gracing another with her cherry lip ;
 To one her garter ; to another then
 A hand-kerchiefe cast o'er and o'er agen :
 And none returneth emptie that hath spent
 His paines to fill their rurall meriment.
 So, &c."

Hutchinson, in his History of Northumberland (vol. ii. p. 14, *ad finem*), tells us, that a syllabub is prepared for the *May Feast*, which is made of warm milk

nine in the night : and also he shall not cast it out, but bring it down and lay it in the chanel, under the pein of 3s. 4d. ; and if he do cast it upon any person's head, the party to have a lawful recompence, if he have hurt thereby." No. 22 and No. 23 are worth citing : "No man shall blow any horn in the night within this city, or whistle after the hour of nine of the clock in the night, under pein of imprisonment :"—"No man shall use to go with vizards, or disguised by night, under like pein of imprisonment :"—as are 14 and 16 : "No Goung-Farmer shall carry any ordure till after nine of the clock in the night, under pein of 13s. 4d." "No man shall bait any bull, bear, or horse, in the open street, under pein of 20s." I do not understand the following, No. 7. "No budge-man shall lead but two horses, and he shall not let them go unled, under pein of 2s."

¹ Audley, in "A Companion to the Almanack, &c." 12mo, Cambr. 1802, p. 21. May Day. says : "Some derive May from *Maia*, the mother of Mercury, to whom they offered sacrifices on the first day of it ; and this seems to explain the custom which prevails on this day where the writer resides (Cambridge), of children having a figure dressed in a grotesque manner, called a *May Lady*, before which they set a table, having on it wine, &c. They also beg money of passengers, which is considered as an offering to the *maulkin* ; for their plea to obtain it is, "*Pray remember the poor May Lady.*" Perhaps the Garlands, for which they also beg, originally adorned the head of the goddess. The bush of *Hawthorn*, or, as it is called, *May*, placed at the doors on this day, may point out the first fruits of the Spring, as this is one of the earliest trees which blossoms."

from the cow, sweet cake and wine: and a kind of divination is practised, by *fishing with a ladle for a wedding ring*, which is dropped into it, for the purpose of prognosticating who shall be first married."

Mr. Tollet, in the description of his famous window, of which more will be said hereafter, tells us: "Better judges may decide that the institution of this festival originated from the Roman Floralia, or from the Celtic La Beltine, while I conceive it derived to us from our Gothic ancestors." Olaus Magnus de *Gentibus Septentrionalibus*, Lib. xv. c. 8, says: "that after their long winter, from the beginning of October to the end of April, the Northern nations have a custom to welcome the returning splendour of the sun with dancing, and mutually to feast each other, rejoicing that a better season for fishing and hunting was approached." In honour of May Day the Goths and Southern Swedes had a mock battle between Summer and Winter, which ceremony is retained in the Isle of Man, where the Danes and Norwegians had been for a long time masters.

Mr. Borlase, in his curious Account of the Manners of Cornwall, speaking of the May Customs, says: This usage "is nothing more than a gratulation of the Spring;" and every house exhibited a proper signal of its approach, "to testify their universal joy at the revival of vegetation^m."

^m He says: "An antient custom still retained by the Cornish is, that of decking their doors and porches on the first day of May with green boughs of sycamore and hawthorn, and of planting trees, or rather stumps of trees, before their houses."

In the Gentleman's Magazine, vol. xxiv. for 1754, p. 354 (Life of Mrs. Pilkington), a custom is alluded to, yet, I believe, not entirely obsolete. The writer says, "They took places in the waggon, and quitted London early on May morning; and it being the custom in this month *for the passengers to give the waggoner at every inn a ribbon to adorn his team*, she soon discovered the origin of the proverb, "as fine as a horse;" for, before they got to the end of their journey, the poor beasts were almost blinded by the tawdry party-coloured flowing honours of their heads."

Another writer in the Gentleman's Magazine for June 1790, vol. lx. p. 520, says: "At Helstone, a genteel and populous borough-town in Cornwall, it is customary to dedicate the *eighth* of May to revelry (festive mirth, not loose jollity). It is called the Furry Day, supposed Flora's Day; not I imagine, as many have thought, in remembrance of some festival instituted in honour of that goddess, but rather from the garlands commonly worn on that day. In the morning, very early, some troublesome rogues go round the streets with drums, or other noisy instruments, disturbing

In Sir John Sinclair's Statistical Account of Scotland, vol. xi. 8vo, Edinb. 1794, p. 620, the minister of Callander in Perthshire, speaking of "Peculiar Customs," says: "The people of this district have two customs, which are fast wearing out, not only here, but all over the Highlands, and therefore ought to be taken notice of while they remain. Upon the first day of May, which is called *Beltan* or *Bâl-tein*-day, all the boys in a township or hamlet meet in the moors. They cut a table in the green sod, of a round figure, by casting a trench in the ground of such circumference as to hold the whole company. They kindle a fire, and dress a repast of eggs and milk in the consistence of a custard. They knead a cake of oatmeal, which is toasted at the embers against a stone. After

their sober neighbours, and singing parts of a song, the whole of which nobody now recollects, and of which I know no more than that there is mention in it of "the grey goose quill," and of going to the green wood to bring home "the Summer and the May-o." And, accordingly, hawthorn flowering branches are worn in hats. The commonalty make it a general holiday; and if they find any person at work, make him ride on a pole, carried on men's shoulders, to the river, over which he is to leap in a wide place, if he can; if he cannot, he must leap in, for leap he must, or pay money. About 9 o'clock they appear before the school, and demand holiday for the Latin boys, which is invariably granted; after which they collect money from house to house. About the middle of the day they collect together, to dance hand-in-hand round the streets, to the sound of the fiddle, playing a particular tune, which they continue to do till it is dark. This they call a "Faddy." In the afternoon, the gentility go to some farm-house in the neighbourhood, to drink tea, syllabub, &c. and return in a Morrice dance to the town, where they form a Faddy, and dance through the streets till it is dark, claiming a right of going through any person's house, in at one door, and out at the other. And here it formerly used to end, and the company of all kinds to disperse quietly to their several habitations; but latterly corruptions have in this as in other matters crept in by degrees. The ladies,—all elegantly dressed in white muslins, are now conducted by their partners to the ball-room, where they continue their dance till supper time; after which they all faddy it out of the house, breaking off by degrees to their respective houses. The mobility imitate their superiors, and also adjourn to the several public houses, where they continue their dance till midnight. It is, upon the whole, a very festive, jovial, and withall so sober, and I believe singular custom: and any attempt to search out the original of it, inserted in one of your future Magazines, will very much please and gratify DURGAN."

The month of May is generally considered as an unlucky time for the celebration of marriage. This is an idea which has been transmitted to us by our popish ancestors, and was borrowed by them from the antients. Thus Ovid, in his *Fasti*, lib. v.

"Nec viduæ tædis eadem, nec virginis apta
Tempora. Quæ nupsit, non diuturna fuit.

Hac quoque de causa, (si te proverbia tangunt)
Mense malas Maio nubere vulgus ait."

the custard is eaten up, they divide the cake into so many portions, as similar as possible to one another in size and shape, as there are persons in the company. They daub one of these portions all over with charcoal, until it be perfectly black. They put all the bits of the cake into a bonnet. Every one, blindfold, draws out a portion. He who holds the bonnet is entitled to the last bit. Whoever draws the black bit is the devoted person who is to be sacrificed to *Baal*ⁿ, whose favour they mean to implore, in rendering the year productive of the sustenance of man and beast. There is little doubt of these inhuman sacrifices having been once offered in this country as well as in the East, although they now pass from the act of sacrificing, and only compel the *devoted* person to leap three times through the flames; with which the ceremonies of this festival are closed." The other custom, supposed to have a similar mystical allusion, will be found under ALLHALLOW EVEN.

In the same work, vol. v. p. 84, the Minister of Logierait, in Perthshire, says: "On the first of May, O. S. a festival called *Beltan* is annually held here. It is chiefly celebrated by the Cowherds, who assemble by scores in the fields to dress a dinner for themselves, of boiled milk and eggs. These dishes they eat with a sort of cakes baked for the occasion, and having small lumps, in the form of nipples, raised all over the surface. The cake might, perhaps, be an offering to some Deity in the days of Druidism."

Mr. Pennant's account of this rural sacrifice is more minute. He tells us that, on the first of May, in the Highlands of Scotland, the Herdsmen of every village hold their *Bel-tein*. "They cut a square trench in the ground, leaving the turf in the middle; on that they make a fire of wood, on which they dress

ⁿ " *Bal-tein* signifies the Fire of Baal. *Baal* or *Ball* is the only word in Gaelic for a globe. This festival was probably in honour of the sun, whose return, in his apparent annual course, they celebrated, on account of his having such a visible influence by his genial warmth on the productions of the earth. That the Caledonians paid a superstitious respect to the sun, as was the practice among many other nations, is evident, not only by the sacrifice at Baltein, but upon many other occasions. When a Highlander goes to bathe, or to drink waters out of a consecrated fountain, he must always approach by going round the place *from East to West on the South side*, in imitation of the apparent diurnal motion of the sun. This is called in Gaelic going round the right, or the lucky way. The opposite course is the wrong, or the unlucky way. And if a person's meat or drink were to affect the wind-pipe, or come against his breath, they instantly cry out *deisheal!* which is an ejaculation, praying that it may go by the right way."

a large caudle of eggs, butter, oatmeal, and milk, and bring, besides the ingredients of the caudle, plenty of beer and whiskey: for each of the company must contribute something. The rites begin with spilling some of the caudle on the ground, by way of libation: on that, every one takes a cake of oatmeal, upon which are raised nine square knobs, each dedicated to some particular being, the supposed preserver of their flocks and herds, or to some particular animal, the real destroyer of them. Each person then turns his face to the fire, breaks off a knob, and, flinging it over his shoulders, says: '*This I give to thee, preserve thou my horses;*' '*This to thee, preserve thou my sheep;*' and so on. After that, they use the same ceremony to the noxious animals. '*This I give to thee, O fox! spare thou my lambs;*' '*this to thee, O hooded crow;*' '*this to thee, eagle!*' When the ceremony is over, they dine on the caudle; and, after the feast is finished, what is left is hid by two persons deputed for that purpose; but on the next Sunday they re-assemble, and finish the reliques of the first entertainment." (Tour in Scotland, 8vo. Chester, 1771, p. 90.)

I found the following note in p. 149 of "The Muses' Threnodie," 8vo. Perth, 1774: "We read of a cave called 'The Dragon Hole,' in a steep rock on the face of Kinnoul Hill, of very difficult and dangerous access. On the first day of May, during the æra of Popery, a great concourse of people assembled at that place to celebrate superstitious games, now (adds the writer) unknown to us, which the Reformers prohibited under heavy censures and severe penalties, of which we are informed from the ancient records of the Kirk Session of Perth°."

Martin, in his Account of the Western Islands of Scotland, (edit. 1716, p. 7.) speaking of the Isle of Lewis, says, that "the natives in the village Barvas retain an antient custom of sending a man very early to cross Barvas river, every first day of May, to prevent any females crossing it first; for that, they say, would hinder the salmon from coming into the river all the year round. They pretend to have learn'd this from a foreign sailor, who was ship-wreck'd upon that coast a long time ago. This observation they maintain to be true, from experience.

Sir Henry Piers, in his Description of Westmeath, 1682, tells us that the

° See also Sir John Sinclair's Statistical Account of Scotland, vol. xviii. p. 560.

Irish "have a custom every May Day, which they count their first day of summer, to have to their meal one formal dish, whatever else they have, which some call stir-about, or hasty-pudding, that is, flour and milk boiled thick; and this is holden as an argument of the good wive's good huswifery, that made her corn hold out so well as to have such a dish to begin summer fare with; for if they can hold out so long with bread, they count they can do well enough for what remains of the year till harvest; for then milk becomes plenty, and butter, new cheese and curds and shamrocks, are the food of the meaner sort all this season. Nevertheless, in this mess, on this day, they are so formal, that even in the plentifullest and greatest houses, where bread is in abundance all the year long, they will not fail of this dish, nor yet they that for a month before wanted bread^p."

Camden, in his "Antient and Modern Manners of the Irish," says: "They fancy a green bough of a tree, fastened on May Day against the house, will produce plenty of milk that summer^q."

General Vallancey, in his "Essay on the Antiquity of the Irish Language," 8vo. Dubl. 1772, p. 19, speaking of the first of May, says: "On that day the Druids drove all the cattle through the fires, to preserve them from disorders the ensuing year. This pagan custom is still observed in Munster and Connaught, where the meanest cottager worth a cow and a wisp of straw practises the same on the first day of May, and with the same superstitious ideas^r."

[Aubrey, in his "Remains of Gentilisme," MS. Lansd. 226, informs us that "Tis commonly sayd in Germany that the witches do meet in the night before

^p Vallancey's *Collectanea de Rebus Hibernicis*, No. 1. p. 121, 8vo. Dubl. 1770.

^q Gough's Camden, fol. Lond. 1789, vol. iii. p. 659 [properly, 667]. Du Chesne, in his *History of England*, p. 18, mentions the same circumstance. "Il tiennent pour Sorciere la premiere femme qui leur demande du feu le premier jour de May: tuent ce jour mesme un lievre au milieu de leurs troupeaux, pour empescher qu'on ne derobe leur beurre; et mettant encore à pareil jour des rameux verds a leurs portes, a fin que le laict abonde a leur bestial tout le long de l'Esté." See also "Memorable Things noted in the Description of the World," p. 112.

^r In the "Survey of the South of Ireland," p. 233, we read something similar to what has been already quoted in a note from the *Statistical Account of Scotland*. "The sun," (says the writer,) "was propitiated here by sacrifices of fire: one was on the first of May, for a blessing on the seed

the first day of May, upon an high mountain, called the Blocks-berg, situated in Ascanien," (Hercynia, the Hartz-forest) "where they, together with the devils, doe dance and feast; and the common people doe, the night before the said day, fetch a certain thorn, and stick it at their house-door, believing the witches can then doe them no harm."]

Bourne cites Polydore Vergil as telling us that, among the Italians, the youth, of both sexes, were accustomed to go into the fields on the Calends of May, and bring thence the branches of trees, singing all the way as they came, and so place them on the doors of their houses.

This, he observes, is the relick of an ancient custom among the Heathens, who observed the four last days of April, and the first of May, in honour of the Goddess Flora, who was imagined the deity presiding over the fruit and flowers: a festival that was observed with all manner of obscenity and lewdness*.

sown. The first of May is called, in the Irish language, *La Beal-tine*, that is, the day of Beal's fire. Vossius says it is well known that Apollo was called Belinus, and for this he quotes Herodian, and an inscription at Aquileia, *Apollini Belino*. The Gods of Tyre were Baal, Ashtaroth, and all the Host of Heaven, as we learn from the frequent rebukes given to the backsliding Jews for following after Sidonian idols: and the Phenician Baal, or Baalam, like the Irish Beal, or Bealin, denotes the sun, as Asturoth does the moon."

* Antiq. Vulg. ch. xxv.—"Est item consuetudinis ut juvenus promiscui sexus lætabunda cal. Maii exeat in agros, et cantillans inde virides reportet arborum ramos, eosque ante domorum fores ponat—præsertim apud Italos. Hæc vel a Romanis mutuo sumpta videntur, apud quos sic Flora cunctorum fructuum dea mense Maio, lascive colebatur, sicut supra diximus, vel ab Atheniensibus sunt, quod illi in fame in templo Delphico ἱερὸν ὄνυ, id est, iredionem ponebant; hoc est ramum olivæ, sive lauri plenum variis fructibus." Polyd. Verg. de Rer. Invent. l. v. c. ii. fol. Bas. 1525, p. 145.

So Hospinian de Festis Judæor. & Ethnicor. fol. 100. "Celebrabantur autem hæ Feriæ atque Ludi, Lactantio teste, cum omni lascivia verbis et moribus pudendis, ad placandam Deam, quæ floribus et fructibus præerat. Nam per Tubam convocabantur omnis generis Meretrices. Unde Juvenalis, [Sat. vi. l. 249.]

— 'dignissima prorsus

Floralis Matrona Tuba.' —

Eæ in theatro denudatæ," &c.

Dr. Moresin follows Polydore Vergil in regard to the origin of this custom¹.

MAY POLES.

BOURNE, speaking of the first of May, tells us: "The after-part of the day is chiefly spent in dancing round a tall Poll, which is called a May Poll; which being placed in a convenient part of the village, stands there, as it were consecrated to the Goddess of Flowers, without the least violation offer'd to it, in the whole circle of the year."

Stubs, a puritanical writer of Queen Elizabeth's days, in continuation of a passage already quoted from his "Anatomie of Abuses^a," says: "But their cheefest jewell they bring from thence" [the woods] "is their *Maie poole*, whiche they bring home with greate veneration, as thus. They have twentie or fourtie yoke of oxen, every ox having a sweete nosegaye of flowers tyed on the tippe of his hornes, and these oxen drawe home this *Maie poole*, (this stinckying Idoll rather,) which is covered all over with flowers and hearbes, bounde rounde aboute with stringes, from the top to the bottome, and sometye painted with variable colours, with twoo or three hundred men, women, and children followyng it, with greate devotion. And thus beyng reared up, with handkercheifes and flagges streamyng on the toppe, they strawe the grounde aboute, binde greene boughes about it, sett up Sommer haules, Bowers, and Arbours hard by it. And then fall they to banquet and feast, to leape and daunce aboute it, as the Heathen people did at the dedication of their Idolles, whereof this is a perfect patterne, or rather the thyng itself^b."

¹ "Maio mense exire in agros et cantando viridem frondem reportare, quam in domibus & domorum foribus appendant, aut à Flora lasciviæ Romanæ dea, aut ab Atheniensibus est." Papatus, p. 91.

^a See p. 179, note a.

^b In "Vox Graculi," 4to. 1623, p. 62, speaking of May, the author says: "This day shall be erected long wooden *Idols*, called May Poles; whereat many greasie churles shall murmure, that

Mr. Tollett, of Betley, in Staffordshire, in the account of his painted window printed in Mr. Steevens's Shakespeare, at the end of the play of King Henry IV. Part I. tell us, that the May Pole there represented "is painted yellow and black, in spiral lines. Spelman's Glossary mentions the custom of erecting a tall May Pole, painted with various colours^c: and Shakespeare, in

will not bestow so much as a faggot-sticke towards the warming of the poore: an humour that, while it seemes to smell of *conscience*, savours indeed of nothing but *covetousnesse*."

M. Stevenson, in "The Twelve Moneths," &c. 4to. Lond. 1661, p. 32, says: "The tall young oak is cut down for a May Pole, and the frolick fry of the town prevent the rising sun, and, with joy in their faces and boughs in their hands, they march before it to the place of erection."

I find the following in a curious collection of poetical pieces, entitled, "A pleasant Grove of New Fancies," Svo. Lond. 1657, p. 74:

"The May Pole.

"The May Pole is up,

Now give me the cup,

I'll drink to the garlands around it,

But first unto those

Whose hands did compose

The glory of flowers that crown'd it."

On the subject of the May Pole consult Vossius de Orig. & Prog. Idololatriæ, lib. ii.

In Northbrooke's "Treatise wherein Dicing, Dauncing, vaine Playes, or Enterluds, with other idle Pastimes, &c. commonly used on the Sabboth Day, are reprov'd." 4to. Lond. *H. Bynnem.* p. 140, is the following passage: "What adoe make our yong men at the time of May? Do they not use *night-watchings* to rob and steale yong trees out of other mens groundes, and bring them home into their parishe, with minstrels playing before: and, when they have set it up, they will decke it with floures and garlandes, and daunce rounde, (men and women together, moste unseemely and intollerable, as I have proved before,) about the tree, like unto the children of Israell that daunced about the golden calfe that they had set up," &c.

Owen, in his Welsh Dictionary, *voce* BEDWEN, a Birch-tree, explains it also by "a May Pole, because it was always (he says) made of birch.—It was customary to have games of various sorts round the Bedwen; but the chief aim, and on which the fame of the village depended, was, to preserve it from being stolen away, as parties from other places were continually on the watch for an opportunity; who, if successful, had their feats recorded in songs on the occasion."

In the Chapel Wardens' Accounts of Brentford, under the year 1623, is the following article: "Received for the May-pole, £1. 4s." Lysons's Envir. of Lond. vol. ii. p. 54.

^c "Apud nostrates hodie sospitat, cum in plebe tum in Regis palatio. Solet juvenus palum in villis erigere eximie proceritatis, variis pictum coloribus, floribusque, fasciis, et teniis adornatum: celebritatis Dominam ceu Reginam eligere quæ circa palum choreas ducit. Mane etiam Diei ad nemora conflunt, deductisque inde Ramis viridibus ædes tam sacras quam profanas excolunt.

the play of *A Midsummer Night's Dream*, Act iii. sc. 2, speaks of a painted May Pole. Upon our Pole (adds Mr. Tollett) are displayed St. George's red cross, or the banner of England, and a white penon, or streamer, emblazoned with a red cross, terminating like the blade of a sword, but the delineation thereof is much faded^d. "Keysler," (he goes on to observe,) "in p. 78 of his *Northern and Celtic Antiquities*, gives pens, rhaps, the original of May Poles; and that the French used to erect them appears also from Mezeray's *History of their King Henry IV.* and from a passage in *Stow's Chronicle*, in the year 1560. Mr. Theobald and Dr. Warburton acquaint us that the May Games, and particularly some of the characters in them, became exceptionable to the puritanical humour of former times. By an ordinance of the [Long] Parliament, in April 1644, all May Poles were taken down, and removed by the constables, churchwardens, &c. After the restoration, they were permitted to be erected again^e."

Egrediuntur et cum coetu aulico ad nemus ipse Rex et Regina frondes atque ramulos referentes. *Viguisse sub Edouardo I. consuetudinem ex eo constat, quod ab uxore Roberti Breucii, fortissimi coronæ Scotiæ restauratoris, cum apud Anglos captiva teneretur, et de Regno desperaret, dictum est anno 1306, futuros ipsos Regem et Reginam eis similes, qui choreas ducunt circa palum Maiumæ.* Spelmanni Glossarium, fol. Lond. 1687, v. MAIUMA. See also Ducange, v. MAIUMA, and Carpentier's Glossary, v. MAIUM.

^d Lodge, in his *Wits Miserie, or the Devils Incarnat of their age*, 4to. Lond. 1596, p. 27, describing Usury, says: "His Spectacles hang beating * * * like the Flag in the Top of a May Pole." Borlase, speaking of the manners of the Cornish people, says: "From towns they make excursions on May Eve into the country, cut down a tall *elm*, bring it into the town with rejoicings, and having fitted a straight taper pole to the end of it, and painted it, erect it in the most public part, and, upon holidays and festivals, dress it with garlands of flowers, or *ensigns and streamers*."

^e Reed's *Shaksp.* 8vo. 1803, vol. xi. p. 440. By King Charles the First's warrant, dated Oct. 18, 1633, it was enacted, that, "for his good people's lawfull recreation, after the end of Divine Service, his good people be not disturbed, letted, or discouraged from any lawfull recreation: such as dancing, either men or women; archery for men, leaping, vaulting, or any other such harmless recreations; nor from having of May Games, Whitson Ales, and Morris Dances, and the setting up of MAY POLES, and other sports therewith used; so as the same be had in due and convenient time, without impediment or neglect of Divine Service. And that women shall have leave to carry rushes to the church, for the decorating of it, according to their old custom. But with all his Majesty doth hereby account still as prohibited, all unlawful games to be used on Sundays."

In "Pasquil's Palinodia, a Poem," 4to. Lond. 1634, is preserved a curious description of May Poles^f:

"Fairely we marched on, till our approach

Within the spacious passage of the Strand,

Objected to our sight a summer-broach,

Ycleap'd a May Pole, which, in all our land,

No city, towne, nor streete, can parrallell,

Nor can the lofty spire of Clarken-well,

Although we have the advantage of a rocke,

Pearch up more high his turning weather-cock.

"Stay, quoth my Muse, and here behold a Signe

Of harmelesse mirth and honest neighbourhood,

Where all the parish did in one combine

To mount the rod of peace, and none withstood:

When no capritious constables disturb them,

Nor justice of the peace did seeke to curb them,

Nor peevisish puritan, in rayling sort,

Nor over-wise church-warden, spoyl'd the sport.

only, as bear and bull-baitings, interludes, and, at all times in the meaner sort of people by law prohibited, bowling." Harris's *Life of Charles I.* p. 48, note.

The following were the words of the ordinance for their destruction, 4to. Lond. printed by Rob. White, 1644: "And because the prophanation of the Lord's Day hath been heretofore greatly occasioned by May Poles, (a heathenish vanity, generally abused to superstition and wickednesse,) the Lords and Commons do further order and ordain, that all and singular May Poles, that are or shall be erected, shall be taken down and removed by the constables, borsholders, tything men, petty constables, and churchwardens of the parishes, when the same be; and that no May Pole shall be hereafter set up, erected, or suffered to be within this kingdom of England or dominion of Wales, The said officers to be fined five shillings weekly till the said May Pole be taken downe." Die Sabbathi, 6 April, 1644.

^f [Mr. Douce observes that, "during the reign of Elizabeth, the Puritans made considerable havoc among the May Games, by their preachings and invectives. Poor Maid Marian was assimilated to the Whore of Babylon; Friar Tuck was deemed a remnant of Popery; and the Hobby-horse as an impious and Pagan superstition: and they were at length most completely put to the rout, as the bitterest enemies of religion. King James's Book of Sports restored the Lady and the Hobby-horse: but, during the Commonwealth, they were again attacked by a new set of fanatics; and, together with the whole of the May festivities, the Whitsun-ales, &c. in many parts of England, degraded." *Illustr. of Shakspeare and of Ancient Manners*, vol. ii. p. 463.]

"Happy the age, and harmlesse were the dayes,
 (For then true love and amity was found,)

When every village did a May Pole raise,
 And Whitson-ales and MAY-GAMES did abound :
 And all the lusty yonkers, in a rout,
 With merry lasses daunc'd the rod about,
 Then Friendship to their banquets bid the guests,
 And poore men far'd the better for their feasts.

"The lords of castles, mannors, townes, and towers,
 Rejoic'd when they beheld the farmers flourish,
 And would come downe unto the summer-bowers
 To see the country-gallants dance the Morrice.

* * * * *

"But since the SUMMER POLES *were overthrown*,
 And all good sports and merriments decay'd,
 How times and men are chang'd, so well is knowne,
 It were but labour lost if more were said.

* * * * *

"Alas, poore May Poles; what should be the cause
 That you were almost banish't from the earth?

Who never were rebellious to the Lawes;
 Your greatest crime was harmelesse, honest mirth :
 What fell malignant spirit was there found,
 To cast your tall Pyramides to ground?
 To be some envious nature it appeares,
 That men might fall together by the eares.

"Some fiery, zealous brother, full of spleene,
 That all the world in his deepe wisdom scornes,
 Could not endure the May-Pole should be seene
 To weare a coxe-combe higher than his hornes :
 He tooke it for an Idoll, and the feast
 For sacrifice unto that painted beast;
 Or for the wooden Trojan asse of sinne,
 By which the wicked merry Greeks came in.

"But I doe hope once more the day will come,
 That you shall mount and pearch your cocks as high

As ere you did, and that the pipe and drum
 Shall bid defiance to your enemy;
 And that all fiddlers, which in corners lurke,
 And have been almost starv'd for want of worke,
 Shall draw their crowds, and, at your exaltation,
 Play many a fit of merry recreation.

"And you, my native town^z, which was, of old,
 (When as thy bon-fires burn'd and May Poles stood,
 And when thy wassall-cups were uncontrol'd,
 The summer bower of peace and neighbourhood.
 Although, since these went down, thou lyst forlorn,
 By factious schismes and humours over-borne,
 Some able hand I hope thy rod will raise,
 That thou mayst see once more thy happy daies."

After the Restoration, as has been already noticed, May Poles were permitted to be erected again^b. Thomas Hall, however, another of the puritanical writers, published his "*Funebriæ Floræ*ⁱ, the Downfall of May Games," so late as 1660. At the end is a copy of verses, from which the subsequent selection has been made:

"I am Sir May-pole, that's my name;
 Men, May, and Mirth, give me the same.

* * * * *

"And thus hath Flora, May, and Mirth,
 Begun and cherished my birth,

^z Leed. [Leeds?]

^b In a curious Tract, intitled, "The Lord's loud Call to England," published by H. Jessey, 1660, there is given part of a letter from one of the Puritan party in the North, dated "Newcastle, 7th of May, 1660:" "Sir, the countrey, as well as the town, abounds with vanities; now the reins of liberty and licentiousness are let loose: *May-poles*, and playes, and juglers, and all things else, now pass current. Sin now appears with a brazen face," &c.

ⁱ Dr. Stukeley, in his *Itinerarium Curiosum*, fol. Lond. 1724, p. 29, says: There is a May-pole hill near Horn Castle, Lincolnshire, "where probably stood an Hermes in Roman times. The boys annually keep up the festival of the *Floralia* on May Day, making a procession to this hill with May gads (as they call them) in their hands. This is a white willow wand, the bark peel'd off, ty'd round with cowslips, a thyrsus of the Bacchinals. At night they have a bonfire, and other merriment, which is really a sacrifice, or religious festival."

Till time and means so favour'd mee,
 That of a twigg I waxt a tree :
 Then all the people, less and more,
 My height and tallness did adore.

* * * * *

— “under Heaven's cope,
 There's none as I so near the Pope.
 Whereof the Papists give to mee,
 Next papal, second dignity.
 Hath holy father much a doe
 When he is chosen? so have I too :
 Doth he upon men's shoulders ride?
 That honour doth to mee betide :
 There is joy at my plantation,
 As is at his coronation ;
 Men, women, children, on an heap,
 Do sing, and dance, and frisk, and leap ;
 Yea, drumms and drunkards, on a rout,
 Before mee make a hideous shout ;

* * * * *

For, where 'tis nois'd that I am come,
 My followers summon'd are by drum.
 I have a mighty retinue,
 The scum of all the raskall crew
 Of filders, pedlers, jayle-scap't slaves,
 Of tinkers, turn-coats, tospot-knaves,
 Of theeves and scape-thrifts many a one,
 With bouncing Besse, and jolly Jone,
 With idle boyes, and journey-men,
 And vagrants that their country run :
 Yea, Hobby-horse doth hither prance,
 Maid-Marrian and the Morrice-dance.
 My summons fetcheth, far and near,
 All that can swagger, roar, and swear^k,

^k In “The Honestie of this Age,” by Barnabe Rych, 4to. Lond. 1615, p. 5, is the following

All that can dance, and drab, and drink,
 They run to mee as to a sink.
 These mee for their commander take,
 And I do them my black-guard make.

* * * * *

I tell them 'tis a time to laugh,
 To give themselves free leave to quaff,
 To drink their healths upon their knee,
 To mix their talk with ribaldry.

* * * * *

Old crones, that scarce have tooth or eye,
 But crooked back and lamed thigh,
 Must have a frisk, and shake their heel
 As if no stitch nor ache they feel.
 I bid the servant disobey,
 The childe to say his parents nay.
 The poorer sort, that have no coin,
 I can command them to purloin.
 All this, and more, I warrant good,
 For 'tis to maintain neighbourhood.

* * * * *

The honour of the Sabbath-day
 My *dancing-greens* have ta'en away
 Let preachers prate till they grow wood,
 Where I am they can do no good."

At page 10, he says: "The most of these May-poles are stollen, yet they give out that the poles are given them."—"There were two May-poles set up in my parish [King's-Norton]; the one was stollen, and the other was given by a profest papist. That which was stollen was said to bee given, when 'twas proved to their faces that 'twas stollen, and they were made to acknowledge their offence. This pole that was stollen was rated at five shillings: if all the poles one with another were so rated, which were stollen this May, what a considerable sum would it amount to! Fightings and bloodshed are usual at such

passage: "the country swaine, that will sweare more on Sundaies, *dancing about a May Pole*, then he will doe all the week after at his worke, will have a cast at me."

meetings, insomuch that 'tis a common saying, that 'tis *no festival unless there be some fightings.*"

"If Moses were angry (he says in another page) when he saw the people dance about a golden calf, well may we be angry to see people dancing the morrice about a post in honour of a whore, as you shall see anon."

"Had this rudeness," he adds, "been acted only in some ignorant and obscure parts of the land, I had been silent; but when I perceived that the complaints were general from all parts of the land, and that even in Cheapside itself the rude rabble had set up this ensign of prophaneness, and had put the lord-mayor to the trouble of seeing it pulled down, I could not, out of my dearest respects and tender compassion to the land of my nativity, and for the prevention of the like disorders (if possible) for the future, but put pen to paper, and discover the sinful rise, and vile prophaneness that attend such misrule¹." p. 5.

The author of the pamphlet, intitled, "The Way to Things by Words, and Words by Things," in his specimen of an Etymological Vocabulary, considers the May-pole in a new and curious light. We gather from him that our ancestors held an anniversary assembly on May-day; and that the column of May (whence our May-pole) was the great standard of justice in the Ey-Commons or Fields

¹ In "Small Poems of divers Sorts, written by Sir Aston Cokain," 8vo, Lond. 1658, p. 209, is the following: 33. Of Wakes, and *May-poles*.

"The Zelots here are grown so ignorant,
That they mistake Wakes for some ancient Saint,
They else would keep that Feast; for though they all
Would be cal'd Saints here, none in heaven they call:
Besides they *May-poles* hate with all their soul,
I think, because a Cardinal was a *Pole*."

Stevenson, in "The Twelve Moneths," already quoted in another note, has these observations at the end of May:

"Why should the Priest against the May-pole preach?

Alas! it is a thing out of his reach:

How he the error of the time condoles,

And sayes, 'tis none of the caelestial poles;

Whilst he (fond man!) at May-poles thus perplext,

Forgets he makes a May-game of his text.

But May shall triumph at a higher rate,

Having Trees for poles, and Boughs to celebrate;

And the green regiment, in brave array,

Like Kent's Great walking Grove, shall bring in May." P. 25.

of May^m. Here it was that the people, if they saw cause, deposed or punished their governors, their barons, and their kings. The judge's bough or wand (at this time discontinued, and only faintly represented by a trifling nosegay), and the staff or rod of authority in the civil and in the military (for it was the mace of civil power, and the truncheon of the field officers), are both derived from hence. A mayor, he says, received his name from this May, in the sense of lawful power; the crown, a mark of dignity and symbol of power, like the mace and sceptre, was also taken from the May, being representative of the garland or crown, which, when hung on the top of the May or Pole, was the great signal for convening the people; the arches of it, which spring from the circlet, and meet together at the mound or round bell, being necessarily so formed, to suspend it to the top of the pole.

The word May-pole, he observes, is a pleonasm; in French it is called singly the *Mai*.

He farther tells us, that this is one of the most antient customs, which from the remotest ages has been, by repetition from year to year, perpetuated down to our days, not being at this instant totally exploded, especially in the lower classes of life. It was considered as the boundary day, that divided the confines of winter and summer, allusively to which there was instituted a sportful war between two parties; the one in defence of the continuance of winter, the other for bringing in the summer. The youth were divided into troops, the one in winter livery, the other in the gay habit of the spring. The mock battleⁿ was

^m "At Hesket (in Cumberland) yearly on St. Barnabas's Day, by the highway side under a thorn tree (according to the very ancient manner of holding assemblies in the open air), is kept the court for the whole Forest of Englewood." Nicolson and Burn's Hist. of Westmor. and Cumb. vol. ii. p. 344.

Keyser, says Mr. Borlase, thinks that the custom of the May Pole took its rise from the earnest desire of the people to see their king, who seldom appearing at other times, made his procession at this time of year to the great assembly of the States held in the open air.

ⁿ "Suecis meridionalibus et Gothis, longissimo provinciarum spatio à polo remotis, alius ritus est, ut primo die Maii, sole per taurum agente cursum, duplices a magistratibus urbium constituentur robustorum juvenum et virorum equestres turmae, seu cohortes, tanquam ad durum aliquem conflictum progressuræ, quarum altera sorte deputato duce dirigitur: qui Hyemis titulo & habitu, variis indutus pellibus, hastis focalibus armatus, globatas nives, & crustatas glacies spargens, ut frigora prolonget, obequitat victoriosus: eoque duriores se simulat, et efficit, quo ab vaporariis stiria glaciæ dependere videntur. Rursumque alterius equestris cohortis præfectus Æstatis Comes floralis appellatus, virentibus arborum frondibus, folisque et floribus (difficiliter repertis) vestitus,

always fought booty; the spring was sure to obtain the victory, which they celebrated by carrying triumphantly green branches with May flowers, proclaiming and singing the song of joy, of which the burthen was in these or equivalent terms: "We have brought the summer home".

In a beautiful poem preserved in "The World," vol. i. No. 82, entitled, "The Tears of Old May Day," ascribed to Mr. Loveybond, are the following stanzas, in allusion to the alteration of the style:

"Vain hope! no more in choral bands unite
 Her virgin yot'ries, and at early dawn,
 Sacred to May, and Love's mysterious rite,
 Brush the light dew-drops from the spangled lawn.
 To her no more Augusta's wealthy pride
 Pours the full tribute from Potosi's mine;
 Nor fresh-blown garlands village-maids provide,
 A purer offering at her rustic shrine.

æstivalibus indumentis parum securis, ex campo cum duce hyemali, licet separato loco et ordine, civitates ingrediuntur, hastisque edito spectaculo publico, quod æstas hyemem exuperet, experiuntur."
Olai Magni Historiæ Septentr. Gentium Breviarium. 12mo. Lugd. Bat. 1645, lib. xv. cap. ii. p. 404.

° A singular custom used to be annually observed on May Day by the boys of Frindsbury*, and the neighbouring town of Stroud. They met on Rochester bridge, where a skirmish ensued between them. This combat probably derived its origin from a drubbing received by the monks of Rochester in the reign of Edward I. These monks, on occasion of a long drought, set out on a procession for Frindsbury to pray for rain; but the day proving windy, they apprehended the lights would be blown out, the banners tossed about, and their order much discomposed. They, therefore, requested of the Master of Stroud Hospital leave to pass through the orchard of his house, which he granted without the permission of his brethren; who, when they had heard what the Master had done, instantly hired a company of ribalds, armed with clubs and bats, who way-laid the poor monks in the orchard, and gave them a severe beating. The monks desisted from proceeding that way, but soon after found out a pious mode of revenge, by obliging the men of Frindsbury, with due humility, to come yearly on Whit Monday, with their clubs in procession to Rochester, as a penance for their sins. Hence probably came the by-word of Frindsbury Clubs." *Ireland's Picturesque Views of the Medway*, sect. 4.

[†] Alluding to the country custom of collecting May-dew.

[‡] The plate-garlands of London. In the *British Apollo*, fol. Lond. 1708, vol. i. No. 25, to one asking "whence is derived the custom of setting up May-poles, and dressing them with garlands; and what is the reason that the milk-maids dance before their customers doors *with their pails dressed up with plate?*" it is answered: "It was a custom among the ancient Britons, before con-

* Hasted's *History of Kent*, vol. I. p. 548, says: "The boys of Rochester and Stroud."

No more the May-pole's verdant height around,
 To valour's games th' ambitious youth advance;
 No merry bells and Tabor's sprightlier sound
 Wake the loud carol and the sportive dance."

Sir Henry Piers, in his Description of Westmeath, in Ireland, 1682, says:
 "On May Eve, every family sets up before their door a green bush, strewed over with yellow flowers, which the meadows yield plentifully. In countries where timber is plentiful, they erect tall slender trees, which stand high, and they continue almost the whole year; so as a stranger would go nigh to imagine that they were all signs of ale-sellers, and that all houses were ale-houses^r."

MORRIS DANCERS^a,

MAID MARIAN, OR QUEEN OF THE MAY.

MR. TOLLET, in his Description of the Morris Dancers upon his window, thus describes the celebrated Maid Marian, who, as Queen of May, has a golden crown on her head, and in her left hand a red pink, as emblem of Sum-

verted to Christianity, to erect these May-poles, adorned with flowers, in honour of the goddess Flora; and the dancing of the milk-maids may be only a corruption of that custom in compliance with the town."

^r Vallancey's Collectanea de Rebus Hibernicis, No. 1, p. 123.

^a The Morris Dance, in which bells are gingled, or staves or swords clashed, was learned, says Dr. Johnson, by the Moors, and was probably a kind of Pyrrhick, or military dance.

"Morisco," says Blount, "(Span.) a Moor; also a Dance, so called, wherein there were usually five men, and a boy dressed in a girl's habit, whom they called the Maid Marriion, or, perhaps, Morian, from the Italian Morione, a head-piece, because her head was wont to be gaily trimmed up. Common people call it a Morris Dance."

The Churchwardens' and Chamberlains' Books of Kingston-upon-Thames, furnished Mr. Lysons with the following particulars illustrative of our subject, given in the "Environs of London," vol. i. p. 226, under the head of

"Robin Hood and May Game.

£. s. d.

"23 Hen. VII. To the menstorel upon May-day

— 0 0 4

mer. Her vesture was once fashionable in the highest degree. Margaret, the eldest daughter of Henry the Seventh, was married to James King of Scotland with the crown upon her head and her hair hanging down. Betwixt the crown

		£.	s.	d.
23 Hen. VII.	For paynting of the <i>Mores</i> garments, and for sarten gret leveres*	0	2	4
	For paynting of a bannar for Robin-hode	-	0	3
	For 2 M. and $\frac{1}{2}$ pynnys	-	0	10
	For 4 plyts and $\frac{1}{4}$ of laun for the <i>Mores</i> garments	-	2	11
	For Orseden for the same	-	0	10
	For a gown for the lady	-	0	8
	For bellys for the dawnsars	-	0	12
24 Hen. VII.	For Little John's cote	-	8	0
1 Hen. VIII.	For silver paper for the <i>Mores</i> dawnsars	-	0	7
	For Kendall, for Robyn-hode's cote's	-	1	3
	For 3 yerds of white for the frere's cote	-	3	0
	For 4 yerds of Kendall for Mayde Marian's huke†	-	3	4
	For saten of sypers for the same huke	-	0	6
	For 2 payre of glovys for Robyn-hode and Mayde Maryan	-	0	3
	For 6 brode arovys	-	0	6
	To Mayde Marian, for her labour for two yeers	-	2	0
	To Fygge the taborer	-	6	0
	Rec ^d for Robyn-hood's gaderyng 4 marks‡.			
5 Hen. VIII.	Rec ^d for Robin-hood's gaderyng at Croydon	-	9	4
11 Hen. VIII.	Paid for three brode yerds of rosett for makyng the frer's cote	0	3	6
	Shoes for the <i>Mores</i> dawnsars, the frere, and Mayde Maryan, at			
	7d. a peyre	-	5	4
13 Hen. VIII.	Eight yerds of fustyan for the <i>Mores</i> dawnsars coats	-	16	0

* The word *Livery* was formerly used to signify any thing delivered: see the Northumberland Household Book, p. 60. If it ever bore such an acceptation at that time, one might be induced to suppose, from the following entries, that it here meant a badge, or something of that kind:

	£.	s.	d.
" 15 C of leveres for Robin-hode	0	5	0
For leveres, paper, and sateyn	-	0	20
For pynnes and leveryes	-	0	6 5
For 13 C. of leverys	-	0	4 4
For 24 great lyverys	-	0	0 4."

Probably these were a sort of cockades, given to the company from whom the money was collected. J. B.

† Mr. Steevens suggests, with great probability, that this word may have the same meaning as *Howve*, or *Houve*, used by Chaucer for a head-dress; Maid Marian's head-dress was always very fine.

‡ It appears that this, as well as other games, was made a parish concern.

and the hair was a very rich coif, hanging down behind the whole length of the body. This simple example sufficiently explains the dress of Marian's head.

	£.	s.	d.
13 Hen. VIII. A dosyn of gold skynnes * for the <i>Morres</i> - - - - -	- 0	0	10
15 Hen. VIII. Hire of hats for Robyn hode - - - - -	- 0	0	16
----- Paid for the hat that was lost - - - - -	- 0	0	10
16 Hen. VIII. Rec ^d at the Church-ale and Robyn-hode, all things deducted -	3	10	6
----- Payd for 6 yerds $\frac{1}{2}$ of satyn for Robyn-hode's cotys - - - - -	- 0	12	6
----- For makynge the same - - - - -	- 0	2	0
----- For 3 ells of locram† - - - - -	- 0	1	6
21 Hen. VIII. For spunging and brushing Robyn-hode's cotys - - - - -	- 0	0	2
28 Hen. VIII. Five hats and 4 porsers for the daunsars - - - - -	- 0	0	4 $\frac{1}{2}$
----- 4 yerds of cloth for the fole's cote - - - - -	- 0	2	0
----- 2 ells of worstede for Maide Maryan's kyrtle - - - - -	- 0	6	8
----- For 6 payre of double sollyd showne - - - - -	- 0	4	6
----- To the mynstrele - - - - -	- 0	10	8
----- To the fryer and the piper for to go to Croydon - - - - -	- 0	0	8

"29 Hen. VIII. Mem. lefte in the keping of the Wardens now beinge, a fryer's cote of russet, and a kyrtele of worsted weltyd with red cloth, a mowren's‡ cote of buckram, and 4 Morres daunsars cotes of white fustian spangelyd, and two gryne saten cotes, and a dysardd's§ cote of cotton, and 6 payre of garters with bells."

"After this period," says Mr. Lysons, "I find no entries relating to the above game||. It was so much in fashion in the reign of Henry VIII. that the king and his nobles would sometimes appear in disguise as Robinhood and his men, dressed in Kendal, with hoods and hosen." (See Holinshed's Chron. iii. f. 805.)

In Coates's History of Reading, p. 130, Churchwardens' Accounts of St. Mary's parish, we have :

	£.	s.	d.
A. D. 1557. "Item. payed to the Mynstrels and the Hobby Horse uppon May Day -	- 0	3	0
----- Item. payed to the Morrys Daunsers and the Mynstrelles, mete and drink			
at Whitsontide - - - - -	- 0	3	4
----- Payed to them the Sondag after May Day - - - - -	- 0	0	20
----- P ^d to the Painter for painting of their cotes - - - - -	- 0	2	8
----- P ^d to the Painter for 2 dz. of Lyveryes - - - - -	- 0	0	20

In the rare tract, of the time of Queen Elizabeth, entitled, "Plaine Percevall the Peace-maker of England," 4to. B. 4. b. mention is made of a "stranger, which seeing a quintessence (beside the Foole and the Maid Marian) of all the picked youth, strained out of a whole endship, footing

* Probably gilt leather, the pliability of which was particularly accommodated to the motion of the dancers.

† A sort of coarse linen.

‡ Probably a Moor's coat; the word Morian is sometimes used to express a Moor. Black buckram appears to have been much used for the dresses of the ancient mummers.

§ Disard is an old word for a fool.

|| [In the Churchwardens' Accounts of Great Marlow, it appears that dresses for the Morris Dance "were lent out to the neighbouring parishes. They are accounted for so late as 1629." See Langley's Antiquities of Desborough, 4to. 1797, p. 142.]

Her coif is purple, her surcoat blue, her cuffs white, the skirts of her robe yellow, the sleeves of a carnation colour, and her stomacher red, with a yellow

the Morris about a May-pole, and he not hearing, the minstrelsie for the fidling, the tune for the sound, nor the pipe for the noise of the tabor, bluntly demanded if they were not all beside themselves, that they so lip'd and skip'd without an occasion."

"Shakspeare makes mention of an English Whitson Morrice Dance, in the following speech of the Dauphin in Hen. V.

"No, with no more, than if we heard that England

Were busied with a Whitson Morrice Dance."

"The English were famed," says Dr. Grey, "for these and such like diversions; and even the old, as well as young persons, formerly followed them: a remarkable instance of which is given by Sir William Temple, (*Miscellanea*, Part 3. *Essay of Health and Long Life*), who makes mention of a Morrice Dance in Herefordshire, from a noble person, who told him he had a pamphlet in his library, written by a very ingenious gentleman of that county, which gave an account how, in such a year of King James's reign, there went about the country a sett of Morrice Dancers, composed of ten men, who danced a Maid Marrian, and a tabor and pipe: and how these ten, one with another, made up twelve hundred years. 'Tis not so much, says he, that so many in one county should live to that age, as that they should be in vigour and humour to travel and dance." Grey's Notes on Shakspeare, vol. i. p. 382.

The following description of a Morris Dance occurs in a very rare old Poem, intituled, "Cobbe's Prophecies, his Signes and Tokens, his Madrigalls, Questions and Answers," &c. 4to. Lond. 1614.

"It was my hap of late, by chance,

To meet a Country Morris Dance,

When, cheefest of them all, the Foole

Plaied with a ladle and a toole;

When every younger shak't his bells

Till sweating feet gave fohing smells;

And fine Maide Marian, with her smoile,

Shew'd how a rascall plaid the roile:

But, when the Hobby-horse did wihy,

Then all the wenches gave a tihy:

But when they gan to shake their boxe,

And not a goose could catch a foxe,

The piper then put up his pipes,

And all the woodcocks look't like snipes,

And therewith fell a show'ry streame," &c.

As is the following in Cotgrave's "English Treasury of Wit and Language," 8vo. Lond. 1655, p. 56:

"How they become the Morris, with whose bells

They ring all in to Whitson Ales, and sweat

Through twenty scarfs and napkins, till the Hobby-horse

Tire, and the Maid Marian, resolv'd to jelly,

Be kept for spoon-meat."

lace in cross-bars. In Shakespeare's play of Henry the Eighth, Anne Boleyn, at her coronation, is in her hair, or, as Holinshed says, her hair hanged

We have an allusion to the Morris dancer in the Preface to "Mythomistes," a tract of the time of Charles I. printed by Henry Seyle, at the Tiger's Head in St. Paul's Church-yard: "Yet such helps, as if nature have not beforehand in his byrth, given a Poet, all such forced art will come behind as lame to the businesse, and deficient as *the best taught countrey Morris dauncer, with all his bells and napkins*, will ill deserve to be, in an *Inne of Courte at Christmas*, teamed the thing the call a *fine reveller*."

Stevenson, in "The Twelve Moneths," 4to. Lond. 1661, p. 17, speaking of April, tells us: "The youth of the country make ready for the Morris-dance, and the merry milk-maid supplies them with ribbands her true love had given her."

In "Articles of Visitation and Enquiry for the Diocese of St. David," 4to. 1662, I find the following article: "Have no minstrels, no *Morris-dancers*, no dogs, hawks, or hounds, been suffered to be brought or come into your church, to the disturbance of the congregation?"

The Editor of "The sad Shepherd," 8vo. 1783, p. 255, mentions seeing a company of Morrice-dancers from Abington, at Richmond in Surrey, so late as the summer of 1783. They appeared to be making a kind of annual circuit. See Reed's edit. of Shakspeare, 8vo. Lond. 1803, vol. xiii. p. 276.

A few years ago, a May Game, or Morris Dance, was performed by the following eight men in Herefordshire, whose ages, computed together, amounted to 800 years: J. Corley, aged 109; Thomas Buckley, 106; John Snow, 101; John Edey, 104; George Bailey, 106; Joseph Medbury, 100; John Medbury, 95; Joseph Pidgeon, 79.

[Since these Notes were collected, a Dissertation on the ancient English Morris Dance has appeared, from the pen of Mr. Douce, at the end of the second volume of his "Illustrations of Shakspeare and of Ancient Manners."

Both English and Foreign Glossaries, Mr. Douce observes, uniformly ascribe the origin of this dance to the Moors: although the genuine Moorish, or Morisco Dance, was, no doubt, very different from the European Morris. Strutt, in his Sports and Pastimes of the People of England, has cited a passage from the play of Variety, 1649, in which the Spanish Morisco is mentioned, And this, Mr. Douce adds, not only shews the legitimacy of the term Morris, but that the real and uncorrupted Moorish dance was to be found in Spain, where it still continues to delight both natives and foreigners, under the name of the *Fandango*. The Spanish Morrice was also danced at puppet-shews by a person habited like a Moor, with castagnets; and Junius has informed us that the Morris-dancers usually blackened their faces with soot, that they might the better pass for Moors*.

Having noticed the corruption of the *Pyrrhica Saltatio* of the ancients, and the *uncorrupted Morris Dance*, as practised in France about the beginning of the thirteenth century, Mr. Douce says: "It has been supposed that the Morris Dance was first brought into England in the time

* — "Faciem plerumque inficiunt fuligine, et peregrinum vestium cultum assumunt, qui ludicris talibus indulgent, ut Mauri esse videantur, aut e longius remota patria credantur advolasse, atque insolens recreationis genus advexisse."

down, but on her head she had a coif, with a circlet about it full of rich stones^b.

After the Morris degenerated into a piece of coarse buffoonery, and Maid Marian was personated by a clown, this once elegant Queen of May obtained

of Edward the Third, when John of Gaunt returned from Spain, (see Peck's *Memoirs of Milton*, p. 135,) but it is much more probable that we had it from our Gallic neighbours, or even from the Flemings. Few if any vestiges of it can be traced beyond the reign of Henry the Seventh, about which time, and particularly in that of Henry the Eighth, the Churchwardens accounts in several parishes afford materials that throw much light on the subject, and show that the Morris Dance made a very considerable figure in the parochial festivals."

"We find also," Mr. Douce continues, "that other festivals and ceremonies had their Morris; as, Holy Thursday; the Whitsun Ales; the Bride Ales, or Weddings; and a sort of Play, or Pageant, called the Lord of Misrule. Sheriffs too had their Morris Dance."

"The May Games of Robin Hood," it is observed, "appear to have been principally instituted for the encouragement of archery, and were generally accompanied by Morris-dancers, who, nevertheless, formed but a subordinate part of the ceremony. It is by no means clear that, at any time, Robin Hood and his companions were *constituent* characters in the Morris." "In Laneham's Letter from Kenilworth, or Killingworth Castle, a Bride Ale is described, in which mention is made of 'a lively Moris dauns, according too the auncient manner: six dauncerz, Mawdmarion, and the fool.]"

In "Pasquill and Marforius," 4to. 1589, signat. B. 3 b. we read of "The May-game of Martinisme, verie defflie set out, with pompes, pagents, motions, maskes, scutchions, emblems, impleases, strange trickes and devises, betweene the ape and the owle, the like was never yet seene in Paris Garden. Penry the Welchman is the *foregallant of the Morrice* with the treble belles, shot through the wit with a woodcock's bill. I would not for the fayrest horne-beast in all his cuntry, that the Church of England were a cup of Metheglin, and came in his way when he is overheated; every Bishopricke would procure but a draught, when the mazer is at his nose."

"Martin himselfe is the *Mayd-Marian*, trimlie drest uppe in a cast gowne, and a kercher of Dame Lawsons, his face handsomelie muffled with a Diaper-Napkin to cover his beard, and a great nose-gay in his hande of the principalest flowers I could gather out of all hys works. Wiggenton daunces round about him in a cotten-coate, to court him with a leatherne pudding and a wooden ladle. Paget marshalleth the way with a couple of great clubbes, one in his foote, another in his head, and he cries to the people, with a loude voice, 'beware of the man whom God hath markt.' I cannot yet finde any so fitte to come lagging behind, with a budget on his necke to gather the devotion of the lookers on, as the stocke-keeper of the Bridewelhouse of Canterburie; he must carry the purse to defray their charges, and then hee may be sure to serve himselfe."

^b In Coates's *History of Reading*, 4to. 1802, p. 220. In the Churchwardens' Accounts of St. Lawrence Parish is the following entry:

"1531. It. for ffyve ells of canvas for a cote for Made Maryon, at iii^d. ob. the ell, xvij^d. ob."

the name of *Malkin*^c. To this Beaumont and Fletcher allude in Monsieur Thomas :

“Put on the shape of order and humanity,
Or you must marry *Malkyn*, the May Lady.”

Bishop Percy and Mr. Steevens agree in making Maid Marian the mistress of Robin Hood. “It appears from the old play of ‘The Downfall of Robert Earl of Huntingdon,’ 1601,” (says Mr. Steevens^d), “that Maid Marian was originally a name assumed by Matilda the daughter of Robert Lord Fitzwalter, while Robin Hood remained in a state of outlawry :

“Next ’tis agreed (if thereto shee agree)
That faire Matilda henceforth change her name ;
And, while it is the chance of Robin Hoode
To live in Sherewodde a poor outlaw’s life,
She by Maide Marian’s name be only call’d.

“*Mat.* I am contented; reade on, Little John :
Henceforth let me be nam’d *Maide Marian*.”

“This Lady was poisoned by King John at Dunmow Priory, after he had made several fruitless attempts on her chastity. Drayton has written her legend^e.”

* In Greene’s Quip for an upstart Courtier,” 4to. Lond. 1620, fol. 11 a. that effeminate looking young man, we are told, used to act the part of Maid Marian, “to make the foole as faire, forsooth, as if he were to play Maid Marian in a May Game or a Morris Dance.”

In Shakerley Marmion’s “Antiquary,” Act 4, is the following passage: “A merry world the while, my boy and I, next Midsommer Ale, *I* may serve for a fool, and *he* for Maid Marrian.” Shakspeare, Hen. IV. Part 1. A. iii. sc. 3, speaks of Maid Marian in her degraded state. It appears by one of the extracts already given from Mr. Lysons’s Environs of London, that in the reign of Hen. VIII. at Kingston-upon-Thames, the character was performed by a woman who received a shilling each year for her trouble.

^d See Reed’s Shaksp. 8vo. Lond. 1803, vol. xi. p. 363.

^e In Brathwaite’s Strappado for the Divell, 8vo. Lond. 1615, p. 63, is the following passage:

— “As for his bloud,
He says he can deriv’t from Robin Hood
And his May-Marian, and I thinke he may,
For’s Mother plaid May-Marian t’ other day.”

[Mr. Douce, however, considers this story as a dramatic fiction: “None of the materials,” he observes, “that constitute the more authentic history of Robin Hood, prove the existence of such a character in the shape of his mistress. There is a pretty French pastoral drama of the eleventh or twelfth century, entitled *Le Jeu du berger et de la bergere*, in which the principal characters

Waldron, in his *Description of the Isle of Man*, (Works, fol. p. 154,) tells us, that the month of May is there every year ushered in with the following ceremony: "In almost all the great parishes, they chuse from among the daughters of the most wealthy farmers a young maid for the *Queen of May*. She is drest in the gayest and best manner they can, and is attended by about twenty others, who are called maids of honour: she has also a young man, who is her captain, and has under his command a good number of inferior officers. In opposition to her is the *Queen of Winter*, who is a man drest in woman's clothes, with woollen hoods, furr tippets, and loaded with the warmest and heaviest habits one upon another: in the same manner are those who represent her attendants drest, nor is she without a captain and troop for her defence. Both being equipt as proper emblems, of the beauty of the Spring, and the deformity of the Winter, they set forth from their respective quarters; the one preceded by violins and flutes, the other with the rough musick of the tongs and cleavers. Both companies march till they meet on a common, and then their trains engage in a mock battle. If the Queen of Winter's forces get the better so far as to take the Queen of May prisoner, she is ransomed for as much as pays the expences of the day. After this ceremony, Winter and her company retire, and divert themselves in a barn, and the others remain on the green, where, having danced a considerable time, they conclude the evening with a feast: the Queen at one table with her maids, the Captain with his troop at another. There are seldom less than fifty or sixty persons at each board, but not more than three knives."

are *Robin* and *Marion*, a shepherd and shepherdess. Mr. Warton thought that our English Marian might be illustrated from this composition; but Mr. Ritson is unwilling to assent to this opinion, on the ground that the French Robin and Marion 'are not the Robin and Marian of Sherwood.' Yet Mr. Warton probably meant no more than that the name of Marian had been suggested from the above drama, which was a great favourite among the common people in France, and performed much about the season at which the May Games were celebrated in England. The great intercourse between the countries might have been the means of importing this name amidst an infinite variety of other matters; and there is, indeed, no other mode of accounting for the introduction of a name which never occurs in the page of English History. The story of Robin Hood was, at a very early period, of a dramatic cast; and it was perfectly natural that a principal character should be transferred from one drama to another. It might be thought, likewise, that the English Robin deserved his Marian as well as the other. The circumstance of the French Marian being acted by a boy contributes to support the above opinion; the part of the English character having been personated, though not always, in like manner."]

[Mr. Douce says, "it appears that the Lady of the May was sometimes carried in procession on men's shoulders; for Stephen Batman, speaking of the Pope and his ceremonies, states that he is carried on the backs of four deacons, 'after the maner of carying Whytepot Queenes in Western May Games'.^f"]

Mr. Douce adds, in another page, "There can be no doubt that the Queen of May is the legitimate representative of the Goddess Flora in the Roman Festival.]

ROBIN HOOD.

Bishop Latimer, in his sixth Sermon before King Edward the Sixth, mentions Robin Hood's Day, kept by country people in memory of him. "I came once myself," says he, "to a place, riding a journey homeward from London, and sent word over-night into the town that I would preach there in the morning, because it was a holy-day, and I took my horse and my company and went thither, (I thought I should have found a great company in the church;) when I came there, the church-door was fast locked. I tarried there half an hour and more; at last the key was found, and one of the parish comes to me, and says: 'This is a busy day with us, we cannot heare you, this is Robin Hoode's daye, the parish is gone abroad to gather for Robin Hoode. I thought my rochet should have been regarded, though I were not: but it would not serve, but was fayne to give place to Robin Hoode's men^g.'"

^f In the Gentleman's Magazine for October 1793, p. 888, there is a curious anecdote of Dr. Geddes, the well-known translator of the Bible, who, it should seem, was fond of innocent festivities. He was seen in the Summer of that year, "*mounted on the poles behind the QUEEN of the MAY at Marsden Fair, in Oxfordshire.*"

^g In Coates's History of Reading, p. 214, in the Churchwardens' Accounts of St. Lawrence Parish, under the year 1499, is the following article: "It. rec. of the *gaderyng* of Robyn-hod, xixs."

In the Churchwardens' Accounts of St. Helen's, Abingdon, under the year 1566, we find eighteen pence charged for setting up Robin Hood's bower. See Mr. Nichols's Illustrations of Ancient Manners and Expences, p. 143.

[Mr. Douce thinks "the introduction of Robin Hood into the celebration of May, probably suggested the addition of a *King* or *Lord of May*." The *Summer King* and *Queen*, or *Lord* and *Lady of the May*, however, are characters of very high antiquity. The conversation between Robert Bruce and his Queen, in 1306, has been already quoted from Spelman: and even in the Synod at Worcester, A.D. 1240, can. 38, a strict command was given, "*Ne intersint ludis inhonestis nec*

We read, in Skene's *Regiam Majestatem*, "Gif anie provest, baillie, counsell, or communitie, chuse *Robert Hude*, litell John, Abbat of Unreason, *Queens of Maii*, the chusers sall tyne their friedome for five Zeares; and sall bee punished at the King's will: and the acceptor of sick ane office, salbe

sustineant ludos fieri de REGE et REGINA, nec Arietes levare, nec palestras publicas." See Kennett's *Paroch. Antiq. Gloss. v. Arietum levatio*.

Ihre, in his *Suio-Gothic Glossary*, makes the following mention of the King or Lord of May upon the Continent:

"MAIGREFWE dicebatur, qui mense Maijo serto floreo redimitus solenni pompa per plateas et vicos circumducebatur. Commemorant Historici, Gustavum I. Suionum Regem anno 1526 sub nundinis Ericianis vel d. 18. Maii ejusmodi *Comitem Majum* creasse Johannem Magnum, Archiep. Upsaliensem. Et quum moris esset, ut Comes hic imaginarius satellitium, quod eum stipaverat, convivio exciperet, fecit id Johannes non sine ingenti impensa, ut ipse in *Historia Metropolitana* conqueritur. Conf. *Westenhielms Hist. Gust. I. ad annum*, nec non *Tegel in Historia hujus Reg. Part. 1. In Anglia quoque ejusmodi Reges et Regina Majales floribus ornati a juventute olim creabantur, quo facto circa perticam eminentiorem, nostris MAISTANG dictam, choreas ducebant, & varios alios ludos exercebant.*" tom. ii. p. 118. sub v.]

Mr. Lysons, in his *Extracts from the Churchwardens' and Chamberlains' Accounts at Kingston-upon-Thames*, affords us some curious particulars of a sport called the "Kyngham," or KING-GAME.

"Be yt in mynd, that y^e 19 yere of King Harry the 7, at the geving out of the Kynggam by Harry Bower and Harry Nycol, chercwardens, amounted clerely to £4. 2s. 6d. of that same game."

"Mem. That the 27 day of Joun, a^o 21, Kyng H. 7, that we, Adam Bakhous and Harry Nycol, hath made account for the Kenggam, that same tym don Wylm Kempe, *Kenge*, and Joan Whytebrede, *quen*, and all costs deducted - - - - - 4 5 0

"23 Hen. 7. Paid for whet and malt and vele and motton and pygges and ger and coks
for the Kyngam - - - - - 0 33 0
To the taberare - - - - - 0 6 8
To the leutare - - - - - 0 2 0
1 Hen. 8. Paid out of the Churche-box at Walton Kyngham - - - - - 0 3 6
—— Paid to Robert Neyle for goyng to Wyndesore for maister doctor's horse
agaynes the Kyngham day - - - - - 0 4 0
—— For bakying the Kyngham brede - - - - - 0 0 6
—— To a laborer for bering home of the geere after the Kyngham was don - - - 0 1 0"

The contributions to the celebration of the same game, Mr. Lysons observes, in the neighbouring parishes, show that the Kyngham was not confined to Kingston. See *Envir. of London*, vol. i. p. 225.

In another quotation from the same Accounts, 24 Hen. VII. the "cost of the *Kyngham* and *Robyn-hode*" appears in one entry, viz.

banished furth of the Realme." And under "pecuniall crimes,"—"all persons, quha a landwort, or within burgh, chuses *Robert Hude*, sall pay ten pounds, and sall be warded induring the King's pleasure." Mar. Parl. 6. c. 61^h.

FRIAR TUCK.

Mr. Tollet describes this character upon his window as in the full clerical tonsure, with a chaplet of white and red beads in his right hand: and, expressive of his professed humility, his eyes are cast upon the ground. His corded

	£.	s.	d.
"A kylderkin of 3 halfpennye bere and a kilderkin of singgyl bere	0	2	4
7 bushels of whete	-	-	0 6 3
2 bushels and $\frac{1}{4}$ of rye	-	-	0 1 8
3 shepe	-	-	0 5 0
A lamb	-	-	0 1 4
2 calvys	-	-	0 5 4
6 pygges	-	-	0 2 0
3 bushell of colys	-	-	0 0 3
The coks for their labour	-	-	0 1 11 $\frac{1}{2}$

The clear profits, 15 Henry VIII. (the last time Mr. Lysons found it mentioned,) amounted to £9. 10s. 6d. a very considerable sum.

In a comedy by Beaumont and Fletcher, entitled "The Knight of the burning Pestle," 4to. 1613, Rafe, one of the characters, appears as Lord of the May:

"And, by the common-councell of my fellows in the Strand,
With gilded staff, and crossed skarfe, the May-Lord here I stand."

He adds:

"The Morrice rings while Hobby Horse doth foot it featously;"

and, addressing the groupe of citizens assembled around him, "from the top of Conduit-head," says:

"And lift aloft your velvet heads, and, slipping of your gowne,
With bells on legs, and napkins cleane unto your shoulders ti'de,
With scarfs and garters as you please, and Hey for our town cry'd:
March out and shew your willing minds, by twenty and by twenty,
To Hogsdon or to Newington, where ale and cakes are plenty.
And let it nere be said for shame, that we, the youths of London,
Lay thrumming of our caps at home, and left our custome undone.
Up then, I say, both young and old, both man and maid, a Maying,
With drums and guns that bounce aloude, and merry taber playing."

^a In Sir David Dalrymple's Extracts from the Book of the Universal Kirk, in the year 1576, Robin Hood is styled *King of May*.

girdle and his russet habit denote him to be of the Franciscan Order, or one of the Grey Friars. His stockings are red, his red girdle is ornamented with a golden twist, and with a golden tassel. At his girdle hangs a wallet for the reception of provision, the only revenue of the mendicant orders of religious, who were named Walleteers, or Budget-bearers. Mr. Steevens supposes this Morris Friar designed for Friar Tuck, chaplain to Robin Hood, as King of May¹.

THE FOOL.

Mr. Tollet, describing the Morris Dancers in his window, calls this the Coun-

¹ [Mr. Douce says: "There is no very ancient mention of this person, whose history is very uncertain. Drayton has thus recorded him, among other companions of Robin Hood:

'Of Tuck, the merry Friar, which many a sermon made

In praise of Robin Hood, his outlaws and their trade.' Polyolb. Song xxvi.

He is known to have formed one of the characters in the May Games during the reign of Henry the Eighth, and had been probably introduced into them at a much earlier period. From the occurrence of this name on other occasions, there is good reason for supposing that it was a sort of generic appellation for any friar, and that it originated from the dress of the order, which was *tucked* or folded at the waist by means of a cord or girdle. Thus Chaucer, in his Prologue to the Canterbury Tales, says of the Reve:

'*Tucked* he was, as is a frere aboute.'

and he describes one of the friars in the Sompnour's Tale:

'With scrippe and tipped staff, *ytucked* hie.'

This Friar maintained his situation in the Morris under the reign of Elizabeth, being thus mentioned in Warner's Albion's England:

'Tho' Robin Hood, liell John, *frier Tucke*, and Marian, deftly play:'

but is not heard of afterwards. In Ben Jonson's Masque of Gipsies, (Works, 1756, vol. vi. p. 93,) the clown takes notice of his omission in the Dance."]

The Friar's coat, as appears from some of the extracts of Churchwardens' and Chamberlains' Accounts of Kingston, already quoted, was generally of russet. In an antient drama, called the Play of Robin Hood, very proper to be played in May games, a friar, whose name is Tuck, is one of the principal characters. He comes to the forest in search of Robin Hood, with an intention to fight him, but consents to become chaplain to his Lady. See Lysons's Environs of London, vol. i. p. 227.

[Mr. Tollet observes in a note, that, "when the parish priests were inhibited by the diocesan to assist in the May-games, the FRANCISCANS might give attendance, as being exempted from episcopal jurisdiction."]

terfeit Fool, that was kept in the royal palace, and in all great houses, to make sport for the family. He appears with all the badges of his office; *the bauble in his hand, and a coxcomb hood, with asses ears, on his head*. The top of the hood rises into the form of a cock's neck and head^k, with a bell at the latter: and Minshew's Dictionary, 1627, under the word Cocks comb, observes, that "natural idiots and fools have [accustomed] and still do accustome themselves to weare in their cappes cocke's feathers, or a hat with the necke and head of a cocke on the top, and a bell thereon." His hood is blue, guarded or edged with yellow at its scalloped bottom, his doublet is red, striped across, or rayed, with a deeper red, and edged with yellow, his girdle yellow, his left-side hose yellow, with a red shoe, and his right-side hose blue, soled with red leather.

There is in Olaus Magnus, 1555, p. 524, a delineation of a Fool, or Jester, with several bells^l upon his habit, with a bauble in his hand; and he has on his head a hood with asses ears, a feather, and the resemblance of the comb of a cock.

It seems from the Prologue to the play of King Henry the Eighth, that Shakspeare's Fools should be dressed "*in a long motley coat, guarded with yellow^m*."

^k "The word Cockscomb afterwards was used to denote a vain, conceited, meddling fellow." Reed's Shaksp. Svo. Lond. 1803, vol. xvii. p. 358. In the old play, called "The First Part of Antonio and Melida," (Marston's Works, Svo. Lond. 1633,) we read: "Good Faith, Ile accept of the *Cockescombe*, so you will not refuse the *Bable*."

^l In the Churchwardens' Accounts of the parish of St. Helen's in Abingdon, Berkshire, from the first year of the reign of Philip and Mary, to the thirty-fourth of Queen Elizabeth, the *Morrice* bells are mentioned. Anno 1560, the third of Elizabeth,—"*For two dossin of Morres bells*." As these appear to have been purchased by the community, we may suppose the diversion of the Morris Dance was constantly practised at their public festivals. See Reed's Shaksp. vol. xiii. p. 276.

"Bells for the dancers" have been already noticed from the Churchwardens' Accounts of Kingston upon Thames: and they are mentioned in those of St. Mary at Hill, in the City of London.

[A note signed HARRIS, in Mr. Reed's edition of Shakspeare, ut supra, informs us, that "*Morrice-dancing, with bells on the legs*, is common at this day in Oxfordshire and the adjacent counties, on May Day, Holy Thursday, and Whitsun Ales, attended by the Fool, or, as he is generally called, the Squire, and also a Lord and Lady; the latter, most probably, the Maid-Marian mentioned in Mr. Tollet's note: '*nor is the Hobby Horse forgot*.'"]

^m In "The Knave of Hearts," Signat. B. b. we read:

"My sleeves are like some Morris-dancing fellow,
My stockings, IDIOT-LIKE, red, greene, yellow."

Mr. Steevens observes: "When Fools were kept for diversion in great families, they were distinguished by a calf-skin coat, which had the buttons down the back; and this they wore that they might be known for fools, and escape the resentment of those whom they provoked with their waggeries.

"The custom is still preserved in Ireland; and the Fool in any of the legends which the mummers act at Christmass always appears in a calf's or cow's skin."

"The properties belonging to this strange personage," says Mr. Strutt, "in the early times, are little known at present; they were such, however, as recommended him to the notice of his superiors, and rendered his presence a sort of requisite in the houses of the opulent." According to "the Illuminators of the thirteenth century, he bears the squalid appearance of a wretched idiot, wrapped in a blanket which scarcely covers his nakedness, holding in one hand a stick, with an inflated bladder attached to it by a cord, which answered the purpose of a bauble. If we view him in his more improved state, where his clothing is something better, yet his tricksⁿ are so exceedingly barbarous and vulgar, that they would disgrace the most despicable Jack-Pudding that ever exhibited at Bartholomew fair: and even when he was more perfectly equipped in his party-coloured coat and hood, and completely decorated with bells^o, his improvements are of such a nature as seem to add but little to his respectability, much less qualify him as a companion for kings and noblemen.

"In the sixteenth and seventeenth centuries, the Fool, or more properly the Jester, was a man of some ability; and, if his character has been strictly drawn by Shakspeare and other dramatic writers, the entertainment he afforded consisted in witty retorts and sarcastical reflections; and his licence seems, upon such occasions, to have been very extensive. Sometimes, however, these gentlemen overpassed the appointed limits, and they were therefore corrected or discharged. The latter misfortune happened to Archibald Armstrong, Jester to King Charles the First. The wag happened to pass a severe jest upon Laud,

ⁿ "In one instance he is biting the tail of a dog, and seems to place his fingers upon his body, as if he were stopping the holes of a flute, and probably moved them as the animal altered its cry. The other is riding on a stick with a bell, having a blown bladder attached to it."

^o "This figure," referred to by Mr. Strutt, "has a stick surmounted with a bladder, if I mistake not, which is in lieu of a bauble, which we frequently see representing a fool's head, with hood and bells, and a cock's comb upon the hood, very handsomely carved. William Summers, Jester to Henry the Eighth, was habited 'in a motley jerkin, with motley hosen.' History of Jack of Newbury."

Archbishop of Canterbury, which so highly offended the supercilious prelate, that he procured an order from the King in Council for his discharge^p."

SCARLET, STOKESLEY, AND LITTLE JOHN.

These appear to have been Robin Hood's companions from the following old ballad :

"I have heard talk of Robin Hood
Derry, Derry, Derry down,
And of brave *Little John*,
Of Friar Tuck and *Will Scarlet*,
Stokesley and Maid Marrian,
Hey down," &c.^q

Among the extracts given by Mr. Lysons from the Churchwardens' and Chamberlain's Accounts of Kingston-upon-Thames, an entry has been already quoted "for Little John's cote^r."

^p Strutt's Complete View of the Dress and Habits of the People of England, vol. ii. p. 313, Pl. lxxi. The Order for Archy's discharge was as follows: "It is, this day, (March 11, A. D. 1637,) ordered by his Majesty, with the advice of the Board, that Archibald Armstrong, the King's Fool, for certain scandalous words of a high nature, spoken by him against the Lord Archbishop of Canterbury his Grace, and proved to be uttered by him by two witnesses, shall have his coat pulled over his head, and be discharged the King's service, and banished the court; for which the Lord Chamberlain of the King's household is prayed and required to give order to be executed." And immediately the same was put in execution. Rushworth's Collections, Part II. vol. i. p. 471.

The same authority, p. 470, says: "It so happened that, on the 11th of the said March, that Archibald, the King's Fool, said to his Grace the Archbishop of Canterbury, as he was going to the Council-table, 'Whea's feule now? doth not your Grace hear the news from Striveling about the Liturgy?' with other words of reflection: this was presently complained of to the Council, which produced the ensuing order."

Bedlamer was a name for a Fool. He used to carry a horn. Quære if from thence the expression "*horn-mad*." See a Boulster Lecture, 8vo. Lond. 1640, p. 242.

^q Robin Hood's Golden Prize, Old Ballads, vol. ii. p. 121. See likewise George a Green, Pinner of Wakefield, a comedy. Old Plays published 1744, vol. i. p. 211. Grey's Notes on Shakspeare, vol. i. p. 98.

^r [Mr. Douce says, Little John "is first mentioned, together with Robin Hood, by Fordun the Scottish Historian, who wrote in the fourteenth century, and who speaks of the celebration of the story of these persons in the theatrical performances of his time, and of the minstrels' songs relating to them, which he says the common people preferred to all other romances." Illustrations of Shakspeare, vol. ii. p. 49. See also Fordun's Scotichronicon, fol. 1759, tom. ii. p. 104.]

TOM THE PIPER WITH TABOR AND PIPE.

Among the extracts already quoted in a note from Mr. Lysons's *Environs of London*, there is one entry which shews that the Piper was sent (probably to make collections) round the country.

Mr. Tollet, in the *Description of his Window*, says, to prove No. 9 to be Tom the Piper, Mr. Steevens has very happily quoted these lines from Drayton's third *Eclogue*:

"Myself above Tom Piper to advance,
Who so bestirs him in the Morris Dance
For penny wage."

His Tabour, Tabour-stick, and Pipe, attest his profession; the feather in his cap, his sword, and silver-tinctured shield^s, may denote him to be a squire-minstrel, or a minstrel of the superior order. Chaucer, 1721, p. 181, says: "Minstrels used a red hat." Tom Piper's bonnet is red, faced, or turned up with yellow, his doublet blue, the sleeves blue, turned up with yellow, something like red muffedtees at his wrists, over his doublet is a red garment, like a short cloak with arm-holes, and with a yellow cape, his hose red, and garnished across and perpendicularly on the thighs, with a narrow yellow lace. His shoes are brown.

THE HOBBY HORSE.

Mr. Tollet, in his *Description of the Morris Dancers in his Window*, is induced to think the famous Hobby Horse to be the King of the May, though he now appear as a juggler and a buffoon, from the crimson foot-cloth^t fretted with gold, the golden bit, the purple bridle, with a golden tassel, and studded

* [Mr. Douce says: "What Mr. Tollett has termed his *silver shield* seems a mistake for the lower part, or flap, of his stomacher." *Illustr. of Shaksp.* vol. ii. p. 463.]

^t The foot-cloth, however, was used by the Fool. In Brathwaite's *Strappado for the Divell*, already quoted, p. 30, we read:

"Erect our aged Fortunes make them shine
(Not like the Foole in's foot-cloath but) like Time
Adorn'd with true Experiments," &c.

with gold, the man's purple mantle with a golden border, which is latticed with purple, his golden crown, purple cap, with a red feather and with a golden knop.

"Our Hobby," he adds, "is a spirited horse of paste-board, in which the master dances and displays tricks of legerdemain, such as the threading of the needle, the mimicking of the whigh-hie, and the daggers in the nose, &c. as Ben Jonson, edit. 1756, vol. i. p. 171, acquaints us, and thereby explains the swords in the man's cheeks. What is stuck in the horse's mouth I apprehend to be a ladle, ornamented with a ribbon. Its use was to receive the spectators pecuniary donations." "The colour of the Hobby Horse is a reddish white, like the beautiful blossom of the peach-tree. The man's coat, or doublet, is the only one upon the window that has buttons upon it, and the right side of it is yellow, and the left red."

In the old play of "The Vow-Breaker, or the Fayre Maid of Clifton," 4to. Lond. 1636, by William Sampson, signat. I. 2 b. is the following dialogue between Miles, the Miller of Ruddington, and Ball, which throws great light upon this now obsolete character:

"*Ball*. But who shall play the Hobby Horse? Master Major?

"*Miles*. I hope I looke as like a Hobby Horse as Master Major. I have not liv'd to these yeares, but a man woo'd thinke I should be old enough and wise enough to play the Hobby Horse as well as ever a Major on 'em all. Let the Major play the Hobby Horse among his brethren, and he will; I hope our towne ladds cannot want a Hobby Horse. Have I practic'd my reines, my carree'res, my pranckers, my ambles, my false trotts, my smooth ambles, and Canterbury paces, and shall Master Major put me besides the Hobby Horse? Have I borrow'd the fore horse-bells, his plumes, and braveries, nay, had his mane new shorne and frizl'd, and shall the Major put me besides the Hobby Horse? Let him hobby-horse at home, and he will. Am I not going to buy ribbons and toyes of sweet Ursula for the *Marian*, and shall I not play the Hobby Horse?

"*Ball*. What shall Joshua doe?

"*Miles*. Not know of it, by any meanes; hee'l keepe more stir with the Hobby Horse then he did with the Pipers at Tedbury Bull-running: provide thou for the *Dragon*, and leave me for a Hobby Horse.

"*Ball*. Feare not, I'll be a fiery Dragon." And afterwards, when Boote askes him :

"Miles, the Miller of Ruddington, gentleman and souldier, what make you here?"

"*Miles*. Alas, Sir, to borrow a few ribbandes, bracelets, eare-rings, wyer-tyers, and silke girdles and hand-kerchers for a Morice, and a show before the Queene.

"*Boote*. Miles, you came to steale my Neece.

"*Miles*. Oh Lord! Sir, I came to furnish the Hobby Horse.

"*Boote*. Get into your Hobby Horse, gallop, and be gon then, or I'll Moris-dance you—Mistris, waite you on me. *Exit*."

"*Ursula*. Farewell, good Hobby Horse.—*Weehee*." *Exit*."

[Mr. Douce informs us, that the earliest vestige now remaining of the Hobby Horse is in the painted window at Betley, already described. "The allusions to the omission of the Hobby Horse are frequent in the old Plays, and the line,

'For O, for O, the Hobby Horse is forgot,'

is termed by Hamlet an *epitaph*, which Mr. Theobald supposed, with great probability, to have been satirical." A scene in Beaumont and Fletcher's "Women pleased," Act iv. best shows the sentiments of the Puritans on this occasion.

"Whoever," says Mr. Douce, "happens to recollect the manner in which Mr. Bayes's troops, in 'The Rehearsal,' are exhibited on the stage, will have a tolerably correct notion of a Morris Hobby Horse. Additional remains of the Pyrrhic, or sword-dance, are preserved in the daggers stuck in the man's cheeks, which constituted one of the hocus-pocus or legerdemain tricks practised by this character, among which were the threading of a needle, and the transferring of an egg from one hand to the other, called by Ben Jonson *the travels of the egg*". To the horse's mouth was suspended a ladle, for the purpose of gathering money from the spectators. In later times the fool appears to have performed this office, as may be collected from Nashe's play of "Summer's last Will and Testament," where this stage-direction occurs: "Ver goes in and fetcheth out the

^u Every Man of out of his Humour, Act ii. sc. 1.

Hobby-horse and the Morrice Daunce, who daunce about.' Ver then says: 'About, about, lively, put your horse to it, reyne him harder, jerke him with your wand, sit fast, sit fast, man; *Foole, hold up your ladle there.*' Will Summers is made to say, 'You friend with the Hobby Horse, goe not too fast, for fear of wearing out my lord's tyle-stones with your hob-nayles.' Afterwards there enter three clowns and three maids, who dance the Morris, and at the same time sing the following song:

'Trip and goe, heave and hoe,
Up and downe, to and fro,
From the towne, to the grove,
Two and two, let us rove,
A Maying, a playing;
Love hath no gainsaying:
So merrily trip and goe.'"

Lord Orford, in his Catalogue of English Engravers, under the article of Peter Stent, has described two paintings at Lord Fitzwilliam's, on Richmond Green, which came out of the old neighbouring palace. They were executed by Vinckenboom, about the end of the reign of James I., and exhibit views of the above palace: in one of these pictures a Morris Dance is introduced, consisting of seven figures, *viz.* a fool, a Hobby-horse, a piper, a Maid Marian, and three other dancers, the rest of the figures being spectators." Of these, the first four and one of the dancers Mr. Douce has reduced in a plate from a tracing made by the late Captain Grose. "The fool has an inflated bladder, or eel-skin, with a ladle at the end of it, and with this he is collecting money. The piper is pretty much in his original state; but the hobby-horse wants the leger-demain apparatus, and Maid Marian is not remarkable for the elegance of her person."

"A short time before the Revolution in France," Mr. Douce informs us, "the May games and Morris Dance were celebrated in many parts of that country, accompanied by a fool and a *Hobby-horse*. The latter was termed *un chevalet*; and, if the authority of Minshew be not questionable, the Spaniards had the same character under the name of *tarasca* *."

* Illustrations of Shakspeare and of Ancient Manners, vol. ii. pp. 463, 468, 471.

ST. URBAN'S DAY.

(Twenty-fifth of May.)

UNDER Saint Paul's Day, I have shown that it is customary in many parts of Germany to drag the image of St. Urban to the river, if on the day of his feast it happens to be foul weather.

J. B. Aubanus tells us, that "upon St. Urban's Day all the vintners and masters of vineyards set a table either in the market-steed, or in some other open and public place, and covering it with fine napery, and strawing upon it greene leaves and sweete flowers, do place upon the table the image of that holy bishop, and then if the day be cleare and faire, they crown the image with greate store of wine; but if the weather prove rugged and rainie, they cast filth, mire, and puddle water upon it; perswading themselves that, if that day be faire and calme, their grapes, which then begin to flourish, will prove good that year; but if it be stormie and tempestuous, they shall have a bad vintage." p. 282.

The same anecdote is related in the *Regnum Papisticum* of Naogeorgus.

ROYAL OAK DAY.

ON the twenty-ninth of May^a, the anniversary of the Restoration of Charles the Second, it is still customary, especially in the North of England, for the

^a "May the 29th, (says the author of the *Festa Anglo-Romana*, 12mo. Lond. 1678,) is celebrated upon a double account; first, in commemoration of the birth of our sovereign king Charles the Second, the princely son of his royal father Charles the First of happy memory, and Mary the daughter

common people to wear in their hats the leaves of the oak, which are sometimes covered on the occasion with leaf-gold.

This is done, as every body knows, in commemoration of the marvellous escape of that monarch from those that were in pursuit of him, who passed under the very Oak tree in which he had secreted himself, after the decisive battle of Worcester^b.

I remember the boys at Newcastle upon Tyne had formerly a taunting rhyme on this occasion, with which they used to insult such persons as they met on this day who had not oak-leaves in their hats:

“Royal Oak,
The Whigs to provoke.”

There was a retort courteous by others, who contemptuously wore plane-tree leaves, which is of the same homely sort of stuff:

“Plane-tree leaves;
The Church-folk are thieves.”

Puerile and low as these and such like sarcasms may appear, yet they breathe strongly that party-spirit which they were intended to promote, and which it is

of Henry the Fourth, the French king, who was born the 29th day of May 1630; and also, by Act of Parliament, 12 Car. II. by the passionate desires of the people, in memory of his most happy Restoration to his crown and dignity, after twelve years forced exile from his undoubted right, the crown of England, by barbarous rebels and regicides. And on the 8th of this month, his Majesty was with universal joy and great acclamations proclaimed in London and Westminster, and after throughout all his dominions. The 16th he came to the Hague; the 23d, with his two brothers, embarked for England; and on the 25th he happily landed at Dover, being received by General Monk and some of the army; from whence he was, by several voluntary troops of the nobility and gentry, waited upon to Canterbury; and on the 29th, 1660, he made his magnificent entrance into that emporium of Europe, his stately and rich metropolis, the renowned city of London. On this very day also, anno 1662, the king came to Hampton Court with his queen Catherine, after his marriage at Portsmouth. This, as it is his birth-day, is one of his collar-days, without offering.” p. 66.

^b “It was the custom, some years back, to decorate the monument of Richard Penderell (in the church-yard of St. Giles in the Fields, London), on the 29th of May, with oak branches; but, in proportion to the decay of popularity in kings, this practice has declined.” Caulfield’s *Memoirs of remarkable Persons*, p. 186. Had Mr. Caulfield attributed the decline of this custom to the increasing distance of time from the event that first gave rise to it, he would perhaps have come much nearer to the truth.

the duty of every good citizen and real lover of his country to endeavour to suppress^c.

The Royal Oak was standing in Dr. Stukeley's time^d, inclosed with a brick wall, but almost cut away in the middle by travellers, whose curiosity led them

^c The party spirit on this occasion shewed itself very early: for, in the curious tract, entitled, "The Lord's loud Call to England," published by H. Jessey, 4to, 1660, p. 29, we read of the following judgement, as related by the Puritans, on an old woman for her loyalty.

"An antient poor woman went from Wapping to London to buy flowers, about the 6th or 7th of May 1660, to make garlands for the day of the king's proclamation (that is, May 8th), to gather the youths together to dance for the garland; and when she had bought the flowers, and was going homewards, a cart went over part of her body, and bruised her for it, just before the doors of such as she might vex thereby. But since, she remains in a great deal of misery by the bruise she had gotten, and cried out, the devil! saying, the devil had owed her a shame, and now thus he had paid her. It's judged at the writing hereof that she will never overgrow it."

I find a note too in my MS Collections, but forget the authority, to the following effect: "Two soldiers were whipped almost to death, and turned out of the service, for wearing boughs in their hats on the 29th of May 1716."

^d "A bow-shoot from Boscobel-house," says Dr. Stukeley, in his *Itinerarium Curiosum*, fol. Lond. 1724. Iter. iii. p. 57, "just by a horse-track passing through the wood, stood the Royal Oak, into which the king and his companion, colonel Carlos, climbed by means of the hen-roost ladder, when they judg'd it no longer safe to stay in the house; the family reaching them victuals with the nut-hook. The tree is now enclosed in with a brick wall, the inside whereof is covered with lawrel, of which we may say, as Ovid did of that before the Augustan palace, 'mediamque tuebere quercum.' Close by its side grows a young thriving plant from one of its acorns. Over the door of the inclosure, I took this inscription in marble:

"Felicissimam arborem quam in asylum
potentissimi Regis Caroli II. Deus O. M.
per quem reges regnant hic crescere
voluit, tam in perpetuam rei tantæ memo-
riam, quam specimen firmæ in reges
fidei, muro cinctam posteris commendant
Basilius et Jana Fitzherbert.

Quercus amica Jovi."

In "Carolina, or Loyal Poems," by Thomas Shipman, esq. 8vo, Lond. 1683, p. 53, are the following Thoughts on this Subject:

"Blest Charles then to an oak his safety owes;
The Royal Oak! which now in songs shall live,
Until it reach to Heaven with its boughs;
Boughs that for loyalty shall garlands give."

to see it. The king, after the Restoration, reviewing the place, carried some of the acorns, and set them in St. James's Park or Garden, and used to water them himself.

WHITSUNTIDE.

WHITSUN-ALE.

FOR the church ale, says Carew, in his Survey of Cornwall, p. 68, "two young men of the parish are yerely chosen by their last foregoers to be wardens, who, dividing the task, make collection among the parishioners of whatsoever provision it pleaseth them voluntarily to bestow. This they employ in brewing, baking, and other acates, against Whitsontide; upon which holydays the neighbours meet at the church house, and there merily feed on their owne victuals, contributing some petty portion to the stock, which, by many smalls, groweth to a meetly greatnes: for there is entertayned a kind of emulation between these wardens, who by his graciousness in gathering, and good husbandry in expending, can best advance the churches profit. Besides the neighbour parishes at those times lovingly visit one another, and this way frankly spend their money together. The afternoones are consumed in such exercises as olde and yong folke (having leysure) doe accustomably weare out the time withall.

Let celebrated wits, with laurels crown'd,
And wreaths of bays, boast their triumphant brows;
I will esteem myself far more renown'd
In being honour'd with these oaken boughs.

The Genii of the Druids, hover'd here,
Who under oaks did Britain's glories sing;
Which, since, in Charles compleated did appear:
They gladly came now to protect their king.

"When the feast is ended, the wardens yeeld in their account to the parishioners; and such money as exceedeth the disbursment is layd up in store, to defray any extraordinary charges arising in the parish, or imposed on them for the good of the countrey or the prince's service: neither of which commonly gripe so much, but that somewhat stil remayneth to cover the purse's bottom."

The Whitsun-ales have been already mentioned as common in the vicinity of Oxford.

There lies before me, "A serious Dissuasive against Whitsun Ales, as they are commonly so called: or the publick Diversions and Entertainments which are usual in the Country at Whitsuntide: in a Letter from a Minister to his Parishioners in the Deanery of Stow, Gloucestershire." 4to, 1736. Twenty pages.

At p. 8, we read: "These sports are attended usually with ludicrous gestures, and acts of foolery and buffoonry—but children's play, and what therefore grown-up persons should be ashamed of." "Morris Dances, so called, are nothing else but reliques of Paganism." "It was actually the manner of the heathens, among other their diversions, to dance after an antick way in their sacrifices and worship paid to their gods; as is the fashion of those who now-a-days dance round about their idol the *May-pole* as they call it. Hence the ancient Fathers of the Christian Church, as they did rightly judge it to be sinful to observe any reliques of Paganism, so they did accordingly, among other practices of the heathens, renounce Morris Dances." Our author adds in the Postscript: "What I have now been desiring you to consider, as touching the evil and pernicious consequences of WHITSUN-ALES among us, doth also obtain against *Dovers Meeting*, and other the noted places of publick resort of this nature in this country; and also against *Midsummer Ales* and *Mead-mowings*; and likewise against the ordinary violations of those festival seasons commonly called *Wakes*. And these latter in particular have been oftentimes the occasion of the profanation of the Lord's Day, by the bodily exercise of wrestling and cudgel-playing, where they have been suffered to be practised on that holyday^a."

^a In Coates's History of Reading, 4to, 1802, p. 130, under Churchwarden's Accounts, St. Mary's parish, we find the following:

"A.D. 1557. Item, payed to the Morrys Dauners and the Mynstrelles, mete and drink at Whytsontide, iijs. iiijd."

"At present," says Mr. Douce^b, "the Whitson-ales are conducted in the following manner. Two persons are chosen, previously to the meeting, to be lord and lady of the ale, who dress as suitably as they can to the characters they assume. A large empty barn, or some such building, is provided for the lord's hall, and fitted up with seats to accommodate the company. Here they assemble to dance and regale in the best manner their circumstances and the place will afford; and each young fellow treats his girl with a ribband or favour. The lord and lady honour the hall with their presence, attended by the steward, sword-bearer, purse-bearer, and mace-bearer, with their several badges or ensigns of office. They have likewise a train-bearer or page, and a fool or jester, drest in a party-coloured jacket, whose ribaldry and gesticulation contribute not a little to the entertainment of some part of the company. The lord's music, consisting of a pipe and tabor, is employed to conduct the dance. Some people think this custom is a commemoration of the antient *Drink-lean*, a day of festivity formerly observed by the tenants and vassals of the lord of the fee within his manor; the memory of which, on account of the jollity of those meetings, the people have thus preserved ever since^c. The glossaries inform us, that this *Drink-lean* was a contribution of tenants towards a potation or *Ale* provided to entertain the lord or his steward."

Mr. Douce previously observes that, "concerning the etymology of the word *Ale* much pains have been taken, for one cannot call it learning. The

Also, p. 216. Parish of St. Laurence, "A. D. 1502. It. payed to Will'm Stayn' for makyng up of the mayden's ban' cloth, viij*d*." "A. D. 1504. It. payed for bred and ale spent to the use of the church at Whitsontyd, ijs. vjd. ob. It. for wyne at the same tyme, xiiij*d*." "A. D. 1505. It. rec. of the mayden's gaderyng at Whitsontyde by the tre at the church dore, clerly ijs. vjd. It. rec. of Richard Waren, for the tre at the church dore, iij*d*."

Ibid. p. 378. Parish of St. Giles, sub anno 1535. "Of the *Kyng play* at Whitsuntide, xxxvjs. viij*d*."

This last entry probably alludes to something of the same kind with the *Kyngham*, already mentioned in p. 213. In p. 214 of Mr. Coates's History, parish of St. Laurence, we read: "A. D. 1499. It. payed for horse mete to the horses for the kyngs of Colen on May-day, vjd." A note adds: "This was a part of the pageant called the *King-play*, or *King-game*, which was a representation of the Wise Men's Offering, who are supposed by the Romish Church to have been kings, and to have been interred at Cologne." Then follows. "It. payed to mynstrells the same day, xij*d*."

^b Description of Sculptures on the outside of St. John's church, Cirencester, in Carter's Antient Sculpture, &c. vol. ii. p. 10.

^c See Rudder's History of Gloucestershire, fol. Cirenc. 1779. pp. 23, 24.

best opinion however seems to be that, from its use in composition, it means nothing more than a feast or merry-making, as in the words Leet-Ale, Lamb-Ale, Whitson-Ale, Clerk-Ale, Bride-Ale, Church-Ale, Scot-Ale, Midsummer-Ale, &c.^d At all these feasts, Ale appears to have been the predominant liquor, and it is exceedingly probable that from this circumstance the metonymy arose. Dr. Hickes informs us that the Anglo-Saxon *Leol*, the Dano-Saxon *Iol*, and the Icelandic *Ol*, respectively have the same meaning; and perhaps Christmas was called by our Northern ancestors *Fule*, or the Feast, by way of preeminence." He cites here Warton's *History of Poetry*, vol. iii. p. 128, and Junius's *Etymologicon Anglicum*, *voce* Yeol. Mr. Douce is of opinion that Warton has confounded Church-Ales with Saints Feasts^e.

^d In Sir Richard Worsley's *History of the Isle of Wight*, p. 210, speaking of the parish of Whitwell, he tells us, that there is a lease in the parish chest, dated 1574, "of a house called the church house, held by the inhabitants of Whitwell, parishioners of Gatcombe, of the lord of the manor, and demised by them to John Brode, in which is the following proviso: Provided always, that, if the Quarter shall need at any time to make a Quarter-Ale, or Church-Ale, for the maintenance of the chapel, that it shall be lawful for them to have the use of the said house, with all the rooms, both above and beneath, during their Ale."

It appears from a Sermon made at Blanford Forum, in the Countie of Dorset, on Wensday the 17th of January 1570, by William Kethe, Svo, that it was the custom at that time for the Church Ales to be kept upon the sabbath-day; which holy day, says our author, "the multitude call their revelyng day, which day is spent in bulbeatings, bearebeatings, bowlings, dicyng, cardyng, daunsynges, drunkennes, and whoredome," "in so much, as men could not keepe their servauntes from lyng out of their owne houses the same sabbath-day at night."

For Scot-Ales, Give-Ales, Leet-Ales, Bride-Ales, Clerk-Ales, &c. see the *Archæologia*, vol. xii. p. 11—17.

^e Stubbs, in his "*Anatomie of Abuses*, 8vo, 1585, p. 95, gives the following account of "The Maner of Church-Ales in England."

"In certaine townes where dronken Bacchus beares swaie, against Christmas and Easter, Whitsondaie, or some other tyme, the churchwardens of every parishe, with the consent of the whole parishe, provide halfe a score or twenty quarters of mault, wherof some they buy of the churche stocke, and some is given them of the parishioners themselves, every one conferring somewhat, according to his abilitie; whiche mault being made into very strong ale or beere, is sette to sale, either in the church or some other place assigned to that purpose. Then when this is set abroche, well is he that can gette the soonest to it, and spend the most at it.—In this kinde of practice they continue sixe weekes, a quarter of a yeare, yea, halfe a year together." "That money, they say, is to repaire their churches and chappels with, to buy bookes for service, cuppes for the celebration of the Sacrament, surplesses for sir John, and such other necessities. And they maintaine other extraordinarie charges in their Parish besides."

In the Introduction to the Survey and Natural History of the North Division

"At a Vestry held at Brentford, in 1621, several articles were agreed upon with regard to the management of the parish stock by the chapel-wardens. The preamble stated, that the inhabitants had for many years been accustomed to have meetings at Whitsontide, in their church-house and other places there, in friendly manner to eat and drink together, and liberally to spend their monies, to the end neighbourly society might be maintained; and also a common stock raised for the repairs of the church, maintaining of orphans, placing poor children in service, and defraying other charges." "In the Accompts for the Whitsontide Ale 1624, the gains are thus discriminated:

	£.	s.	d.
Imprimis, cleared by the pigeon holes	-	4	19 0
by hocking	-	7	3 7
by riffeling	-	2	0 0
by victualling	-	8	0 2
		22	2 9

The hocking occurs almost every year till 1640, when it appears to have been dropt. It was collected at Whitsuntide.

1618. Gained with hocking at Whitsuntide £.16. 12s. 3d.

The other games were continued two years later. Riffeling is synonymous with raffling." Lysons's *Environs of London*, vol. ii. p. 55. In p. 54, are the following Extracts from the Chapel Warden's Account Books:

	£.	s.	d.
" 1620. Paid for 6 boules	-	-	0 0 8
for 6 tynn tokens	-	-	0 0 6
for a pair of pigeon holes	-	-	0 1 6
1621. Paid to her that was LADY at Whitsontide, by consent	-	-	0 5 0
Good wife Ansell, for the pigeon holes	-	-	0 1 6
Paid for the Games	-	-	1 1 0
1629. Received of Robert Bicklye, for the use of our Games	-	-	0 2 0
Of the said R. B. for a silver bar which was lost at Elyng	-	-	0 3 6
1634. Paid for the silver Games	-	-	0 11 8
1643. Paid to Thomas Powell, for pigeon holes	-	-	0 2 0"
The following occur in the Churchwardens Books at Chiswick:			
" 1622. Cleared at Whitsuntide	-	-	5 0 0
Paid for making a newe pair of pigeing-holes	-	-	0 2 6"

Ibid. vol. ii. p. 221.

At a Court of the Manor of Edgware, in 1555, "it was presented that the butts at Edgware were very ruinous, and that the inhabitants ought to repair them; which was ordered to be done before the ensuing Whitsontide."

"Sir William Blackstone says, that it was usual for the lord of this manor to provide a minstrel

of the County of Wiltshire, by J. Aubrey, esq.^f at page 32 is the following curious account of Whitsun Ales: "There were no Rates for the poor in my grandfather's days; but for Kingston St. Michael (no small parish) the Church-Ale of Whitsuntide did the business. In every parish is (or was) a church house, to which belonged spits, crocks, &c. utensils for dressing provision. Here the housekeepers met and were merry, and gave their charity. The young people were there too, and had dancing, bowling, shooting at butts, &c., the ancients sitting gravely by, and looking on. All things were civil, and without scandal. The Church-Ale is doubtless derived from the *Αγαπαι*, or Love Feasts, mentioned in the New Testament^g."

The following lines on Whitsunday occur in Barnabe Googe's translation of Naogeorgus:

"On Whitsunday whyte pigeons tame in strings from heauen flie,
And one that framed is of wood still hangeth in the skie.
Thou seest how they with Idols play, and teach the people to;
None otherwise then little gyrles with pvpvets vse to do b." fo. 53. b.

or piper for the diversion of the tenants while they were employed in his service." Ibid. vol. ii. p. 244.

^f Miscellanies on several curious Subjects, 8vo, Lond. printed for E. Curll, 1714.

^g He adds: "Mr. A. Wood assures, that there were no almshouses, at least they were very scarce, before the Reformation; that over against Christ Church, Oxon. is one of the ancientest. In every church was a poor man's box, but I never remembered the use of it; nay, there was one at great inns, as I remember it was before the wars. These were the days when England was famous for the grey goose quills."

^h Among the antient annual church disbursements of St. Mary at Hill, in the city of London, I find the following entry: "Garlands, Whitsunday, iij*d*." Sometimes also the subsequent: "*Water for the Funt on Whitson Eve, id.*" This is explained by the following extract from Strutt's *Manners and Customs*, vol. iii. p. 174. "Among many various ceremonies, I find that they had one called 'the Font hallowing,' which was performed on Easter-Even and *Whitsunday Eve*; and, says the author [of a MS volume of Homilies in the Harleian Library, No. 2371], 'in the begynnyng of holy chirch, all the children weren kept to be crystened on thys even, at the Font hallowyng; but now, for enchesone that in so long abydyng they might dye without crystendome, therefore holi chirch ordeyneth to crysten at all tymes of the yeare; save eyght dayes before these Evenys, the chylde shalle abyde till the Font hallowing, if it may savely for perrill of death, and ells not.'"

Collinson, in his *History of Somersetshire*, vol. iii. p. 620, speaking of Yatton, says, that "John Lane of this parish, gent. left half an acre of ground, called the Groves, to the poor for ever reserving a quantity of the grass for strewing the church on *Whitsunday*."

A superstitious notion appears antiently to have prevailed in England, that, "whatsoever one did ask of God upon Whitsunday morning, at the instant when the sun arose and play'd, God would grant it him." See Arise Evans's "Echo to the Voice from Heaven; or, a Narration of his Life," 8vo, Lond. 1652, p. 9. He says, "he went up a hill to see the sun arise betimes on Whitsunday morning," and saw it at its rising "skip, play, dance, and turn about like a wheel."

"At Kidlington, in Oxfordshire, the custom is, that, on Monday after Whitsun Week, there is a fat live lamb provided; and the maids of the town, having their thumbs tied behind them, run after it, and she that with her mouth takes and holds the lamb is declared *Lady of the Lamb*, which being dressed, with the skin hanging on, is carried on a long pole before the lady and her companions to the Green, attended with music, and a Morisco dance of men, and another of women, where the rest of the day is spent in dancing, mirth, and merry glee. The next day the lamb is part baked, boiled, and roast, for the Lady's Feast, where she sits majestically at the upper end of the table, and her companions with her, with music and other attendants, which ends the solemnityⁱ." Beckwith's edition of Blount's Jocular Tenures, p. 281.

ⁱ Ex relatione Habitantium. Blount 149. In Poor Robin's Almanack for 1676, stool-ball and barley-break are spoken of as Whitson sports. In the Almanack for the following year, in June, opposite Whitsunday and Holidays, we read:

"At Islington	At Highgate and	At Totnam Court
A fair they hold,	At Holloway,	And Kentish Town,
Where cakes and ale	The like is kept	And all those places
Are to be sold.	Here every day.	Up and down."

TRINITY, *or* TRINITY SUNDAY, EVEN.

IN Lysons's *Environs of London*, vol. i. p. 310, among his curious extracts from the Churchwardens' Accounts at Lambeth are the following:

	£.	s.	d.
"1519. Item, for garlonds and drynk for the chylderne on Trenyte Even	0	0	6
----- To Spryngwell and Smyth for syngyng with the Procession on			
Trenete Sunday Even - - - - -	0	0	12
----- Item. for four onssys of garnesyng rebonds, at 9 <i>d.</i> the onse	0	3	0

EVE OF THURSDAY *after* TRINITY SUNDAY.

"IN Wales, on Thursday after Trinity Sunday, which they call Dudd son Duw, or Dydd gwyl duw, on the Eve before, they strew a sort of fern before their doors, called Red yn Mair." This is at Caerwis. Mr. Pennant's MS.

ST. BARNABAS' DAY.

(*The Eleventh of June.*)

In the Churchwardens' Accounts of St. Mary at Hill, in the city of London, 17 and 19 Edward IV. Palmer and Clerk Churchwardens, the following entry occurs:

"For *Rose-garlondis* and *Woodrove*^a-*garlondis* on St. Barnebes' Daye, x*d.*"

And, under the year 1486:

"Item, for two doss' di BOCSE GARLANDS for prestes and clerks on Saynt Barnabe daye, js. x*d.*"

^a A Note on this word in the printed copy of these Accounts, (see Mr. Nichols's *Illustrations of Ancient Manners*.) says, "*Q. Woodbine.*" Skinner gives a choice of etymologies for it: "*Wood-roof* ab A. S. *ƿuðu-Roƿe*, *asperula herba*, nescio an a nostro *Wood*, A. S. *ƿubu*, *Sylva*, et *Reope*

Ibid. 1512, Woulffe and Marten Churchwardens, the following:

"Rec^d of the *gadyng of the Maydens* on St. Barnabas' Day, vjs. viijd."

And, among the church disbursements of the same year, we have:

"Rose-garlands and Lavender, St. Barnabas, is. vjd."

In the same Accounts, for 1509, is the following:

"For bred, wine, and ale, for the Singers of the King's Chapel, and for the Clarks of this town, on St. Barnabas, is. iijd."

Collinson, in his History of Somersetshire, vol. ii. p. 265, speaking of Glastonbury, tells us, that, "besides the holy Thorn, there grew in the Abbey Church-yard, on the North side of St. Joseph's Chapel, a miraculous Walnut Tree, which never budded forth before the feast of St. Barnabas, viz. the eleventh of June, and on that very day shot forth leaves, and flourished like its usual species. This tree is gone, and in the place thereof stands a very fine Walnut-tree of the common sort. It is strange to say how much this tree was sought after by the credulous; and, though not an uncommon Walnut, Queen Anne, King James, and many of the nobility of the realm, even when the times of monkish superstition had ceased, gave large sums of money for small cuttings from the original."

Among Ray's Proverbs, (edit. 8vo. 1768, p. 39,) the following is preserved relating to Saint Barnabas:

"Barnaby Bright,

The longest day and the shortest night."

[The author of the "Festa Anglo Romana," says, p. 72, "This Barnaby-day, or thereabout, is the Summer Solstice or Sun-sted, when the Sun seems to stand,

Læna, Sagum, sic dicta quia Sylvis gaudet, easque instar straguli operit, vel potius a *Wood* et *Rowel*, quia sc. flores Stellam vel Calcaris radios referunt."

"*Woodrooffe*, *Asperula*, hath many square stalkes full of joynts, and at every knot or joynt seven or eight long narrow leaves, set round about like a star, or the rowell of a spurre. The flowres grow at the top of the stems, of a white colour and of a very sweet smell, as is the rest of the herbe, which being made up into garlands or bundles, and hanging up in houses in the heat of summer, doth very well attemper the aire, coole and make fresh the place, to the delight and comfort of such as are therein."—"Woodrooffe is named of divers in Latine *Asperula odorata*, and of most men *Aspergula odorata*: of others *Cordialis*, and *Stellaria*: in English, Woodrooffe, Woodrowe, and Woodrowell. It is reported to be put into wine, to make a man merry, and to be good for the heart and liver." Gerard's Herball, p. 1124.

and begins to go back, being the longest day in the year, about the 11th or 12th of June; it is taken for the whole time, when the days appear not for fourteen days together either to lengthen or shorten.”]

ST. VITUS'S DAY,

(Fifteenth of June.)

IN the *Sententiæ Rythmicæ* of J. Buchlerus, p. 384, is a passage which seems to prove that St. Vitus's Day was equally famous for rain with St. Swithin's:

“Lux sacrata Vito si sit pluviosa, sequentes
Triginta facient omne madere solum.”

Barnabe Googe, in the Translation of Naogeorgus, says:

“The nexte is VITUS sodde in oyle, before whose ymage faire
Both men and women bringing hennes for offering do repaire:
The cause whereof I doe not know, I thinke, for some disease
Which he is thought to drive away from such as him do please.” fol. 54 b.

See a Charm against St. Vitus's Dance in Turner on the Diseases of the Skin, p. 419.

CORPUS CHRISTI DAY,

and

PLAYS.

(The Fourteenth of June.)

CORPUS CHRISTI Day, says the “*Festa Anglo Romana*,” p. 73, in all Roman Catholic Countries is celebrated with musick, lights, flowers strewed all along the streets, their richest tapestries hung out upon the walls, &c.

The following is Barnabe Googe's Translation of what Naogeorgus has said upon the Ceremonies of this Day in his *Popish Kingdom*, fol. 53 b.

"Then doth ensue the solemne feast of Corpus Christi Day,
 Who then can shewe their wicked use, and fond and foolish play?
 The hallowed bread, with worship great, in silver pix they beare
 About the church, or in the citie passing here and theare.
 His armes that beares the same two of the welthiest men do holde,
 And over him a canopey of silke and cloth of golde.
 Foure others use to beare aloufe, least that some filthie thing
 Should fall from hie, or some mad birde hir dounge thereon should fling.
 Christe's passion here derided is, with sundrie maskes and playes,
 Faire Ursley, with hir maydens all, doth passe amid the wayes:
 And, valiant George, with speare thou killest the dreadfull dragon here,
 The Devil's house is drawne about, wherein there doth appere
 A wondrous sort of damned sprites, with foule and fearefull looke,
 Great Christopher doth wade and passe with Christ amid the brooke:
 Sebastian full of feathred shaftes, the dint of dart doth feele,
 There walketh Kathren, with hir sworde in hande, and cruel wheele:
 The Challis and the singing Cake with Barbara is led,
 And sundrie other pageants playde, in worship of this bred,
 That please the foolish people well: what should I stand upon
 Their Banners, Crosses, Candlestickes, and reliques many on,
 Their Cuppes, and carved Images, that priestes, with count'nance hie
 Or rude and common people, beare about full solemlie?
 Saint John before the bread doth go, and poynting towards him,
 Doth shew the same to be the Lambe that takes away our sinne:
 On whome two clad in angels shape do sundrie flowres fling,
 A number great of Sacring Belles with pleasant sound doe ring.
 The common wayes with bowes are strawde, and every streete beside,
 And to the walles and windowes all, are boughes and braunches tide.
 The monkes in every place do roame, the nonnes abroad are sent,
 The priestes and schoolmen lowd do rore, some use the instrument.
 The straunger passing through the streete, upon his knees doe fall:
 And earnestly upon this bread, as on his God, doth call.
 For why, they counte it for their Lorde, and that he doth not take
 The form of flesh, but nature now of breade that we do bake.
 A number great of armed men here all this while do stande,
 To looke that no disorder be, nor any filching hande:
 For all the church-goodes out are brought, which certainly would bee
 A bootie good, if every man might have his libertie.

This Bread eight dayes together they in presence out do bring,
 The organs all do then resound, and priestes alowde do sing :
 The people flat on faces fall, their handes held up on hie,
 Beleeving that they see their God, and soveraigne Majestie.
 The like at Masse they doe, while as the Bread is lifted well,
 And Challys shewed aloft, when as the sexten rings the bell."

* * * *

"In villages the Husbandmen about their corne doe ride,
 With many Crosses, Banners, and Sir John their priest beside :
 Who in a bag about his necke doth beare the blessed Breade,
 And oftentyme he downe alightes, and Gospel lowde doth reade.
 This surely keepes the corne from winde, and raine, and from the blast,
 Such fayth the Pope hath taught, and yet the Papistes hold it fast."

In Lysons's *Environs of London*, vol. i. p. 229, I find the following extracts from the Churchwardens' and Chamberlains' Accounts at Kingston upon Thames, relating to this Day :

"21 Hen. VII. Mem. That we, Adam Backhous and Harry £. s. d.
 Nycol, amountyd of a Play - - - - - 4 0 0
 "27 Hen. VII. Paid for *pack-thred* on Corpus Christi Day - 0 0 1

"This," Mr. Lysons adds, "was probably used for hanging the pageants, containing the History of our Saviour, which were exhibited on this day, and explained by the Mendicant Friars^a."

In the Churchwardens' Accounts of St. Mary at Hill, in the City of London, 17 and 19 Edw. IV. Palmer and Clerk Churchwardens, the following entry occurs :

"Garlands on Corpus Christi Day, x^d."

^a The Cotton MS. Vesp. D. viii. contains a Collection of Dramas in old English verse (of the fifteenth century) relating principally to the History of the New Testament. Sir William Dugdale mentions this Manuscript under the name of *Ludus Corporis Christi*, or *Ludus Coventriae*; and adds, "I have been told by some people, who in their younger years were eye-witnesses of these pageants so acted, that the yearly confluence of people to see that shew was extraordinary great, and yielded no small advantage to this city." See *Antiq. of Warwickshire*, p. 116. It appears by the latter end of the prologue, that these plays or interludes were not only played in Coventry, but in other towns and places upon occasion. See Reed's edit. of Shakspeare, 8vo, Lond. 1803. *Historical Account of the English Stage*, vol. iii. p. 18.

I find also, among the ancient annual Church disbursements, "For four (six, or eight) men bearing torches about the parish" on this Day, payments of 1*d.* each.

Among the same Accounts, for the 19th and 21st years of Edw. IVth, we have:

"For flaggs and garlondis, and pak-thredde for the torches, upon Corpus Christi Day, and for six men to bere the said torches, iijs. vijd."

And, in 1485, "For the hire of the garments for pageants, is. viijd."

Rose-garlands on Corpus Christi Day are also mentioned under the years 1524 and 1525, in the Parish Accounts of St. Martin Outwich.

Mr. Pennant's Manuscript says, that in North Wales, at Llanasaph, there is a custom of strewing green herbs and flowers at the doors of houses on Corpus Christi Eve.

SUMMER SOLSTICE.

MIDSUMMER EVE.

THE VIGIL OF ST. JOHN BAPTIST'S DAY.

THE Pagan Rites of this Festival at the Summer Solstice, may be considered as a counterpart of those used at the Winter Solstice at Yule-tide. There is one thing that seems to prove this beyond the possibility of a doubt. In the old Runic Fasti, as will be shewn elsewhere, a Wheel was used to denote the Festival of Christmass. The learned Gebelin derives Yule from a primitive word, carrying with it the general idea of revolution and a wheel; and it was so called, says Bede, because of the return of the sun's annual course, after the Winter Solstice. This Wheel is common to both Festivities. Thus Durand,

speaking of the Rites of the Feast of St. John Baptist, informs us of this curious circumstance, that in some places they roll a Wheel about, to signify that the Sun, then occupying the highest place in the Zodiac, is beginning to descend^a; and in the amplified account of these ceremonies given by the Poet Naogeorgus, we read that this Wheel was taken up to the top of a mountain and rolled down from thence; and that, as it had previously been covered with straw, twisted about it and set on fire, it appeared at a distance as if the sun had been falling from the sky. And he farther observes, that the people imagine that all their ill-luck rolls away from them together with this Wheel^b.

^a "ROTAM quoque hoc die in quibusdam locis volvunt, ad significandum quod Sol altissimum tunc locum in Cælo occupet, et descendere incipiat in Zodiaco."

Among the Harleian Manuscripts, now in the British Museum, No. 2345, Art. 100, is an Account of the Rites of St. John Baptist's Eve, in which the Wheel is also mentioned. The writer is speaking, "de Tripudiis quæ in Vigilia B. Johannis fieri solent, quorum tria genera." "In Vigilia enim beati Johannis," the author adds, "colligunt pueri in quibusdam regionibus ossa & quedam alia immunda, & in simul cremant, et exinde producitur fumus in aere. Cremant? etiam Brandas (seu Fasces) et circuiunt arva cum Brandis. *Tertium, de ROTA quam faciunt volvi. Quod cum immunda eremant, hoc habent ex Gentilibus.*"

The Catalogue describes this curious Manuscript thus: "Codex membranaceus in 4to ejus nunc plura desiderantur folia: quo tamen continebantur diversa ejusdam Monachi, uti videtur, Winchelcumbensis Opuscula."

^b The following is Naogeorgus's account of the Rites of this Festivity:

"In die magni Baptistæ solstitiû fert,
Omnibus in vicis quâ vulgo accenditur ignis,
Inq; foro atque viis, lætas circumque choreas
Solliciti ducunt juvenes, cupideque puellæ,
Verbenis cincti, & Mausoli conjugis herbâ,
Nonnullisque aliis: nigra et vacinia palmis
Gestantes, creduntque superstitionibus omnes
Non doliturum oculos qui per vacinia flammæ
Inspiciat. Postquam saltârunt noctis ad umbram,
Tandem transiliunt ignem certamine magno,
Injiciuntque herbas prece, votisque, vt sua eisdem
Cumcuncta exurantur simul infortunia flammis,
Quo se illum credunt tutos è febribus annum.
Est vbi detritam, stupisque & stramine multo
Intexam, tractamque ROTAM in celsissima montis
Succendunt, postquam cælo hesperus ardet opaco,

Bourne tells us, that it was the custom in his time, in the North of England, chiefly in country villages, for old and young people to meet together

Voluntque in præceptis : quod solis ab arce cadentis

Cœlesti simulat speciem, horrendumque videtur.

At sua tum credunt pariter dispendia volvi

In præceptis, tutosque a cunctis se esse periclis."

Hospinian. de Origine Festor. Christian. fol. 113 b.

"Then doth the joyfull feast of John the Baptist take his turne,
When bonfiers great, with loftie flame, in every towne doe burne :
And yong men round about with maides, doe daunce in every streete,
With garlands wrought of Motherwort, or else with Vervain sweete,
And many other flowres faire, with Violets in their handes,
Whereas they all do fondly thinke, that whosoever standes,
And thorow the flowres beholdest the flame, his eyes shall feel no paine.
When thus till night they daunced have, they through the fire amaine,
With striving mindes doe runne, and all their hearbes they cast therein,
And then with wordes devout and prayers they solemnely begin,
Desiring God that all their illes may there consumed bee ;
Whereby they thinke through all that yeare from agues to be free.
Some others get a rotten Wheele, all worne and cast aside,
Which, covered round about with strawe and tow, they closely hide :
And caryed to some mountaines top, being all with fire light,
They hurle it downe with violence, when darke appears the night :
Resembling much the sunne, that from the Heavens down should fal,
A straunge and monstrous sight it seemes, and fearefull to them all :
But they suppose their mischiefes all are likewise throwne to hell,
And that from harmes and daungers now, in safetie here they dwell."

The Popish Kingdome, fol. 54 b.

The Reader will join with me in thinking the following extract from the Homily "De Festo Sancti Johannis Baptistæ," a pleasant piece of absurdity :

"In worshyp of Saint Johan the people waked at home, and made three maner of fyres : one was clene bones, and noo woode, and that is called a Bone Fyre ; another is clene woode, and no bones, and that is called a Wode Fyre, for people to sit and wake therby ; the thirde is made of wode and bones, and it is callyd Saynt Johannys fyre. The first fyre, as a great clerke Johan Bel-leth telleth he was in a certayne countrey, so in the countrey there was soo greate hete the which causid that dragons to go togyther in tokenyng that Johan dyed in brennyng love and charyte to God and man, and they that dye in charyte shall have parte of all good prayers, and they that do not, shall never be saved. Then as these dragons flewe in th'ayre they shed down to that water froth of ther kynde, and so envynmed the waters, and caused moche people for to take theyr deth therby, and many dyverse syknesse. Wyse clerkes knoweth well that dragons hate nothyng more

and be merry over a large fire, which was made for that purpose in the open street^c. This, of whatever materials it consisted, was called a Bonefire^d.

Over and about this fire they frequently leap, and play at various games, such as running, wrestling, dancing, &c.: this, however, is generally confined to the younger sort; for the old ones, for the most part, sit by as spectators

than the stench of brennyng bones, and therefore they gaderyd as many as they mighte fynde, and brent them; and so with the stench thereof they drove away the dragons, and so they were brought out of greete dysease.

"The seconde fyre was made of woode, for that wyl brenne lyght, and wyl be seen farre. For it is the chefe of fyre to be seen farre, and betokennyng that Saynt Johan was a lanterne of lyght to the people. Also the people made blases of fyre for that they shulde be seene farre, and specially in the nyght, in token of St. Johan's having been seen from far in the spirit by Jeremiah. The third fyre of bones betokenneth Johan's martyrdome, for hys bones were brente, and how ye shall here." The Homilist accounts for this by telling us that after John's disciples had buried his body, it lay till Julian, the apostate Emperor, came that way, and caused them to be taken up and burnt, "and to caste the ashes in the wynde, hopyng that he shuld never ryse again to lyfe."

^c See Antiq. Vulg. chap. xxvii.

^d These fires are supposed to have been called Bonefires because they were generally made of bones. There is a passage in Stow, however, wherein he speaks of men finding *wood* or labour towards them, which seems to oppose the opinion. The learned Dr. Hickes also gives a very different etymon. He defines a Bonefire to be a festive or triumphant fire. In the Islandic Language, he says, *Baal* signifies a burning. In the Anglo Saxon, *Bael-fyr*, by a change of letters of the same organ is made *Baen-fyr*, whence our *Bone-fire*.

In the Tinmouth MS. cited so often in the History of Newcastle, "*Boon-er*," and "*Boen-Harow*," occur for plowing and harrowing gratis, or by gift. There is a passage also, much to our purpose, in Aston's Translation of J. B. Aubanus, p. 282. "*Common Fires* (or as we call them heere in England Bonefires.)" I am, therefore, strongly inclined to think that *Bone-fire* means a Contribution-fire, that is, a fire to which every one in the neighbourhood contributes a certain portion of materials. The contributed Plowing Days in Northumberland are called "*Bone-dargs*."

"Bon-fire," says Lye (apud Junii Etymolog.) not a fire made of bones, but a *boon-fire*, a fire made of materials obtained by begging. Boon, Bone, Bene, vet. Angl. *petitio, preces*."

Fuller, in p. 25 of his "*Mixt Contemplations in better Times*," 12mo. Lond. 1658, says he has met with "two etymologies of Bone-fires. Some deduce it from fires made of bones, relating it to the burning of martyrs, first fashionable in England in the reign of King Henry the Fourth: But others derive the word (more truly in my mind) from *boon*, that is good, and fires."

See also a Letter of Dr. Pegge's, signed T. Row, in the Gentleman's Magazine, vol. xlv, for 1774, p. 315.

only of the vagaries of those who compose the

“*Lasciva decentius ætas,*”

and enjoy themselves over their bottle, which they do not quit till midnight, and sometimes till Cock-crow the next morning.

The learned Gebelin, in his *Allegories Orientales*, accounts in the following manner for the custom of making Fires on Midsummer Eve: “Can one,” says he, “omit to mention here the St. John Fires, those sacred Fires, kindled about midnight, on the very moment of the Solstice, by the greatest part as well of antient as of modern nations; a religious ceremony of the most remote anti-

• “Peut-on méconnoître ici les Feux de la S. Jean, ces Feux sacrés allumés à minuit au moment du Solstice chez la plupart des nations anciennes and modernes? Cérémonie religieuse, qui remonte ainsi à la plus haute antiquité, & qu’on observoit pour la prospérité des états et des peuples, and pour écarter tous les maux.

“L’origine de ce Feu que tant de Nations conservent encore et qui se perd dans l’antiquité, est très simple. C’étoit un Feu de joie allumé au moment où l’Année commençoit; car la première de toutes les années, la plus ancienne donc on ait quelque connoissance, s’ouvroit au mois de Juin. De-là le nom même de ce mois, Junior, le plus jeune, qui se renouvelle; tandis que celui qui le précède est le mois de Mai, ou major, l’ancien; aussi l’un étoit le mois des jeunes gens, & l’autre celui des vieillards.

“Ces Feux-de-joie étoient accompagnés en même tems de vœux & de sacrifices pour la prospérité des peuples & de biens de la terre: on dansoit aussi autour de ce Feu; car y a-t-il quelque fête sans danse? et les plus agiles sautoient par-dessus. En se retirant, chacun emportoit un tison plus ou moins grand, et le reste étoit jetté au vents, a fin qu’il emportât tout malheur comme il emportoit ces cendres.

“Lorsqu’après une longue suite d’années, le Solstice n’en fit plus l’ouverture, on continua cependant également l’usage des Feux dans le même tems, par une suite de l’habitude, et des idées superstitieuses qu’on y avoit attachées; d’ailleurs, il eût été triste d’anéantir un jour de joie, dans des tems où il y en avoit peu; aussi cet usage s’est-il maintenu jusqu’à nous.” *Monde Primitif*, tom. i. *Hist. d’Hercule*, p. 203.

Levinus Lemnius, in his *Treatise de Occultis Naturæ Miraculis*, lib. 3, cap. 8, has the following: “*Natalis dies Joannis Baptistæ—non solum Judæis ac Christianis, sed Mauris etiam ac Barbaris, quique a nostra religione alieni ac Mahumeto addicti sunt, celebris est et sacro-sanctus, tametsi nonnulli hujus noctem superstitioso quodam cultu congestis lignorum acervis, accensisque Ignibus, ut Corybantes ac Cybeles cultores, strepitu ac furiosis clamoribus transigant, quin et impuberes congestis collisisque ignitis carbonibus bombos ac crepitacula excutiunt.*” He cites Olaus Magnus as describing how the Goths kept this night. “*Omnis enim generis sexusque homines turmatim in publicum concurrunt, extructisque luculentis ignibus atque accensis facibus, choreis, tripudiisque se exercent.*”

quity, which was observed for the prosperity of states and people, and to dispel every kind of evil.

“The origin of this Fire, which is still retained by so many nations, though enveloped in the mist of antiquity, is very simple : it was a *Feu de Joie*, kindled the very moment the year began ; for the first of all years, and the most antient that we know of, began at this month of June. Thence the very name of this month, junior, *the youngest*, which is renewed ; while that of the preceding one is May, major, *the antient*. Thus the one was the month of young people, while the other belonged to old men.

“These *Feux de Joie* were accompanied at the same time with vows and sacrifices for the prosperity of the people and the fruits of the earth. They danced also round this Fire ; for what feast is there without a dance ? and the most active leaped over it. Each on departing took away a fire-brand, great or small, and the remains were scattered to the wind, which, at the same time that it dispersed the ashes, was thought to expel every evil. When, after a long train of years, the year ceased to commence at this solstice, still the custom of making these fires at this time was continued by force of habit, and of those superstitious ideas that are annexed to it. Besides, it would have been a sad thing to have annihilated a day of joy in times when there were not many of them. Thus has the custom been continued and handed down to us^f.”

In the *Gent. Mag.* vol. iii. for May 1733, p. 225, a posthumous piece of Sir Isaac Newton, intitled, “Observations upon the Prophecies of Daniel and the Apocalypse of St. John,” is cited, where that great Philosopher, on Daniel ii. v. 38, 39, observes, that “the Heathens were delighted with the Festivals of their Gods, and unwilling to part with those ceremonies ; therefore Gregory, Bishop of Neo-Cæsarea, in Pontus, to facilitate their conversion, instituted annual Festivals to the Saints and Martyrs : hence the keeping of Christmas with ivy, feasting, plays, and sports, came in the room of the Bacchanalia and Saturnalia ; the celebrating May Day with flowers, in the room of the Floralia ; and the Festivals to the Virgin Mary, *John the Baptist*, and divers of the Apostles, in the room of the solemnities at the entrance of the Sun into the Signs of the Zodiac in the old Julian Calendar.”

^f Borlase, in his *Antiquities of Cornwall*, p. 130, tells us : “Of the fires we kindle in many parts of England, at some stated times of the year, we know not certainly the rise, reason, or occasion, but they may probably be reckoned among the relicks of the Druid superstitious Fires. In Cornwall, the festival Fires, called Bonfires, are kindled on the Eve of St. John Baptist and St. Peter’s Day ; and Midsummer is thence, in the Cornish tongue, called “*Goluan*,” which signifies both light and rejoicing. At these Fires the Cornish attend with lighted torches, tarr’d and

So far our learned and ingenious foreigner. But I can by no means acquiesce with him in thinking that the act of leaping over these fires was only a trial of

pitch'd at the end, and make their perambulations round their Fires, and go from village to village carrying their torches before them, and this is certainly the remains of the Druid superstition, for 'faces præferre,' to carry lighted torches, was reckoned a kind of Gentilism, and as such particularly prohibited by the Gallick Councils: they were in the eye of the law 'accensores facularum,' and thought to sacrifice to the devil, and to deserve capital punishment."

In Ireland, "on the Eves of St. John Baptist and St. Peter, they always have in every town a Bonfire late in the evenings, and carry about bundles of reeds fast tied and fired; these being dry, will last long, and flame better than a torch, and be a pleasing divertive prospect to the distant beholder; a stranger would go near to imagine the whole country was on fire." Sir Henry Piers's Description of West Meath, 1682, in Vallancey's Collectanea de Rebus Hibernicis, No. I. p. 123.

The author of "The Survey of the South of Ireland," says, p. 232: "It is not strange that many Druid remains should still exist; but it is a little extraordinary that some of their customs should still be practised. They annually renew the sacrifices that used to be offered to Apollo, without knowing it. On Midsummer's Eve, every eminence, near which is a habitation, blazes with Bonfires; and round these they carry numerous torches, shouting and dancing, which affords a beautiful sight, and at the same time confirms the observation of Scaliger: 'En Irlande, ils sont quasi tous papistes, mais c'est Papauté méelee de Paganisme, comme partout.' Though historians had not given us the mythology of the pagan Irish, and though they had not told us expressly that they worshipped Beal, or Bealin, and that this Beal was the Sun and their chief God, it might nevertheless be investigated from this custom, which the lapse of so many centuries has not been able to wear away." "I have however heard it lamented that the alteration of the style had spoiled these exhibitions: for the Roman Catholics light their Fires by the new style, as the correction originated from a pope; and for that very same reason the Protestants adhere to the old."

I find the following, much to our purpose, in the Gentleman's Magazine for February 1795, vol. lxxv. p. 124: "The Irish have ever been worshippers of Fire and of Baal, and are so to this day. This is owing to the Roman Catholics, who have artfully yielded to the superstitions of the natives, in order to gain and keep up an establishment, grafting Christianity upon Pagan rites. The chief festival in honour of the Sun and Fire is upon the 21st* of June, when the sun arrives at the summer solstice, or rather begins its retrograde motion. I was so fortunate in the summer of 1782, as to have my curiosity gratified by a sight of this ceremony to a very great extent of country. At the house where I was entertained, it was told me that we should see at midnight the most singular sight in Ireland, which was the *lighting of Fires in honour of the Sun*. Accordingly, exactly at midnight, the Fires began to appear: and taking the advantage of going up to the leads of the house, which had a widely extended view, I saw on a radius of thirty miles, all

* Qu. if this is not a mistake for the 23d.

agility. A great deal of learning might be produced here to shew farther that it was as much a religious act as making them^g.

Stow, in his Survey of London, tells us, "that, on the vigil of St. John Bap-

around, the Fires burning on every eminence which the country afforded. I had a farther satisfaction in learning, from undoubted authority, that the people *danced round the Fires*, and at the close went through these fires, and made their sons and daughters, together with their cattle, pass through the Fire; and the whole was conducted with religious solemnity." This is at the end of some Reflections by the late Rev. Donald M'Queen, of Kilmuir in the Isle of Sky, on ancient Customs preserved in that Island.

The author of "The Comical Pilgrim's Pilgrimage into Ireland," 8vo, Lond. 1723, p. 92, says: "On the vigil of St. John the Baptist's Nativity, they make Bonfires, and run along the streets and fields with wisps of straw blazing on long poles to purify the air, which they think infectious, by believing al the devils, spirits, ghosts, and hobgoblins fly abroad this night to hurt mankind. Farthermore, it is their dull theology to affirm the souls of all people leave their bodies on the Eve of this Feast, and take their ramble to that very place, where, by land or sea, a final separation shall divorce them for evermore in this world."

Levinus Lemnius, in the work already quoted, tells us, that the Low Dutch have a proverb, that "when men have passed a troublesome night's rest, and could not sleep at all, they say, we have passed St. John Baptist's Night; that is, we have not taken any sleep, but watched all night; and not only so, but we have been in great troubles, noyses, clamours, and stirs, that have held us waking." "Some," he previously observes, "by a superstition of the Gentiles, fall down before his image, and hope to be thus freed from the epileps; and they are further persuaded, that if they can but gently go unto this Saint's shrine, and not cry out disorderly, or hollow like madmen when they go, then they shall be a whole year free from this disease; but if they attempt to bite with their teeth the Saint's head they go to kisse, and to revile him, then they shall be troubled with this disease every month, which commonly comes with the course of the moon, yet extream juglings and frauds are wont to be concealed under this matter." English Translat. fol. 1658, p. 28.

Leaping over the Fires is mentioned among the superstitious rites used at the Palilia in Ovid's Fasti:

"Moxque per arduas stipulæ crepitantis acervos

Trajicias celeri strenua membra pede."

The Palilia were Feasts instituted in honour of Pales, the goddess of shepherds (though Varro makes Pales masculine,) on the Calends of May. In order to drive away wolves from the folds, and distempers from the cattle, the shepherds on this day kindled several heaps of straw in their fields, which they leaped over. See Sheridan's Persius, 2d edit. p. 18.

The following passage may be thought, however, to make for Gebelin: it is in an old Collection of Satyres, Epigrams, &c. where this leaping over a Midsummer Bonfire is mentioned among other pastimes:

tist, every man's door being shadowed with green birch^h, long fennel, St. John's

" At shove-groate, venter-point, or crosse and pile,
At leaping over a Midsommer Bone-fier,
Or at the drawing dun out of the myer."

Reed's edit. of Shaksp. 8vo, Lond. 1803, vol. xx. p. 51. note.

In "The Works of William Browne," vol. iii. 8vo. Lond. 1772, "The Shepherd's Pipe," p. 53, occur the following lines:

"Neddy, that was wont to make
Such great feasting at the wake,"

And the *Blessing Fire*:"

with a note from *blessing Fire*, informing us that "the Midsummer Fires are termed so in the West parts of England."

The following very curious passage on this head is extracted from Torreblanca's *Demonology*, p. 106: "Ignis lustrationis, quæ in filiorum consecratione fiebat, sive expiatione, ad stabiliendam eorum fortunam, de qua agit sacra Parœmia, Reg. 4, c. 17. Et consecraverunt filios suos, & filias per Ignem. Quæ fiebat ex transjectione per ignem, ex qua similiter felices illi casus prænuñciabant, quam superstitionem damnatam invenio Deut. c. 18. Nec inveniatur in te, qui lustrat filium suum, aut filiam ducens per ignem. In quo peccant Germani in successione Pyrarum, quas pie in honorem D. Johannis accendunt, dum ad crepitum, fumum, flammæ modum, & similia attendunt. Nam sunt reliquæ veteris paganismi ut censet Conrad. Wissin de Divinat. c. 2. Nec non qui pyras hujusmodi definitis vicibus se circumire et transilire debere putant in futuri mali averruncatione, ut tradit Gliucas, p. 2, Annal. fol. 269, quod ut hodie, ita teste Ovid, lib. 4, Pastor.

'Certe ego transilii positas ter in ordine flammæ.'

In a most rare tract, entitled, "Perth Assembly," &c. 4to, 1619, p. 83. probably printed in Scotland, but without printer's name, we read:

"Bellarmine telleth us (De Reliquiis, c. 4), Ignis accendi solet ad lætitiâ significandam etiam in rebus prophanis, that Fire useth to be kindled, even in civil and prophane things. Scaliger calleth the *candels and torches lightned upon Midsomer Even, the foote steps of auncient gentility**." De Emendat. Tempor. lib. vii. p. 713.

In the "Chevreana," vol. i. p. 397, on the Hebrew sacrifices to Moloch, we read: "On a douté si l'on faisoit bruler ces enfans, ou si on les faisoit simplement passer par le feu, comme je l'ay vu souvent pratiquer en quelques Endroits, la veille, ou la fête de Saint Jean, ce qui est un vilain reste d'Idolatrie."

^h In the Churchwardens' Accounts of St. Mary at Hill, in the 17 and 19 Edw. IV. Palmer and Clerk Churchwardens, I find the following entry: "For birch at Midsummer, viiid." As also, among the annual church disbursements, *ibid.* the subsequent: "Birch Midsumr Eve, iiijd." *Ibid.* 1486: "Item, for birch bowes agenst Midsummer."

* Gentilism.

wortⁱ, orpin, white lilies, and such like, garnished upon with garlands of beautiful flowers, had also lamps of glass, with oil burning in them all the night. Some," he adds, "hung out branches of iron, curiously wrought, containing hundreds of lamps lighted at once. He mentions also Bonfires in the streets, every man bestowing wood and labour (without any notice taken of bones) towards them^k. He seems, however, to hint that they were kindled on this occasion to purify the air.

Coles, in his "Adam in Eden," speaking of the birch tree, says: "I remember once, as I rid through Little Brickhill in Buckinghamshire, which is a town standing upon the London road, between Dunstable and Stony-Stratford, every signe-post in the towne almost was bedecked with green birch." This had been done, no doubt, on account of Midsummer Eve.

Coles quaintly observes, among the civil uses of the birch-tree, "the punishment of children, both at home and at school; for it hath an admirable influence on them when they are out of order, and therefore some call it *Makepeace*."

In the Churchwardens' Accounts of St. Martin Outwich (see Mr. Nichols's *Illustrations of Ancient Manners and Expences*, p. 273), we have: "1524. Payde for byrche and bromes at Mydsomr, ijd." "1525. Payde for Byrch and Bromes at Mydsomr, ijd."

In Dekker's "Wonderful Yeare," 4to, 1603, signat. B. we read, "Olive trees (which grow nowhere but in the Garden of Peace) stood (as common as *Beech* does at Midsomer) at every man's doore."

ⁱ Mr. Pennant's MS. informs us, that in Wales "they have the custom of sticking St. John's wort over the doors on the Eve of St. John Baptist."

^k The following curious extract from Bishop Pecock's *Repressour*, c. 6, is given by Lewis, in his *Life of that prelate*, p. 70: "Whanne men of the cuntree uplond bringen into Londoun, on Mydsomer Eve, braunchis of trees from Bischopis-wode, and flouris fro the feeld, and bitaken tho to citessins of Londoun, for to therwith araie her housis, that thei make therewith her houses gay, into remembraunce of Seint Johan Baptist, and of this, that it was prophecied of him that many schulden joie in his burthe."

In a Royal Household Account, communicated by Craven Ord, esq. of the Exchequer, I find the following article:

"23 June, 8 Hen. VII. Item, to the making of the Bonefuyer on Middlesomer Eve, xs."

Mr. Douce says he does not know whether Fraunce in the following passage from his "Countesse of Pembroke's Ivy Church," Part ii. sig. I. 4 b. alludes to the Midsummer Eve Fires.

"O most mighty Pales, which stil bar'st love to the country
And poore countrey folk, hast thou forgotten Amyntas?
Now, when as other gods have all forsaken Amyntas?
Thou on whose Feast-day Bonfires were made by Amyntas,
And quyte leapt over by the bouncing dauncer Amyntas?

The learned Moresin appears to have been of opinion that the custom of leaping over these Fires is a vestige of the Ordeal, where to be able to pass through Fires with safety was held to be an indication of innocence¹. To strengthen the probability of this conjecture, we may observe that not only the young and

Thou, for whose Feast-dayes great cakes ordayned Amyntas,
Supping mylk with cakes, and casting mylk to the Bonefyre?"

¹ "Flammam transiliendi mos videtur etiam priscis Græciæ temporibus usurpatus fuisse, deque eo versus Sophoclis in Antigone quosdam intelligendos putant: Cum enim Rex Creon Polynicis cadaver humare prohibuisset, Antigone autem ipsius soror illud humo contexisset, custodes, ut mortis poenam a Rege, constitutam vitarent, dicebant se paratos esse ferrum candens manibus contractare & per pyram incedere. Hotom. Disput. de Feudis. cap. xlv. Hic mos Gallis, Germanis et post Christianismum remansit etiam pontificibus: et adulteria uxorum ferro candente probant Germani. Æmil. lib. iv. &c.—Et Vascones accensis Ignibus in Urbium vicis vidi per medios saltare ad Festum Joanni sacrum in Æstate; et qui funus antiquitus prosequuti fuerant, ad proprios Lares reversi, aqua aspersi, ignem supergradiebantur, hoc se piaculo ex funere expiari arbitrati &c." Papatus, p. 61.

See also in another passage: "Majores vero natu ad Festum D. Johannis sacrum accensis vespere in platea Ignibus, flammam transiliunt stramineam Mares et Fœminæ, pueri, pupæque, ac fieri vidi in Galliis inter Cadurcos ad oppidulum Puy la Rocque." p. 72.

In the Appendix No. II. to Pennant's Tour, Shaw in his Account of Elgin and the Shire of Murray, tells us "that, in the middle of June, farmers go round their corn with burning torches, in memory of the Cerealia."

Every Englishman has heard of the "Dance round our coal fire," which receives illustration from the probably antient practice of dancing round the Fires in our Inns of Court (and perhaps other halls in great men's houses). This practice was still in 1733 observed at an entertainment at the Inner Temple Hall, on Lord Chancellor Talbot's taking leave of the house, when the Master of the Revels took the Chancellor by the hand, and he, Mr. Page, who with the Judges, Serjeants, and Benchers, danced round the Coal Fire, according to the old ceremony, three times, and all the times the antient song, with music, was sung by a man in a Bar gown." See Wynne's Eunuomus, iv. 107. This dance is ridiculed in the dance in the Rehearsal.

In the "Traite des Superstitions," &c. tom. iii. p. 455, we read: "Celui qui veut sçavoir de quelle couleur seront les cheveux de la personne qu'il doit avoir pour femme, n'a qu'à tourner trois tours autour du feu de la Saint Jean & lors que le bois sera à demi consumé, il prendra un tison, il le laissera éteindre, puis il le mettra le soir avant que de se coucher sous le chevet de son lit; et de lendemain il trouvera autour de ce tison des cheveux qui seront, de la couleur de ceux de sa future Epouse. Il faut que tout ce ridicule manège se fasse à yeux clos; autrement on n'en a pas le succès qu'on en espere."

"Lorsqu'il y a une femme veuve, ou quelque fille à marier dans une maison, et qu'elles sont recherchées en mariage, il faut bien se donner de garde de lever les tisons du feu, parce que cela chasse les amoureux."

vigorous^m, but even those of grave characters used to leap over them, and there was an interdiction of ecclesiastical authority to deter clergymenⁿ from this superstitious instance of agility^o.

^m Mr. Douce has a curious French print, entitled, "L'este le Feu de la St. Jean;" *Mariette ex.* In the centre is the fire made of wood piled up very regularly, and having a tree stuck in the midst of it. Young men and women are represented dancing round it hand in hand. Herbs are stuck in their hats and caps, and garlands of the same surround their waists, or are slung across their shoulders. A boy is represented carrying a large bough of a tree. Several spectators are looking on. The following lines are at the bottom:

"Que de Feux bruians dans les airs!

Qu'ils font une douce harmonie!

Redoublons cette melodie

Par nos dances, par nos concerts!"

ⁿ The sixth Council of Constantinople, A. D. 680, by its 65th canon (cited by Prynne in his *Histriomastix*, p. 585), has the following interdiction: "Those Bonfires that are kindled by certaine people on New Moones before their shops and houses, over which also they use ridiculously and foolishly to leape, by a certaine antient custome, we command them from henceforth to cease. Whoever therefore shall doe any such thing; if he be a Clergyman, let him be deposed; if a layman, let him be excommunicated. For, in the Fourth Book of the Kings, it is thus written: 'And Manasseh built an altar to all the hoast of heaven, in the two courts of the Lord's house, and made his children to passe through the Fire,' &c." Prynne observes upon this: "Bonfires therefore had their originall from this idolatrous custome, as this Generall Councell hath defined; therefore all Christians should avoid them." And the Synodus Francica under Pope Zachary, A. D. 742, cited *ut supra*, p. 587, inhibits "those sacrilegious Fires which they call *Nedfri* (or Bonfires), and all other observations of the Pagans whatsoever."

"Leaping o'er a Midsummer Bonfire" is mentioned amongst other games in "The Garden of Delight," 12mo, 1658, p. 76.

A clergyman of Devonshire informed me that, in that county, the custom of making Bonfires on Midsummer Eve, and of leaping over them, still continues.

In the Statistical Account of Scotland, vol. xxi. p. 145, parish of Mongahitter, it is said: "The Midsummer Even Fire, a relict of Druidism, was kindled in some parts of this county."

^o Mr. Douce's MS notes say, "It appears that a *watch* was formerly kept in the city of London on Midsummer Eve, probably to prevent any disorders that might be committed on the above occasion. It was laid down in the 20th year of Henry VIII. See Hall's Chronicle at the latter end of the year. The Chronicles of Stow and Byddell assign the sweating sickness as a cause for discontinuing the watch." Niccols says, the watches on Midsummer and St. Peter's Eve were laid down by licence from the king, "for that the cittie had then bin charged with the leavie of a muster of 15000 men."

We read in Byddell's Chronicle, under the year 1527: "This yere was the sweatinge sicknesse, for the which cause there was no watche at Mydsommer." See also Grafton's Chronicle, p. 1290,

The subsequent extract from the antient Calendar of the Romish Church, so often cited in this Work, shews us what doings there used to be at Rome on the Eve and Day of St. John the Baptist :

“June^p.

“23. The Vigil of the Nativity of John the Baptist.

Spices are given at Vespers.

Fires are lighted up.

A girl with a little drum that proclaims the Garland.

Boys are dressed in girls cloaths^a.

in ann. 1547, when the watch appears to have been kept both on St. John Baptist's Eve and on that of St. Peter.

Sir John Smythe's "Instructions, Observations, and Orders Militarie," 4to. Lond. 1595, p. 129, say : "An Ensigne-bearer in the field, carrieng his ensigne displayed, ought to carrie the same upright, and never, neither in towne nor field, nor in sport, nor earnest, to fetcche florishes about his head with his ensign-staffe, and taffata of his ensigne, as the Ensigne-bearers of London do upon Midsommer Night."

P "Junius.

"23. Vigilia natalis Joannis Baptistæ.

Aromata dantur Vesperis.

Ignes fiunt.

Puella cum parvo Tympano, quod Coronulam appellat.

Pueri pro puellis vestiuntur.

Cantilenæ ad liberales, diræ et avaros.

Aquæ in nocte natantur: et pënsiles ad vaticinium feruntur.

Filix vulgo in precio est propter semen.

Herbæ diversi generis quærantur & multæ fiunt.

Carduus puellarum legitur et ab eisdem centum cruces.

"24. Nativitas Joannis Baptistæ: ros et novæ frondes in precio.

Solstitium Vulgare."

^a Mr. Douce has a curious Dutch Mezzotinto, representing one of the Months—"JUNIVS." "C. Dusart. inv. J. Cole ex. Amstelod." There is a young figure (I think a boy dressed in girls cloaths) with a garland of flowers about her head; two rows, seemingly of beads, hang round her neck, and so loosely as to come round a kind of box, which she holds with both hands, perhaps to solicit money. She has long hair flowing down her back and over her shoulders. A woman is represented bawling near her, holding in her right hand a bough of some plant or tree, pointing out the girl to the notice of the spectators with her left. She has a Thrift-box hung before her. Another woman holds the girl's train with her right hand, and lays her left on her shoulder. She too appears to be bawling. The girl herself looks modestly down to the ground. Something like pieces of money hangs in loose festoons on her petticoat.

Carols to the liberal; Imprecations against the avaritious.

Waters are swum in during the night, and are brought in vessels that hang for purposes of divination.

Fern in great estimation with the vulgar on account of its seed^r.

^r "Fern-seed is looked on as having great magical powers, and must be gathered on Midsummer Eve. A person who went to gather it reported that the Spirits whisked by his ears, and sometimes struck his hat and other parts of his body, and, at length, when he thought he had got a good quantity of it, and secured it in papers and a box, when he came home he found both empty. See *Pandæmonium*." (*Grose*.)

Torreblanca, in his "*Dæmonologia*," 4to. Mogunt. 1623, p. 150, suspects those persons of witchcraft who gather Fern-seed on this night: "*Vel si reperiantur in nocte S. Joannis colligendo grana herbæ Fælicis, vulgo Helecho, qua Magi ad maleficia sua utuntur.*"

A respectable countryman at Heston, in Middlesex, informed me in June 1793, that, when he was a young man, he was often present at the ceremony of catching the Fern-seed at midnight on the Eve of St. John Baptist. The attempt, he said, was often unsuccessful, for the seed was to fall into the plate of its own accord, and that too without shaking the plant.

Dr. Rowe, of Launceston, informed me, Oct. 17th, 1790, of some rites with Fern-seed which were still observed at that place.

"Fern is one of those plants which have their seed on the back of the leaf, so small as to escape the sight. Those who perceived that Fern was propagated by semination, and yet could never see the seed, were much at a loss for a solution of the difficulty; and, as wonder always endeavours to augment itself, they ascribed to Fern-seed many strange properties, some of which the rustick Virgins have not yet forgotten or exploded." (*Johnson*.)

"This circumstance relative to Fern-seed is alluded to in Beaumont and Fletcher's *Fair Maid of the Inn*:

—— "Had you Gyges' ring?
Or the herb that gives Invisibility?"

"Again in Ben. Jonson's *New Inn*:

—— "I had
No medicine, Sir, to go invisible,
No Fern-seed in my pocket."

"Again, in Philemon Holland's Translation of Pliny, Book xxvii. ch. 9.: "Of Ferne be two kinds, and they beare neither floure nor seed. (*Stevens*.)

"The ancients, who often paid more attention to received opinions than to the evidence of their senses, believed that Fern bore no seed. Our ancestors imagined that this plant produced seed which was invisible. Hence, from an extraordinary mode of reasoning, founded on the fantastic doctrine of Signatures, they concluded that they who possessed the secret of wearing this seed about them would become invisible. This superstition Shakspeare's good sense taught him to ridicule. It was also supposed to seed in the course of a single night, and is called, in Browne's *Britannia's Pastorals*, 1613,

"The wond'rous one-night-seeding Ferne."

Herbs of different kinds are sought, with many ceremonies.

Girls Thistle is gathered, and an hundred crosses by the same.

"24. The nativity of John the Baptist. Dew and new Leaves in estimation. The Vulgar Solstice*."

It was the custom in France, on Midsummer Eve, for the people to carry about brazen vessels, which they use for culinary purposes, and to beat them with sticks for the purpose of making a great noise: a superstitious notion pre-

"Absurd as these notions are, they were not wholly exploded in the time of Addison. He laughs at a Doctor who was arrived at the knowledge of the green and red Dragon, and had discovered the female Fern-seed. Tatler, No. 240." See Reed's edit. of Shakspeare, 8vo. Lond. 1803, vol. xi. p. 25.

In the curious Tract, intitled, "Plaine Percevall the Peace-maker of England," temp. Eliz. 4to. sign. C. 3, is this passage: "I thinke the mad slave hath tasted on a Ferne-stalke, that he walkes so invisible."

Butler alludes to this superstitious notion. Hudibras, Part III. Cant. iii. 3. 4.:

"That spring like Fern, that insect weed
Equivocally without seed."

See also Gray's Notes on Shakspear, vol. i. p. 333.

Levinus Lemnius tells us: "They prepare Fern gathered in the Summer Solstice, pulled up in a tempestuous night, Rue, Trifoly, Vervain, against magical impostures." English Translat. fol. Lond. 1658, p. 392.

In a most rare little book, intitled, "A Dialoge or Communication of two Persons, devysed or set forth, in the Latin Tongue, by the noble and famose clarke Desiderius Erasmus, intituled, The Pylgremage of pure Devotyon, newly translatyd into Englishe," (no date: supposed to be 1551. See Herbert's Ames, p. 1570. signat. C. 7. b.) is the following curious passage: "Peraventure they ymagyne the symylytude of a tode to be there, evyn as we suppose when we cutte the fearne-stalke there to be an egle, and evyn as chyl dren (whiche they see nat indede) in the clowdes, thynke they see Dragoness spytyng fyre, and hylles flammyng with fyre, and armyd men encounteryng."

* The following extracts from Moresin illustrate the above observations in the antient Calendar, as well as Stow's account:

"Apud nostros quoque proavos, inolevit longa annorum serie persuasio Artemisiam in Festis divo Joanni Baptistæ sacris ante domos suspensam, item alios frutices et plantas, atque etiam candelas, facesque designatis quibusdam diebus celebrioribus aqua lustrali rigatas, &c. contra tempestates, fulmina, tonitrua, & adversus Diaboli potestatem, &c. quosdam incendere ipso die Joannis Baptistæ fasciculum lustratarum herbarum contra tonitrua, fulmina," &c. Papatus, p. 28.

"Toral, seu Toraliū antiquo tempore dicebatur florum et herbarum suaveolentium manipulus, seu plures in restim colligati, qui suspendebantur ante Thalamorum & Cubilium fores: et in papatu ad S. Ioannis mutuato more suspendunt ad Ostia & Januas hujus modi sorta et restes & sæpius ad aras." Ibid. p. 171.

vailed also with the common people, that if it rains about this time, the filberds will be spoiled that season^t.

Midsummer Eve festivities are still kept up in Spain. At Alcala, in Andalusia, says Dalrymple, in his 'Travels through Spain and Portugal', at twelve o'clock at night we were much alarmed with a violent knocking at the door. 'Quein es?' says the landlord; 'Isabel de San Juan,' replied a voice: he got up, lighted the lamp, and opened the door, when five or six sturdy fellows, armed with fuzils, and as many women, came in. After eating a little bread, and drinking some brandy, they took their leave; and we found that, it being the Eve of St. John, they were a set of merry girls with their lovers, going round the village to congratulate their friends on the approaching Festival.

A gentleman who had resided long in Spain informed me, that in the villages they light up Fires on St. John's Eve, as in England.

The "Status Scholæ Etonensis, A. D. 1560," (MS. Donat. Brit. Mus. 4843.) says, "In hac Vigilia moris erat, (quamdiu stetit) pueris, ornare lectos variis rerum variarum picturis, et Carmina de vita rebusque gestis Joannis Baptistæ & præcursoris componere: et pulchre exscripta affigere Clinopodiis lectorum, eruditis legenda."

^t "Persuasum denique est vulgo, si circa diem S. Joannis pluât, officere id Avellanis. Causa fortasse est ipsarum teneritudo, humoris impatiens." Hospin. de Orig. Festor. Christian. fol. 113 b.

In "Bucelini Historiæ Universalis Nucleus," 12mo. Aug. Vind. 1659, there is a Calendar intitled "Calendarium Astronomicum priscum," with "Observationes rusticæ" at the end of every Month, among which I find the following:

"Pluvias S. Joannis 40 dies Pluvii sequuntur, certa nuncum pernicies."

And again: "2 Julii pluvia 40 dies similes conduit."

Bourne cites from the Trullan Council a singular species of Divination on St. John Baptist's Eve: "On the 23d of June, which is the Eve of St. John Baptist, men and women were accustomed to gather together in the evening by the sea-side, or in some certain houses, and there adorn a girl, who was her parents first-begotten child, after the manner of a bride. Then they feasted and leaped after the manner of Bacchanals, and danced and shouted as they were wont to do on their holy-days: after this they poured into a narrow-neck'd vessel some of the sea-water, and put also into it certain things belonging to each of them. Then, as if the Devil gifted the girl with the faculty of telling future things, they would enquire with a loud voice about the good or evil fortune that should attend them: upon this the girl would take out of the vessel the first thing that came to hand, and shew it, and give it to the owner, who, upon receiving it, was so foolish as to imagine himself wiser, as to the good or evil fortune that should attend him." The Words of the Scholiast, Can. 65. in Syn. Trul. in Bals. P. 440. Bourne, chap. xx.

^u Edit. 8vo. Dubl. 1777, p. 10.

The boys of Eton School had antiently their Bonefires at Midsummer, on St John's Day^w.

Bonefires were lately, or still continue to be made, on Midsummer Eve, in the villages of Gloucestershire^x.

They still prevail also, on the same occasion, in the Northern parts of England^y.

Mr. Pennant's Manuscript, which I have so often cited, informs us that small Bonefires are made on the Eve of St. John Baptist at Darowen, in Wales.

Hutchinson, in his History of Northumberland, vol. ii. ad finem, p. 15, says it is usual to raise fires on the tops of high hills, and in the villages, and sport and dance around them.

On Whiteborough (a large tumulus with a foss round it), on St. Stephen's down, near Launceston, in Cornwall, as I learnt at that place in October 1790, there was formerly a great Bonefire on Midsummer Eve: a large Summer Pole

^w " *Mense Junii, in Festo Natalis D. Johannis post matutinas preces, dum consuetudo floruit, accedebant omnes scholastici ad Rogum extractum in Orientali regione Templi, ubi reverenter a Symphoniacis cantatis tribus Antiphonis, et pueris in ordine stantibus venitur ad merendam.*"

" In Festo D. Petri idem mos observetur qui supra."

" In Translatione D. Thomæ (mense Julii) solebant Rogum construere, sed nec ornare lectos, nec carmina componere, sed ludere si placet Preceptorum." Status Scholæ Etonensis, A. D. 1560. *ut supra.*

^x So I was informed in passing through that county from Bath to Oxford, Janury 21st, 1786.

In the Ordinary of the Company of Cooks at Newcastle-upon-Tyne, dated 1575, I find the following clause: "And alsoe that the said Fellowship of Cookes shall yearelie of their owne cost and charge mainteigne and keep the Bone-fires, according to the auntient custome of the said towne on the Sand-hill; that is to say, one Bone-fire on the Even of the Feast of the Nativitie of St. John Bastist, commonly called Midsomer Even, and the other on the Even of the Feast of St. Peter the Apostle, if it shall please the Maior and Aldermen of the said towne for the time being to have the same Bone-fires."

In Dekker's "Seaven deadly Sinnes of London," 4to. 1606, signat. D. 2. speaking of "Candle-light, or the Nocturnall Triumph," he says: "what expectation was there of his coming? *setting aside the Bonfiers*, there is not more triumphing on Midsommer Night."

In Langley's Polydore Vergil, fol. 103, we read: "Oure Midsomer Bonefyres may seme to have comme of the sacrifices of Ceres Goddess of Corne, that men did solemnise with fyres, trusting therby to have more plenty and abundance of corne."

^y Hutchinson, in his History of Cumberland, vol. i. p. 177, speaking of the parish of Cumwhitton, says: "They hold the Wake on the Eve of St. John, with lighting Fires, dancing, &c. The old *Bel-teing*."

was fixed in the centre, round which the fuel was heaped up. It had a large bush on the top of it^z. Round this were parties of wrestlers contending for small prizes. An honest countryman informed me, who had often been present at these merriments, that at one of them an evil spirit had appeared in the shape of a black dog, since which none could wrestle, even in jest, without receiving hurt: in consequence of which the wrestling was, in a great measure, laid aside. The rustics hereabout believe that giants are buried in these tumuli, and nothing would tempt them to be so sacrilegious as to disturb their bones.

Hutchinson, in his History of Northumberland, mentions another custom used on this day; it is, "to dress out stools with a cushion of flowers. A layer of clay is placed on the stool, and therein is stuck, with great regularity, an arrangement of all kinds of flowers, so close as to form a beautiful cushion. These are exhibited at the doors of houses in the villages, and at the ends of streets and cross-lanes of larger towns," (this custom is very prevalent in the city of Durham,) "where the attendants beg money from passengers, to enable them to have an evening feast and dancing^a."

Dr. Plott, in his History of Oxfordshire, p. 349^b, mentions a custom at

^z The Boundary of each Tin-mine in Cornwall is marked by a long Pole, with a bush at the top of it. These on St. John's Day are crowned with flowers.

^a He adds: "This custom is evidently derived from the Ludi Compitalii of the Romans; this appellation was taken from the Compita, or Cross Lanes, where they were instituted and celebrated by the multitude assembled before the building of Rome. Servius Tullius revived this Festival after it had been neglected for many years. It was the Feast of the Lares, or Household Gods, who presided as well over houses as streets. This mode of adorning the seat or couch of the Lares was beautiful, and the idea of reposing them on aromatic flowers, and beds of roses, was excellent."—"We are not told there was any custom among the Romans of strangers or passengers offering gifts. Our modern usage of all these old customs terminates in seeking to gain money for a merry night."

^b "Habent hoc a Gentibus, antiquitus enim *Dracones* hoc tempore ad libidinem propter calorem excitati, volando per aerem frequenter in puteos et fontes spermatizabant, ex quo, &c. (By this means the water became infected, and the air polluted: so that whoever drank the waters was either tormented with a grievous distemper or lost his life.) Quod attendentes Philosophi, ignem frequenter & passim circa jusserunt fontes fieri & puteos et quæcunque immunda & immundum redderent fumum, ibi cremari, &c. Et quia tali hoc tempore maxime fiebant, ideo hoc adhuc ab aliquibus observatur." Durand. lib. vii. cap. 14. & Belith. in eodem Festo.

The Dragon is one of those shapes which fear has created to itself. They who gave it life, have

Burford, in that county (yet within memory), of making a Dragon yearly, and carrying it up and down the town in great jollity, on Midsummer Eve; to

it seems, furnished it also with the feelings of animated nature: but our modern philosophers are wiser than to attribute any noxious qualities in water to Dragons sperm.

Gibbon, in his *Decline and Fall of the Roman Empire*, vol. vi. p. 392, edit. 1788, speaking of the times of the British Arthur, tells us that "Pilgrimage and the Holy Wars introduced into Europe the specious miracles of Arabian magic; Fairies and Giants, *flying Dragons*, &c. were blended with the more simple fictions of the West."

It appears from "The Husbandman's Practice, or Prognostication for ever," 8vo. Lond. 1664, p. 105, that a kind of fiery Meteors in the air were called "Burning Dragons."

In a curious Book, intitled, "A wonderful History of all the Storms, Hurricanes, Earthquakes, &c." 8vo. Lond. 1704, p. 66, is the following account of "*Fiery Dragons* and *Fiery Drakes* appearing in the air, and the cause of them. These happen when the vapours of a dry and fiery nature are gathered in a heap in the air, which ascending to the region of cold, are forcibly beat back with a violence, and by a vehement agitation kindled into a flame; then the highest part which was ascending, being more subtile and thin, appeareth as a Dragon's neck smoaking; for that it was lately bowed in the repulse, or made crooked, to represent the Dragon's belly; the last part, by the same repulse turned upwards, maketh the tail, appearing smaller, for that it is both further off, and also the cloud bindeth it, and so with impetuous motion it flies terribly in the air, and sometimes turneth to and fro, and where it meeteth with a cold cloud it beateth it back, to the great terror of them that behold it. Some call it a *Fire-Drake*, others have fancied it is the Devil, and, in popish times of ignorance, various superstitious discourses have gone about it."

In a rare work by Thomas Hill, intitled, "A Contemplation of Mysteries," &c. 12mo. Lond. 1. Eliz. b. l. signat. E. 1. is a chapter "*Of the flying Dragon in the Ayre*, what the same is," (with a neat wooden print of it.) Here he tells us: "The flying Dragon, is when a fume kindled appeereth bended, and is in the middle wrythed like the belly of a Dragon: but in the fore part, for the narrownesse, it representeth the figure of the neck, from whence the sparkes are breathed or forced forth with the same breathing." He concludes his wretched attempt to explain it, with attributing this phenomenon to "the pollicie of Devils and Inchantments of the Wicked." Asserting that, "in the yere 1532, in manye countries, were Dragons crowned seene flying, by flocks or companies in the ayre, having swines snowtes: and sometimes were there seene foure hundred flying together in a companie."

In the Statistical Account of Scotland, vol. vi. p. 467, 8vo. Edinb. 1793, parish of New-Machar, Presbytery and Synod of Aberdeen, we read: "In the end of November and beginning of December last (1792) many of the country people observed very uncommon phenomena in the air (which they call Dragons) of a red fiery colour, appearing in the North, and flying rapidly towards the East, from which they concluded, and their conjectures were right, a course of loud winds and boisterous weather would follow." In the same work, vol. xiii. p. 99, 8vo. Edinb. 1794,

which, he says, not knowing for what reason, they added a GIANT^c.

It is curious to find Dr. Plott attributing the cause of this general custom to a particular event. In his Oxfordshire, fol. 203, he tells us "that, about the

Parish of Strathmartin, County of Forfar, we read: "In the North end of the Parish is a large stone, called Martin's Stone." "Tradition says, that, at the place where the stone is erected, a Dragon, which had devoured nine maidens, (who had gone out on a Sunday evening, one after another, to fetch spring-water to their father,) was killed by a person called Martin, and that hence it was called Martin's Stone."

Borlase tells us, in his *Antiquities of Cornwall*, p. 137, that in most parts of Wales, and throughout all Scotland, and in Cornwall, we find it a common opinion of the vulgar, that about *Midsummer-Eve* (tho' in the time they do not all agree) it is usual for *Snakes* to meet in companies, and that, by joyning heads together and hissing, a kind of bubble is form'd, which the rest, by continual hissing, blow on till it passes quite thro' the body, and then it immediately hardens, and resembles a glass-ring, which whoever finds (as some old women and children are persuaded) shall prosper in all his undertakings. The rings thus generated are call'd *Gleineu Nadroeth*, in English, *Snake-stones*."

In the printed Accounts of the Churchwardens of St. Margaret Westminster, (*Illustrations of the Manners and Expences of Ancient Times in England*, 4to. Lond. 1797, p. 3,) under the year 1491, are the following Items:

"Item, Received of the Churchwardens of St. Sepulchre's for the Dragon, 2s. 8d.

Item, Paid for dressing of the Dragon and for packthread - - - - - 3s. 4d."

Ibid. p. 4, under 1502:

"Item, to Michell Wosebyche for making of viii Dragons - - - - - 6s. 8d."

^c In King's Vale Royal of England, p. 208, we learn that Henry Hardware, esq. mayor of Chester in 1599, "for his time, altered many antient customs, as the shooting for the sheriff's breakfast; the going of the Giants at *Midsummer*; &c. and would not suffer any playes, bear-baits, or bull-bait."

Puttenham, in his "*Arte of English Poesie*," 4to. 1589, p. 128, speaks of "*Midsummer Pageants* IN LONDON, where, to make the people wonder, are set forth great and uglye GYANTS, marching as if they were alive, and armed at all points, but within they are stuffed full of browne paper and tow, which the shrewd boyes, underpeering, do guilefully discover and turne to a greate derision."

In Smith's Latin poem, "*de Urbis Londini Incendio*," 4to. Lond. 1667, the carrying about of pageants once a year is confirmed:

"Guildhall." "Te jam fata vocant, sublimis, Curia, moles;

Purpureus Prætor quæ sua jura dedit.

Quæ solitus toties lautis accumbere mensis,

Annua cum renovat Pegmata celsa dies;

Quæ senior populus venit, populique Senatus,

Donec erant istis prospera fata locis."

And in the old play called "*The Dutch Courtezan*," we read: "Yet all will scarce make me so

year 750, a battle was fought near Burford, perhaps on the place still called Battle-Edge, West of the town towards Upton, between Cuthred or Cuthbert,

high as *one of the Gyants' stilts* that stalks before my Lord Maior's Pageants." See Marston's Works, 8vo. Lond. 1633, signat. B. b. 3. b.

This circumstance may perhaps explain the origin of the enormous figures still preserved in Guildhall.

[From the "New View of London," vol. ii. p. 607, it should appear that the statues of Gog and Magog were renewed in that edifice in 1706. The older figures, however, are noticed by Bishop Hall, in his Satires, who, speaking of an angry poet, says, he

—— "makes such faces, that mee seemes I see
Some foul Megæra in the tragedie
Threat'ning her twined snakes at Tantales ghost;
Or the grim visage of some frowning post,
The crab-tree porter of the Guild Hall Gates,
While he his frightfull Beetle eleuates."

Book vi. Sat. 1.]

Stow mentions the older figures as representations of a Briton and a Saxon. See Pennant's London, 4to. London, 1793, p. 374. See also Malcolm's Londinium Redivivum, vol. iii. p. 525; and "The Picture of London," 12mo. 1804, p. 131.

The Giants are thus noticed in the Latin Poem, "Londini quod reliquum," 4to. Lond. 1667, p. 7:

"Haud procul, excelsis olim Prætoria pinnis
Surgebant Pario marmore fulsit opus.
Alta duo Ætnei servabant atria fratres,
Prætextaque frequens splenduit aula toga.
Hic populo Augustus reddebat jura Senatus,
Et sua Prætori sella curulis erat.
Sed neque Vulcanum Juris reverentia cepit,
Tuta Satellitio nec fuit Aula suo.
Vidit, et exurgas, dixit, speciosior Aula
Atque frequens solita Curia lite strepat."

, Bragg says, in his Observer, Dec. 25, 1706, "I was hemmed in like a wrestler in Moorfields; the cits begged the colours taken at Ramilies, to put up in Guildhall. When I entered the Hall, I protest, Master, I never saw so much joy in the countenances of the people in my life, as in the cits on this occasion; nay, the very Giants stared at the colours with all the eyes they had, and smiled as well as they could." Malcolm's Londinium Redivivum, vol. iii. p. 534.

In "Grosley's Tour to London," translated by Nugent, 8vo. Lond. 1772, vol. ii. p. 88, we find the following passage:

"The English have, in general, rambling taste for the several objects of the Polite Arts, which does not even exclude the Gothic: it still prevails, not only in ornaments of fancy, but even in

a tributary king of the West Saxons, and Ethelbald king of Mercia, whose insupportable exactions the former king not being able to endure, he came into

some modern buildings. To this taste they are indebted for the preservation of *the two Giants in Guildhall*. These Giants, in comparison of which the Jacquemard of St. Paul's at Paris is a bauble, seem placed there for no other end but to frighten children: the better to answer this purpose, care has frequently been taken to renew the daubing on their faces and arms. There might be some reason for retaining those monstrous figures if they were of great antiquity, or if, like the stone which served as the first throne to the Kings of Scotland, and is carefully preserved at Westminster, the people looked upon them as the palladium of the nation; but they have nothing to recommend them, and they only raise, at first view, a surprize in foreigners, who must consider them as a production, in which both Danish and Saxon barbarism are happily combined."

In the Churchwardens' Accounts of St. Andrew Hubbard parish, in the city of London, A. D. 1533 to 1535, we have:

"Receyvvd for the Jeyantt xixd."

Receyvvd for the Jeyantt iis. viijd."

perhaps alluding to some parochial Midsummer Pageant.

If the following Scottish custom, long ago forgotten in the city of Edinburgh, is not to be referred to the Midsummer Eve festivities, I know not in what class to rank it. Warton, in his *History of English Poetry*, vol. ii. p. 310, speaking of Sir David Lyndesay, a Scottish poet, under James the Fifth, tells us: "Among antient peculiar customs now lost, he mentions a superstitious Idol annually carried about the streets of Edinburgh:

"Of Edingburgh the great idolatrie,

And manifest abominatioun!

On thare feist-day, all creature may see,

Thay beir ane *ALD STOK-IMAGE* throw the town,

With talbrone, trumpet, shalme, and clarioun,

Quhilk has bene usit mony one yeir bigone,

With priestis and freris, into processioun,

Siclyke as Bal was borne through Babilon."

"He also speaks of the people flocking to be cured of various infirmities, to the *auld rude*, or cross, of Kerrail." Warton explains "*ald Stok-image*" to mean an old image made of a stock of wood: as he does "*Talbrone*" by Tabor. The above passage is from Sir David Lyndesay's "*Monarchie*," signat. H. iii.

On the subject of Giants, it may be curious to add that Dr. Milner, in his *History of Winchester*, 4to. 1798, p. 8, speaking of the gigantic statue that inclosed a number of human victims, among the Gauls, gives us this new intelligence concerning it: "In different places on the opposite side of the Channel, where we are assured that the rites in question prevailed; amongst the rest at Dunkirk and Douay, it has been an immemorial custom, on a certain holiday in the year, to build up an immense figure of basket-work and canvas, to the height of forty or fifty feet, which, when properly painted and dressed, represented a huge Giant, which also contained a number of living men within it, who raised the same, and caused it to move from place to place. The

the field against Ethelbald, met, and overthrew him there, winning his banner, whereon was depicted a golden Dragon: in remembrance of which victory he supposes the custom was, in all likelihood, first instituted.

So far from being confined to Burford, we find our Dragon flying on this occasion in Germany: thus J. B. Aubanus, p. 270: "Ignis fit, cui Orbiculi quidam lignei perforati imponuntur, qui quum inflammantur, flexilibus virgis præfixi, arte et vi in aerem supra Moganum amnem excutuntur: Draconem igneum volare putant, qui prius non viderunt."

In a most rare poem, intitled, "London's Artillery," by Richard Niccolls, 4to. 1616, p. 97, is preserved the following description of the great doings antiently used in the streets of London *on the Vigils of St. Peter and St. JOHN BAPTIST*: "when," says our author, "that famous marching-watch consisting of two thousand, beside the standing-watches, were maintained in this citie. It continued from temp. Henrie III. to the 31st of Henry VIII. when it was laid down by licence from the King, and revived (for that year only) by Sir Thomas Gresham, Lord Mayor. 2 Edw. VI."

"That once againe they seek and imitate
 Their ancestors, in kindling *those faire lights*
Which did illustrate these two famous nights,
 When drums and trumpets sounds, which do delight
 A cheareful heart, waking the drowzie night,
 Did fright the wandring Moone, who, from her speare
 Beholding Earth beneath, lookt pale with feare,
 To see *the aire appearing all on flame,*
Kindled by thy Bon-fires, and from the same
A thousand sparkes disperst throughout the skie,
Which like to wandring starres about did flie;
Whose holesome heate, purging the aire, consumes
The earthe's unwholesome vapors, fogges, and fumes,
 The wakefull shepheard by his flocke in field,
 With wonder at that time farre off beheld
The wanton shine of thy tryumphant fiers,
Playing upon the tops of thy tall spiers:

popular tradition was, that this figure represented a certain Pagan Giant, who used to devour the inhabitants of these places, until he was killed by the Patron Saint of the same. Have not we here a plain trace of the horrid sacrifices of Druidism, offered up to Saturn, or Moloch, and of the beneficial effect of Christianity in destroying the same?"

Thy goodly buildings, that till then did hide
 Their rich array, *opened their windowes wide,*
Where kings, great peeres, and many a noble dame,
 Whose bright, pearle-glittering robes, did mocke the flame
 Of the night's burning lights, *did sit to see*
 How every senator, in his degree,
Adorn'd with shining gold and purple weeds
And stately mounted on rich-trapped steeds,
Their guard attending, through the streets did ride
Before their foot-bands, grac'd with glittering pride
Of rich-guilt armes, whose glory did present
 A sunshine to the eye, as if it ment,
 Amongst the cresset lights shot up on hie,
 To chase darke night for ever from the skie:
While in the streets the stickelers to and fro,
To keepe decorum, still did come and go;
Where tables set were plentifully spread,
And at each doore neighbor with neighbor fed,
Where modest Mirth, attendant at the feast,
With Plentie, gave content to every guest,
Where true good will crown'd cups with fruitfull wine,
And neighbors in true love did fast combine,
Where the Lawes picke purse, strife 'twixt friend and friend,
By reconcilment happily tooke end.
 A happy time, when men knew how to use
 The gifts of happy peace, yet not abuse
 Their quiet rest with rust of ease, so farre
 As to forget all discipline of warre."

A Note says: "King Henrie the Eighth, approving this *marching watch*, as an auncient commendable custome of this cittie, lest it should decay thro' neglect or covetousnesse, in the first yeare of his reigne, came privately disguised in one of his guard's coates into Cheape, on Midsommer Even, and seeing the same at that time performed to his content, to countenance it, and make it more glorious by the presence of his person, came after on St. Peter's Even, with Queen Katherine, attended by a noble traine, riding in royall state to the King's-heade in Cheape, there to behold the same; and after, anno 15. of

his reigne, Christerne, King of Denmarke, with his Queene, being then in England, was conducted through the cittie to the King's-heade, in Cheape, there to see the same^d."

Plays appear to have been acted publicly about this time. We read in King's Vale Royal, p. 88, that "Anno 1575. This year Sir John Savage, maior, caused the Popish Plays of Chester to be played the Sunday, Munday, Tuesday, and Wednesday after Mid-sommer-Day, in contempt of an Inhibition, and the Primat's Letters from York, and from the Earl of Huntingdon." In the same Work, p. 199, it is said: "Anno 1563, upon the Sunday after Midsummer Day, the History of Eneas and Queen Dido was play'd in the Roods Eye; and were set out by one William Croston, gent. and one Mr. Man, on which triumph there was made two forts and shipping on the water, besides many horsemen well armed and appointed."

In Lyte's translation of Dodoen's Herball, fol. Lond. 1578, p. 39, we read: "*Orpyne*. The people of the countrey delight much to set it in pots and shelles

^d "In Nottingham, by an antient custom, they keep yearly a general watch ever Midsummer Eve at night, to which every inhabitant of any ability sets forth a man, as well voluntaries as those who are charged with arms, with such munition as they have; some pikes, some muskets, calivers, or other guns, some partisans, holberts, and such as have armour send their servants in their armour. The number of these are yearly almost two hundred, who at sun-setting meet on the Row, the most open part of the town, where the Mayor's Serjeant at Mace gives them an oath, the tenor whereof followeth, in these words: 'They shall well and truly keep this town till tomorrow at the sun-rising; you shall come into no house without license, or cause reasonable. Of all manner of casualties, of fire, of crying of children, you shall due warning make to the parties, as the case shall require you. You shall due search make of all manner of affrays, bloudsheds, outcrys, and of all other things that be suspected,' &c. Which done, they all march in orderly array through the principal parts of the town, and then they are sorted into several companies, and designed to several parts of the town, where they are to keep the watch untill the sun dismiss them in the morning. In this business the fashion is for every watchman to wear a garland, made in the fashion of a crown imperial, bedeck'd with flowers of various kinds, some natural, some artificial, bought and kept for that purpose, as also ribbans, jewels, and, for the better garnishing whereof, the townsmen use the day before to ransack the gardens of all the gentlemen within six or seven miles about Nottingham, besides what the town itself affords them, their greatest ambition being to outdo one another in the bravery of their garlands." Deering's Nottingham, p. 123, from an old anonymous authority. He adds: "This custom is now quite left off." "It used to be kept in this town even so lately as the reign of King Charles I."

on *Midsummer Even*, or upon timber, slattes, or trenchers, dawbed with clay, and so to set or hang it up in their houses, where as it remayneth greene a long season and groweth, if it be sometimes oversprinckled with water. It floureth most commonly in August." The common name for Orpyne-plants was that of *Midsummer Men*.

In one of those useful little Tracts printed about 1800 at the Cheap Repository, was one intitled, "Tawney Rachel, or the Fortune-Teller," said to have been written by Miss Hannah More. Among many other superstitious practices of poor Sally Evans, one of the heroines of the piece, we learn that "she would never go to bed on *Midsummer Eve*, without sticking up in her room the well-known plant called Midsummer Men, as the bending of the leaves to the right, or to the left, would never fail to tell her whether her lover was true or false."

Spenser thus mentions Orpine :

"Cool violets, and *Orpine* growing still."

It is thus elegantly alluded to in "The Cottage Girl," a poem "written on Midsummer Eve, 1786^e:"

"The rustic maid invokes her swain;
And hails, to pensive damsels dear,
This eve, though direst of the year.

* * * * *

Oft on *the shrub* she casts her eye,
That spoke her true-love's secret sigh;
Or else, alas! too plainly told
Her true-love's faithless heart was cold^f."

On the 22d of January, 1801, a small gold ring, weighing eleven penny-weights seventeen grains and a half, was exhibited to the Society of Antiquaries by John Topham, esq. It had been found by the Rev. Dr. Bacon, of Wakefield, in a ploughed field near Cawood, in Yorkshire, and had for a device two

^e In the second volume of "Poems, chiefly by Gentlemen of Devonshire and Cornwall," 8vo. Bath, 1792, p. 107.

^f Gerarde says of Orpyne: "This plant is very full of life. The stalks set only in clay, continue greene a long time, and, if they be now and then watered, they also grow." p. 519, edit. fol. Lond. 1633, by Johnson.

Orpine plants joined by a true-love knot, with this motto above: "Ma fiance velt;" *i. e.* My sweetheart wills, or is desirous. The stalks of the plants were bent to each other, in token that the parties represented by them were to come together in marriage. The motto under the ring was, "Joye l'amour feu." From the form of the letters it appeared to have been a ring of the fifteenth century.

The Orpine plant also occurs among the following Love Divinations on Midsummer Eve, preserved in the *Connoisseur*, No. 56:

"I and my two sisters tried the dumb-cake together: you must know, two must make it, two bake it, two break it, and the third put it under each of their pillows, (but you must not speak a word all the time,) and then you will dream of the man you are to have. This we did: and to be sure I did nothing all night but dream of Mr. Blossom.

"The same night, exactly at twelve o'clock, I sowed hemp-seed in our back-yard, and said to myself, 'Hemp-seed I sow, Hemp-seed I hoe, and he that is my true-love come after me and mow.' Will you believe me? I looked back, and saw him behind me, as plain as eyes could see him. After that, I took a clean shift and wetted it, and turned it wrong-side out, and hung it to the fire upon the back of a chair; and very likely my sweetheart would have come and turned it right again (for I heard his step) but I was frightened, and could not help speaking, which broke the charm. I likewise stuck up two Midsummer Men, one for myself and one for him. Now if his had died away, we should never have come together, but I assure you his blowed and turned to mine. Our maid Betty tells me, that if I go backwards, without speaking a word, into the garden upon Midsummer Eve, and gather a Rose, and keep it in a clean sheet of paper, without looking at it till Christmas Day, it will be as fresh as in June; and if I then stick it in my bosom, he that is to be my husband will come and take it out."

The same number of the *Connoisseur* fixes the time for watching in the church porch on Midsummer Eve: "I am sure my own sister Hetty, who died just before Christmas, stood in the church porch last Midsummer Eve, to see all that were to die that year in our parish; and she saw her own apparition^g."

^g This superstition was more generally practised, and, I believe, is still retained in many parts, on the Eve of St. Mark. See before, p. 166. Cleland, however, in his "Institution of a young

Grose says: "Any unmarried woman fasting on Midsummer Eve, and at midnight laying a clean cloth, with bread, cheese, and ale, and sitting down as

Nobleman," has a chapter intituled, "A Remedie against Love," in which he thus exclaims: "Beware likewise of these feareful superstitions, as *to watch upon* ST. JOHN'S EVENING, and the first Tuesday in the month of Marche, to conjure the moon, to lie upon your backe having your eares stopped with laurel-leaves, and to fall asleepe, not thinking of God, and such like fol-lies, al forged by the infernal Cyclops and Plutoe's servants."

Grose tells us that any person fasting on Midsummer Eve, and sitting in the church porch, will, at midnight, see the spirits of the persons of that parish who will die that year, come and knock at the church door, in the order and succession in which they will die. One of these watchers, there being several in company, fell into a sound sleep, so that he could not be waked. Whilst in this state, his ghost, or spirit, was seen by the rest of his companions knocking at the church door. See Pandemonium, by R. B.

[Aubrey, in his "Remains of Gentilisme," mentions this custome on Midsummer Eve nearly in the same words with Grose.]

It is also noticed in the poem of "The Cottage Girl," already quoted:

"Now, to relieve her growing fear,
That feels the haunted moment near
When ghosts in chains the church-yard walk,
She tries to steal the time by talk.
But hark! the church-clock swings around,
With a dead pause, each sullen sound,
And tells the midnight hour is come,
That wraps the groves in spectred gloom!"

On the subject of gathering the Rose on Midsummer Eve, we have also the following lines:

"The Moss-rose that, at fall of dew,
(Ere Eve its duskier curtain drew,)
Was freshly gather'd from its stem,
She values as the ruby gem;
And, guarded from the piercing air,
With all an anxious lover's care,
She bids it, for her shepherd's sake,
Await the new-year's frolic wake—
When, faded, in its alter'd hue
She reads—the rustic is untrue!
But, if it leaves the crimson paint,
Her sick'ning hopes no longer faint.
The Rose upon her bosom worn,
She meets him at the peep of morn;

if going to eat, the street-door being left open, the person whom she is afterwards to marry will come into the room and drink to her by bowing; and after filling the glass will leave it on the table, and, making another bow, retire^b."

Lupton, in his "Notable Things," B. i. 59. tells us: "It is certainly and

And, lo! her lips with kisses prest,
He plucks it from her panting breast."

With these, on the sowing of hemp:

"To issue from beneath the thatch,
With trembling hand she lifts the latch,
And steps, as creaks the feeble door,
With cautious feet, the threshold o'er;
Lest, stumbling on the horse-shoe dim,
Dire spells unsinew ev'ry limb.

"Lo! shuddering at the solemn deed,
She scatters round the magic seed,
And *thrice repeats*, 'The seed I sow,
My true-love's scythe the crop shall mow.'
Strait, as her frame fresh horrors freeze,
Her true-love with his scythe she sees.

"And next, she seeks the yew-tree shade,
Where he who died for love is laid;
There binds, upon the verdant sod
By many a moon-light fairy trod,
The cow-slip and the lily-wreath
She wove, her hawthorn hedge beneath:
And whispering, 'Ah! may Colin prove
As constant as thou wast to love!'
Kisses, with pale lip, full of dread,
The turf that hides his clay-cold head!

* * * * *

At length, her love-sick projects tried,
She gains her cot the lea beside;
And, on her pillow, sinks to rest,
With dreams of constant Colin blest."

The sowing of Hemp-seed, as will hereafter be shewn, was also used on ALLHALLOW-EVEN.

^a See Pandemonium. In Torreblanca's *Dæmonologia*, p. 150, I find the following superstition mentioned on *the night of St. JOHN*, or of St. Paul: "Nostri sæculi puellæ in nocte S. Joannis vel S. Pauli ad fenestras spectantes, primas prætereuntium voces captant, ut cui nubant conjectant." Our author is a Spaniard.

constantly affirmed that on Midsummer Eve there is found, under the root of Mugwort, a coal which saves or keeps them safe from the plague, carbuncle, lightning, the quartan ague, and from burning, that bear the same about them: and Mizaldus, the writer hereof, saith, that he doth hear that it is to be found the same day under the root of plantane, which I know to be of truth, for *I have found them* the same day under the root of plantane, which is especially and chiefly to be found at noon."

In "Natural and Artificial Conclusions," by Thomas Hill, 12mo. Lond. 1650, we have: "The vertue of a rare cole, that is to be found but one houre in the day, and one day in the yeare." "Divers authors," he adds, "affirm concerning the verity and vertue of this cole; *viz.* that it is onely to be found upon Midsummer Eve, just at noon, under every root of plantine and of mugwort; the effects whereof are wonderful: for whosoever weareth or beareth the same about with them, shall be freed from the plague, fever, ague, and sundry other diseases. And one author especially writeth, and constantly averreth, that he never knew any that used to carry of this marvellous cole about them, who ever were, to his knowledge, sick of the plague, or (indeed) complained of any other maladie."

"The last summer," says Aubrey, in his *Miscellanies*, 8vo. Lond. 1696, p. 103, "*on the day of St. John Baptist*, [1694,] I accidentally was walking in the pasture behind Montague House, it was twelve o'clock, I saw there about two or three and twenty young women, most of them well habited, on their knees, very busie, as if they had been weeding. A young man told me that they were looking for a coal under the root of a plantain, to put under their heads that night, and they should dream who would be their husbands. It was to be that day and hour."

The following, however, in part an explanation of this singular search, occurs in "The Practice of Paul Barbette," 8vo. Lond. 1675, p. 7: "For the falling sickness some ascribe much to coals pulled out (on St. John Baptist's Eve) from under the roots of mugwort: but those authors are deceived, for they are not coals, but old acid roots, consisting of much volatile salt, and are almost always to be found under mugwort: so that it is only a certain superstition that those old dead roots ought to be pulled up on the Eve of St. John Baptist, *about twelve at night.*"

Scott, in his *Discovery of Witchcraft*, p. 144, tells us: Against witches "hang boughs (hallowed on Midsummer Day) at the stall door where the cattle stand."

Bishop Hall, in his *Triumph of Rome*, p. 58, says, that "St. John is implored for a benediction on wine upon his day."

[A singular custom at Oxford, on the Day of St. John Baptist, still remains to be mentioned. The notice of it, here copied, is from the *Life of Bishop Horne*, by the Rev. William Jones. (Works, vol. xii. p. 131.)

"A Letter of July the 25th, 1755, informed me that Mr. Horne, according to an established custom at Magdalen College in Oxford, had begun to preach before the University on the Day of Saint John the Baptist. For the preaching of this annual sermon a permanent pulpit of stone is inserted into a corner of the first quadrangle; and, so long as the stone pulpit was in use, (*of which I have been a witness*,) the quadrangle was furnished round the sides with a large fence of green boughs, that the preaching might more nearly resemble that of John the Baptist in the wilderness; and a pleasant sight it was: but for many years the custom has been discontinued, and the assembly have thought it safer to take shelter under the roof of the chapel."]

Collinson, in his *Somersetshire*, vol. iii. p. 586, says: "In the parishes of Congresbury and Puxton, are two large pieces of common land, called East and West Dolemoors, (from the Saxon *dal*, which signifies a share or portion,) which are divided into single acres, each bearing a peculiar and different mark cut in the turf, such as a horn, four oxen and a mare, two oxen and a mare, a pole-axe, cross, dung-fork, oven, duck's-nest, hand-reel, and hare's-tail. On the *Saturday before Old-Midsummer*, several proprietors of estates in the parishes of Congresbury, Puxton, and Week St. Lawrence, or their tenants, assemble on the commons. A number of apples are previously prepared, marked in the same manner with the beforementioned acres, which are distributed by a young lad to each of the commoners from a bag or hat. At the close of the distribution each person repairs to his allotment, as his apple directs him, and takes possession for the ensuing year. An adjournment then takes place to the house of the overseer of Dolemoors, (an officer annually elected from the tenants,) where four acres, reserved for the purpose of paying expences, are let by inch of candle, and the remainder of the day is spent in that sociability and hearty mirth so congenial to the soul of a Somersetshire yeoman."

ST. PETER'S DAY.

(*Twenty-ninth of June.*)

STOW tells us that the rites of St. John Baptist's Eve were also used on the Eve of St. Peter and St. Paul: and Dr. Moresin informs us that in Scotland the people used, on this latter night, to run about on the mountains and higher grounds with lighted torches, like the Sicilian women of old in search of Proserpine^a.

I have been informed that something similar to this was practised about half a century ago in Northumberland on this night; the inhabitants carried some kind of firebrands about the fields of their respective villages. They made encroachments, on these occasions, upon the Bonfires of the neighbouring towns, of which they took away some of the ashes by force: this they called "carrying off the flower (probably the flour) of the wake."

Moresin thinks this a vestige of the ancient Cerealia.

It appears from the sermon preached at Blandford Forum, in Dorsetshire, January 17th, 1570, by William Kethe, that, in the papal times in this country, Fires were customary, not only on the Eves of St. John the Baptist at Midsummer, and of *St. Peter and St. Paul the Apostles*, but also on that of St. Thomas a Becket, or, as he is there styled, "Thomas Becket the Traytor."

The London Watch on this evening, put down in the time of Henry the Eighth, and renewed for one year only in that of his successor, has been already noticed under Midsummer Eve^b.

^a "Faces ad Festum divi Petri noctu Scoti in montibus et altioribus locis discurrentes accendere soliti sunt, ut cum Ceres Proserpinam quaerens universum Terrarum orbem perlustrasset." *Papatus*, p. 56.

In Sir John Sinclair's *Statistical Account of Scotland*, 8vo. Edinb. 1792, vol. iii. p. 105, the Minister of Loudoun in Ayrshire, under the head of Antiquities, tells us: "The custom still remains amongst the herds and young people to kindle fires in the high grounds, in honour of Beltan. Beltan, which in Gaelic, signifies Baal, or Bels Fire, was antiently the time of this solemnity. It is now kept on *St. Peter's Day*."

^b See also the extract in p. 254, from the Ordinary of the Company of Cooks in Newcastle-upon-

It appears also from the "Status Scholæ Etonensis," A. D. 1560, that the Eton boys had a great Bonfire annually on the East side of the church *on St. Peter's Day*, as well as on that of St. John Baptist.

In an old Account of the Lordship of Gisborough in Cleveland, Yorkshire, and the adjoining coast, printed in the Antiquarian Repertory from an ancient Manuscript in the Cotton Library, speaking of the fishermen, it is stated, that "upon St. Peter's Daye they invite their friends and kinsfolk to a festyvall kept after their fashion with a free heart, and noe shew of niggardnesse: that daye their boates are dressed curiously for the shewe, their mastes are painted, and certain rytes observed amongst them, with sprinkling their prowes with good liquor, sold with them at a groate the quarte, which custome or superstition suckt from their auncesters, even contynueth down unto this present tyme."

ST. ULRIC.

(*Fourth of July.*)

THE following are the Ceremonies of this Day preserved in Barnabe Googe's Translation of Naogeorgus:

"ST. HULDRYCHE.

"Wheresoeuer Huldryche hath his place, the people there brings in
Both carpes and pykes, and mullets fat, his fauour here to win.
Amid the church there sitteth one, and to the aultar nie,
That selleth fish, and so good cheep, that euery man may buie:
Nor any thing he loseth here, bestowing thus his paine,
For when it hath beene offred once, 't is brought him all againe,
That twise or thrise he selles the same, vngodlinesse such gaine
Doth still bring in, and plentifully the kitchin doth maintaine.

Tyne, dated 1575. Sir Henry Piers' Description of Westmeath, already quoted from Vallancey's Collectanea de Rebus Hibernicis, makes the ceremonies used by the Irish on St. John Baptist's Eve common to that of St. Peter and St. Paul.

Whence comes this same religion newe? what kind of God is this
Same Huldryche here, that so desires and so delightes in fishe?"

The Popish Kingdome, fol. 55.

ST. SWITHIN'S DAY.

(Fifteenth of July.)

Blount tells us that St. Swithin, a holy Bishop of Winchester about the year 860, was called the weeping St. Swithin, for that, about his Feast, Præsepe and Aselli, rainy constellations, arise cosmically and commonly cause rain.

Gay, in his *Trivia*, mentions :

"How if, on Swithin's Feast the welkin lours,
And ev'ry pent-house streams with hasty show'rs,
Twice twenty days shall clouds their fleeces drain,
And wash the pavements with incessant rain."

The following is said to be the origin of the old adage: "If it rain on St. Swithin's Day, there will be rain more or less for forty-five succeeding days." In the year 865, St. Swithin, Bishop of Winchester, to which rank he was raised by King Ethelwolfe, the Dane, dying, was canonized by the then Pope. He was singular for his desire to be buried in the open church-yard, and not in the chancel of the minster, as was usual with other bishops, which request was complied with; but the monks, on his being canonized, taking it into their heads that it was disgraceful for the Saint to lie in the open churchyard, resolved to remove his body into the choir, which was to have been done with solemn procession on the 15th of July. It rained, however, so violently on that day, and for forty days succeeding, as had hardly ever been known, which made them set aside their design as heretical and blasphemous: and, instead, they erected a chapel over his grave, at which many miracles are said to have been wrought^c.

^c Printed, and seemingly cut out of a newspaper, in Mr. Douce's interleaved copy of the *Popular Antiquities*.

Nothing occurs in the legendary accounts of this Saint which throws any light upon the subject: the following lines, from Poor Robin's Almanack for 1697, are perhaps worth transcribing:

"In this month is St. Swithin's Day;
On which, if that it rain, they say
Full forty days after it will,
Or more or less, some rain distill.
This Swithin was a Saint, I trow,
And Winchester's Bishop also.
Who in his time did many a feat,
As Popish legends do repeat:
A woman having broke her eggs
By stumbling at another's legs,
For which she made a woful cry,
St. Swithin chanc'd for to come by,
Who made them all as sound, or more
Than ever that they were before.
But whether this were so or no
'Tis more than you or I do know:
Better it is to rise betime,
And to make hay while sun doth shine,
Than to believe in tales and lies
Which idle monks and friars devise."

Churchill thus glances at the superstitious notions about rain on St. Swithin's Day.

"July, to whom, the Dog-star in her train,
St. James gives oysters, and St. Swithin rain."

A pleasant Writer in the World, No. 10, (the late Lord Orford,) speaking on the alteration of the stile, says: "Were our Astronomers so ignorant as to think that the old Proverbs would serve for their new-fangled Calendar? Could they imagine that St. Swithin would accommodate *her* rainy planet to the convenience of their calculations?"

* In Mr. Douce's interleaved copy of the Popular Antiquities is the following note:

"I have heard these lines upon St. Swithin's Day:

'St. Swithin's Day if thou dost rain,
For forty days it will remain:

ST. MARGARET'S DAY.

(*Twentieth of July.*)

GRANGER, in the Biographical History of England, vol. iii. p. 54, quotes the following passage from Sir John Birkenhead's Assembly Man :

"As many Sisters flock to him as at Paris on *St. Margaret's Day*, when all come to church that are or hope to be with child that year."

["From the East," says Mr. Butler, "the veneration of this Saint was exceedingly propagated in England, France, and Germany, in the eleventh century, during the holy wars."]

ST. BRIDGET.

(*Twenty-third of July.*)

"JULY 23. The departure out of this life of St. Bridget widdow, who, after many peregrinations made to holy places, full of the Holy Ghost, finally

St. Swithin's Day if thou be fair,
For forty days 'twill rain na mair.'

There is an old saying, that when it rains on St. Swithin's Day, it is the Saint christening the Apples.

In the Churchwarden's Accounts of the parish of Horley, in the county of Surrey, under the years 1505 and 6, is the following entry, which implies a gathering on this Saint's Day or Account :

"Itm. Saintt Swithine farthyngs the said 2 zeres, 3s. 8d."

In Lysons's Environs of London, vol. i. p. 230, is a list of church-duties and payments relating to the church of Kingston upon Thames, in which the following items appear :

"23 Hen. VII. Imprimis, at Ester for any howseholder keypyng a brode gate, shall pay to the parochie prests wages, 3d. Item, to the paschall $\frac{1}{2}$ d. To *St. Swithin* $\frac{1}{2}$ d.

"Also any howse-holder keypyng one tenement shall pay to the parochie prests wages 2d. Item, to the Paschall $\frac{1}{2}$ d. And to *St Swithin* $\frac{1}{2}$ d."

reposed at Rome: whose body was after translated into Suevia. Her principal Festivity is celebrated upon the seaventh of October." See the Roman Martyrologe according to the Reformed Calendar translated into English by G. K. of the Society of Jesus, 1627.

In the *Diarium Historicum*, 4to. Francof. 1590, p. 111, we read, under 23^o Julii, "Emortualis Dies S. Brigittæ Reg. Sueciæ, 1372."

Col. Vallancey, in his *Essay on the Antiquity of the Irish Language*, 8vo. Dúbl. 1772, p. 21, speaking of Ceres, tells us: "Mr. Rollin thinks this Deity was the same Queen of Heaven to whom the Jewish women burnt incense, poured out drink offerings, and made cakes for her with their own hands." Jerem. ch. xvii. v. 18, and adds: "This pagan custom is still preserved in Ireland on the Eve of St. Bridget; and which was probably transposed to St. Bridget's Eve from the Festival of a famed Poetess of the same name in the time of Paganism. In an ancient Glossary now before me, she is described: 'Brigit, a poetess, the daughter of Dagha; a Goddess of Ireland.' On St. Bridget's Eve every farmer's wife in Ireland makes a cake, called *Bairin-breac*, the neighbours are invited, the madder of ale and the pipe go round, and the evening concludes with mirth and festivity."

Yet according to the "Flowers of the Lives of the most renowned Saints of the three Kingdoms, England, Scotland, and Ireland, by Hierome Porter, 4to, Doway, 1632," p. 118. Brigitt's Day, (Virgin of Kildare, in Ireland,) was February the first.

ST. JAMES'S DAY.

(*Twenty-fifth of July.*)

THE following is the Blessing of new Apples upon this Day, preserved in the "*Manuale ad Usus Sarum*," 4to. Rothom. 1555, fol. 64. b. 65.

"Benedictio Pomorum in Die Sancti Jacobi.

"Te deprecamur omnipotens Deus ut benedicas *hunc fructum* novorum pomorum: ut qui esu arboris letalis et pomo in primo parente justa funeris senten-

tia mulctati sumus ; per illustrationem unici filii tui Redemptoris Dei ac Domini nostri Jesu Christi & Spiritus Sancti benedictionem sanctificata sint omnia atque benedicta : depulsisque primi facinoris intentatoris insidiis, salubriter ex hujus diei anniversaria solennitate diversis terris edenda germina sumamus per eundem Dominum in unitate ejusdem." "*Deinde sacerdos aspergat ea aqua benedicta.*"

Hasted in his History of Kent, vol. I. p. 537. parish of Cliff in Shamel hundred, tells us that "the rector, by old custom, distributes at his parsonage house on St. James's Day, annually, a mutton pye and a loaf, to as many persons as chuse to demand it, the expence of which amounts to about 15*l.* per annum."

On St. James's Day, old stile, Oisters come in, in London : and there is a popular superstition still in force, like that relating to goose on Michaelmas day, that whoever eats oisters on that day will never want money for the rest of the year.

GULE OF AUGUST,

commonly called

LAMMASS DAY.

DR. Pettingal, in the second volume of the Archæologia, p. 67. derives "Gule" from the Celtic or British "Wyl," or "Gwyl," signifying a festival or holyday, and explains "Gule of August" to mean no more than the holyday of St. Peter ad Vincula in August, when the people of England under popery paid their Peter pence.

This is confirmed by Blount, who tells us that Lammass Day, the first of August, otherwise called the Gule, or Yule of August, may be a corruption of the British word "Gwyl Awst," signifying the Feast of August. He adds, indeed, "or it may come from Vincula (chains), that day being called in Latin Festum Sancti Petri ad Vincula."

Gebelin in his *Allegories Orientales* tells us that as the month of August was the first in the Egyptian year, the first day of it was called Gule, which being Latinized makes *Gula*. Our legendaries, surprized at seeing this word at the head of the month of August, did not overlook, but converted it to their own purpose. They made out of it the Feast of the daughter of the Tribune Quirinus, cured of some disorder in the *throat* (Gula is Latin for throat) by kissing the chains of St. Peter, whose feast is solemnized on this day^a.

Gebelin's etymon of the word will hereafter be considered under YULE as formerly used to signify *Christmass*.

Antiquaries are divided also in their opinions concerning the origin of the word Lam, or Lamb-mass.

Some suppose it is called Lammass^b Day, quasi Lamb-masse, because, on that day, the tenants who held lands of the Cathedral Church in York, which is dedicated to St. Peter ad Vincula, were bound by their tenure to bring a live lamb into the Church at high mass.

^a "Comme le mois d'Août étoit le premier mois de l'année Egyptienne, on en appella le premier jour Gule : ce mot Latinisé, fit *Gula*. Nos legendaires surpris de voir ce nom à la tête du mois d'Août, ne s'oublièrent pas : ils en firent la Fête de la Fille du Tribun Quirinus, guérie d'un mal de Gorge en baisant les Liens de Saint Pierre dont on célèbre la Fête ce jour-là."

So also Sir Henry Spelman. "*Gula Augusti*] Sæpe obvenit in membranis antiquis (præsertim forensibus) pro festo S. Petri ad Vincula : quod in ipsis calendis Augusti celebratur. Occasionem (inter alias) Durandus suggerit lib. vii. cap. 19. Quirinum Tribunum filiam habuisse gutturosam : quæ osculata, iussu Alexandri Papæ (a B. Petro sexti) vincula quibus Petrus sub Nerone coercitus fuerat, a morbo liberatur : Alexandrum (in miraculi reverentiam) et festum istud, & Ecclesiam instituisse."

In the antient Calendar of the Romish Church which I have had occasion so frequently to cite, I find the subsequent remark on the first of August :

"Chains are worshipped, &c.

"Catenæ coluntur ad Aram in Exquiliis

Ad Vicum Cyprium juxta Titi thermas."

^b We have an old proverb, "At latter Lammass," which is synonymous with the "ad Græcas Calendas" of the Latins, and the vulgar saying, "When two Sundays come together : " *i. e.* never.

It was in this phrase that queen Elizabeth exerted her genius in an extempore reply to the ambassador of Philip II. :

"Ad Græcas, bone Rex, fient mandata Kalendas."

See Lord Orford's Works, 4to, 1798, vol. i. p. 271.

Others, according to Blount, suppose it to have been derived from the Saxon *Hlaƿ Mærre*, *i. e.* loaf masse, or bread masse, so named as a feast of thanksgiving to God for the first-fruits of the corn. It seems to have been observed with bread of new wheat: and accordingly it is a usage in some places for tenants to be bound to bring in wheat of that year to their lord, on or before the first of August^c.

Vallancey in his "Collectanea de rebus Hibernicis," No. x. p. 464, cites Cormac, archbishop of Cashel in the tenth century, in his Irish Glossary, as telling us that, "in his time, four great fires were lighted up on the four great festivals of the Druids; *viz.* in February, May, *August*, and November." Vallancey also tells us, (*Ibid.* p. 472.) that this day, (the Gule of August) was dedicated to the sacrifice of the fruits of the soil. *La-ith-mas* was the day of the oblation of grain. It is pronounced La-ee-mas, a word readily corrupted to Lammass. *Itth* is all kinds of grain, particularly wheat: and *mas*, fruit of all kinds, especially the acorn, whence *mast*." "*Cul* and *Gul* in the Irish implies a complete circle, a belt, a wheel, an anniversary."

ASSUMPTION OF THE VIRGIN MARY.

(*Fifteenth of August.*)

Barnabe Googe has the following lines upon this day in the English Version of Naogeorgus:

"The blessed Virgin Maries feast, hath here his place and time,
Wherein, departing from the earth, she did the heavens clime;
Great bundels then of hearbes to church, the people fast doe beare,
The which against all hurtfull things the priest doth hallow theare.
Thus kindle they and nourish still the peoples wickednesse,
And vainly make them to believe, whatsoever they expresse:

^c "Lammas Day, in the Salisbury Manuals, is called "*Benedictio novorum fructuum*;" in the Red Book of Derby, *hlaƿ mærrre dæg*; see also Oros. Interp. l. 6. c. 19. But in the Sax. Chron. p. 138. A. D. 1009. it is *hla-mærrre*. *Mass* was a word for festival: hence our way of naming the festivals of Christmass, Candlemass, Martinmass, &c. Instead therefore of Lammass quasi Lamb-masse, from the offering of the tenants at York, may we not rather suppose the *p* to have been left out in course of time from general use, and La-mass or hla-mærrre will appear." Gent. Mag. Jan. 1799, p. 33.

For sundrie witchcrafts by these hearbs are wrought, and divers charmes,
And cast into the fire, are thought to drive away all harmes,
And every painefull grieve from man, or beast, for to expell
Far otherwise than nature or the worde of God doth tell."

Popish Kingdome, fol. 55.

Bishop Hall also tells us in the "Triumphs of Rome," p. 58. "that upon this day it was customary to implore Blessings upon herbs, plants, roots, and fruits.

ST. ROCH'S DAY,

(Sixteenth of August.)

Among the Extracts from the Churchwardens' Accounts of St. Michael Spurrier-Gate in the city of York, printed in Mr. Nichols's Illustrations of Ancient Manners, I find,

"1518. Paid for writing of St. Royke Masse 0l. 0s. 9d." ^a

Dr. Whitaker thinks that St. Roche or Rockes Day was celebrated as a general harvest home ^b.

^a On this passage Mr. Sam. Pegge, by whom the extracts were communicated, remarks, "St. Royk, *St Roche* (Aug. 16.) Q. why commemorated in particular? There is Roche Abbey in the West Riding of the county of York, which does not take its name from the Saint, but from its situation on a rock, and is dedicated to the Virgin Mary. Tanner. The writing probably means making a new copy of the music appropriated to the day."

^b In Sir Thomas Overbury's "Characters," 14th impression, 12mo. Lond. 1630, under that of the Franklin, he says: "He allowes of honest pastime, and thinkes not the bones of the dead any thing bruised, or the worse for it, though the country lasses dance in the church-yard after even-song. ROCK MONDAY, and the wake in summer, shrotings, the wakefull ketches on Christmas eve, the hoky, or seed cake, these he yeerely keepes, yet holds them no reliques of popery."

I have sometimes suspected that "*Rocke-Monday*" is a misprint for *Hock-Monday*; but there is a passage in Warner's "*Albions England*," edit. 1597 and 1602. p. 121. as follows:

"*Rock and Plow Monday gams sal gang with saint feasts and kirk sights:*"

And again at p. 407. edit. 1602,

"I'll duly keepe for thy delight *Rock-Monday*, and the wake,
Have shrotings, Christmas Gambols, with the hokie and seed cake."

ST. BARTHOLOMEW'S DAY,

(*Twenty-fourth of August.*)

IN "New Essayes and Characters," by John Stephens the younger, of Lincolnes Inne, Gent. 8vo. Lond. 1631, p. 221. we read :

—"Like a bookseller's shoppe on Bartholomew Day at London; *the stalls of which are so adorn'd with Bibles and Prayer-bookes*, that almost nothing is left within, but heathen knowledge^c."

HOLY-ROOD DAY.

(*Fourteenth of September.*)

THIS festival, called also Holy Cross Day^a, was instituted on account of the recovery of a large piece of the Cross, by the emperor Heraclius, after it had

^c Mr. Gough, in his History of Croyland Abbey, p. 73, mentions an antient custom there of giving little knives to all comers on St. Bartholomew's Day. This abuse, he says, "was abolished by Abbot John de Wisbech, in the time of Edward the Fourth, exempting both the abbot and convent from a great and needless expence. This custom originated in allusion to the knife, where-with St. Bartholomew was flead. Three of these knives were quartered with three of the whips so much used by St. Guthlac, in one coat borne by this house. Mr. Hunter had great numbers of them, of different sizes, found at different times in the ruins of the abbey and in the river. We have engraved three from drawings in the Minute Books of the Spalding Society, in whose drawers one is still preserved. These are adopted as the device of a town-piece, called the Poore's Halfepeny of Croyland, 1670."

^a Rood and Cross are synonymous. From the Anglo Saxon *rood*.

["The Rood," as Fuller observes, "when perfectly made, and with all the appurtenances thereof, had not only the image of our Saviour extended upon it, but the figures of the Virgin Mary and St. John, one on each side: in allusion to John xix. 26. '*Christ on the Cross saw his mother and the disciple whom he loved standing by.*'" (See Fuller's Hist. Waltham Abbey, pp. 16, 17.)

Such was the representation denominated the Rood, usually placed over the screen which divided the nave from the chancel of our Churches. To our ancestors, we are told, it conveyed a full type of the Christian Church. The nave representing the Church militant, and the chancel the Church triumphant, denoting that all who would go from the one to the other, must pass under the Rood, that is carry the Cross, and suffer affliction.

Churchwardens accounts, previous to the Reformation, are usually full of entries relating to the

been taken away, on the plundering of Jerusalem by Cosroes, king of Persia, about the year of Christ 615^b.

It appears to have been the custom to go a nutting upon this day, from the following passage in the old play of "Grim the Collier of Croydon:"

"This day, they say, is called Holy-rood Day,
And all the youth are now a nutting gone."

It appears from a curious manuscript which I have had occasion several times to quote in the course of this work, that in the month of September, "on a certain day," most probably the fourteenth, the boys of Eton school were to have a play-day, in order to go out and gather nuts, with a portion of which, when

Rood-loft.—On a detached scrap of paper, Mr. Brand has preserved the following extracts belonging to that formerly in the Church of St. Mary at Hill, 5 Hen. VI.

"Also for makynge of a peire endentors betwene William Serle, carpenter, and us, for the *Rode lofte* and the under clerks chambre *, ijs. viij*d*."

The second leaf, he observes, of the Churchwardens' accounts contains the names (it should seem) of those who contributed to the erection of the Rood loft. "Also res. of sertejn men for the Rod loft; fyrst of Ric. Goslyn 10*l*.; also of Thomas Raynwall 10*l*.; also of Rook 26*s*. 7*d*.;" and eighteen others. Summa totalis 95*l*. 11*s*. 9*d*."

The carpenters on this occasion appear to have had what in modern language is called "their Drinks" allowed them over and above their wages.

"Also the day after Saint Dunston, the 19 day of May, two carpenters with her *Nonsiens*†."

In Howes's edition of Stowe's Chronicle, 2 Edw. VI. 1547, we read: "The 17 of Nov. was begun to be pulled downe the *Roode in Paules Church*, with Mary and John, and all other images in the Church, and then the like was done in all the Churches in London, and so throughout England, and texts of Scripture were written upon the walls of those Churches against Images, &c."

Many of our Rood-lofts, however, were not taken down till late in the reign of Queen Elizabeth.]

^b Wheatley on the Common Prayer, edit. 8vo. Lond. 1741, p. 73.

^c See Reed's Old Plays, vol. II. p. 239.

* Other entries respecting the Rood-loft occur, *ibid*.

"Also payd for a rolle and 2 gojons of iron and a rope xiiij*d*.

Also payd to 3 carpenters removing the stallis of the quer xxx*d*.

Also payd for 6 peny nail and 5 peny nail x*d*.

Also for crochats, and 3 iron pynnes and a staple xiiij*d*.

Also for 5 yardis and a halfe of grene *Bokeram* iij*s*. iij*d*. ob.

Also for lengthyng of 2 cheynes and 6 zerdes of gret wyer xiiij*d*.

Also payd for eleven dozen pavyng tyles iij*s*. iij*d*."

† "Nunchion," (s. a colloquial word,) a piece of victuals eaten between meals. Hudibras. (Ash's Dictionary.) The word occurs in Cotgrave's Dictionary: "A Nuncions or Nuncheon, (or afternoones repast), Gouber, gouster, recinè, ressie. To take an afternoone's Nuncheon, reciner, ressiner."

they returned, they were to make presents to the different masters of that seminary. It is ordered, however, that before this leave be granted them, they should write verses on the fruitfulness of autumn, the deadly colds, &c. of advancing winter^d.

MICHAELMAS.

(*Twenty-ninth of September.*)

It has long been and still continues the custom at this time of the year, or thereabouts, to elect the governours of towns^a and cities, the civil guardians of

^d "Status Scholæ Etonensis, A. D. 1560. (MS. Donat. Brit. Mus. 4843.)

"Mense Septembri.

"Hoc mense certo quodam die, si visum fuerit præceptori, liberrima ludendi facultas pueris conceditur: et itur collectum avellanas, quas domum cum onusti reportaverint, veluti nobilis alicujus prædæ portionem præceptori, cujus auspiciis susceptum illius diei iter ingressi sunt, impartiant; tum vero communicant etiam cum magistris. Priusquam vero Nuces legendi potestas permittitur, carmina pangunt, autumnum pomiferi fertilitatem et fructuosam abundantiam pro virili describentes, quinetiam adventantis Hyemis durissimi Anni temporis lethalia frigora, qua possunt lamentabili oratione desunt & persequuntur: sic omnium rerum vicissitudinem jam a pueris addiscentes, tum Nuces (ut in proverbio est) relinquunt, id est, ommissis studiis ac nugis puerilibus, ad graviora magisque seria convertuntur."

^a "Monday, October 1st, 1804.

"This day the lord mayor and aldermen proceeded from Guildhall, and the two sheriffs with their respective companies from Stationers Hall, and having embarked on the Thames, his lordship in the city barge, and the sheriffs in the stationers barge, went in aquatic state to Palace Yard. They proceeded to the Court of Exchequer: where, after the usual salutations to the bench (the cursitor baron, Francis Maseres, Esq. presiding) the recorder presented the two sheriffs; the several writs were then read, and the sheriffs and the senior undersheriff took the usual oaths. [*The ceremony, on this occasion, in the Court of Exchequer, which vulgar error supposed to be an unmeaning farce, is solemn and impressive; nor have the new sheriffs the least connexion either with chopping of sticks, or counting of hobnails. The tenants of a manor in Shropshire are directed to come forth to do their suit and service: on which the senior alderman below the chair steps forward, and chops a single stick, in token of its having been customary for the tenants of that manor to supply their lord with fuel. The owners of a forge in the parish of St. Clement (which formerly belonged to the city, and stood in the high road from the Temple to Westminster, but now no longer exists,) are then called forth to do their suit and service; when an officer of the court, in the presence of the senior alderman, produces six horse shoes and 61 hob-*

the peace of men, perhaps, as Bourne supposes, because the feast of angels naturally enough brings to our minds the old opinion of tutelar spirits, who have, or are thought to have the particular charge of certain bodies of men, or districts of country, as also that every man has his guardian angel, who attends him from the cradle to the grave, from the moment of his coming in, to his going out of life ^b.

nails, which he counts over in form before the cursitor baron; who, on this particular occasion, is the immediate representative of the sovereign.]

“The whole of the numerous company then again embarked in their barges, and returned to Blackfriars-bridge, where the state carriages were in waiting. Thence they proceeded to Stationers-Hall, where a most elegant entertainment was given by Mr. Sheriff Domville.” Mr. Nichols, in *Gent. Mag.* for October 1804, vol. lxiv. p. 965.

For a custom after the election of a mayor at Abingdon in Berkshire, see the *Gent. Mag.* for Dec. 1782, vol. lii. p. 558.

“At Kidderminster is a singular custom. On the election of a Bailiff the inhabitants assemble in the principal streets to throw cabbage stalks at each other. The town-house bell gives signal for the affray. This is called lawless hour. This done, (for it lasts an hour), the bailiff elect and corporation, in their robes, preceded by drums and fifes, (for they have no waits,) visit the old and new bailiff, constables, &c. &c. attended by the mob. In the mean time the most respectable families in the neighbourhood are invited to meet and fling apples at them on their entrance. I have known forty pots of apples expended at one house.” *Gent. Mag.* for 1790, vol. lx. p. 1191.

^b “The Egyptians believed that every man had three Angels attending him: the Pythagoreans that every man had two: the Romans, that there was a good and evil genius. Hence it is that the Roman poet says, “*Quisque suos patitur manes.*” Bourne, chap. xxix.

This idea has been adopted by Butler:

“Whether dame Fortune or the care
Of Angel bad, or tutelar.”

Hudibras, P. I. c. iii. l. 431.

“Every man,” says Sheridan in the notes to his Translation of Persius, (2d edit. 8vo. Lond. 1739, p. 28.) “was supposed by the antients at his birth to have two Genii, as messengers between the gods and him. They were supposed to be private monitors, who by their insinuations disposed us either to good or evil actions; they were also supposed to be not only reporters of our crimes in this life, but registers of them against our trial in the next, whence they had the name of Manes given them. Their nature and employment will appear better from the following quotations:

‘Genius est Deus cujus in tutela, ut quisque natus est vivit, sive quod ut generemur curat, sive quod una gignitur nobiscum, sive quod nos genitos suscipit, ac tuetur, certè a genendo Genius appellatur.’ Censorin. de Die natali, c. 3.

Τὸ τῆς δαιμόνων γένος ἐν μέσῳ θεῶν καὶ ἀνθρώπων. Plutarch. Lib. de Orac.

Symmachus, against the Christians, says: "The divine Being has distributed various guardians to cities, and that as souls are communicated to infants at their birth^c, so particular genii are assigned to particular societies of men^d."

Moresin tells us that Papal Rome, in imitation of this tenet of Gentilism, has fabricated such kinds of genii for guardians and defenders of cities and people. Thus she has assigned St. Andrew to *Scotland*, St. George to *England*, St. Dennis to *France*: thus, Egidius to *Edinburgh*, Nicholas to *Aberdeen*^e.

Plutarch in his book of Isis and Osiris, quotes Plato for the same opinion.

"Ἀπαντὶ δαίμων ἀνδρὶ τῷ γενομένῳ

"Ἀπαντος ἐστὶ μυσταγωγος τῆ βίης. Menand.

Not only men but cities and countries were said to have their particular genius."

Park in his Travels in the interior of Africa, tells us, "The concerns of this world, the Negroes believe, are committed by the Almighty to the superintendance and direction of subordinate spirits, over whom they suppose that certain magical ceremonies have great influence. A white fowl suspended to the branch of a particular tree, a snake's head, or a few handfuls of fruit, are offerings to deprecate the favour of these tutelary agents."

^c The following extract from a very rare book entitled "Curiosities, or the Cabinet of Nature, by R. B. Gent." (Ro. Basset) 12mo. Lond. 1637, p. 228, informs us of a very singular office assigned by antient superstition to the good Genii of Infants. The book is by way of question and answer.

"Q. Wherefore is it that the childe cries when the absent nurse's breasts doe pricke and ake?

"An. That by dayly experience is found to be so, so that by that the nurse is hastened home to the infant to supply the defect: and the reason is that either at that very instant that the infant hath finished its concoction, the breasts are replenished, and, for want of drawing, the milke paines the breast, as it is seen likewise in milch cattell: or rather the good Genius of the Infant seemeth by that means to sollicite or trouble the nurse in the infant's behalfe: which reason seemeth the more firme and probable, because sometimes sooner, sometimes later, the child cryeth, neither is the state of nurse and infant alwayes the same."

^d Bourne ut supra. See a great deal of information on this subject in Fabricii Bibliographia Antiquaria, p. 262. and in Ormerod's Pagano-Papismus, at the end of the Picture of a Papist, 4to. 1606.

^e "Sic papa populis et urbibus consimiles fabricat cultus et genios custodes & defensores, ut *Scotiæ* Andream, *Angliæ* Georgium, *Galliæ* Dionysium, &c. *Edinburgo* Egidium, *Aberdoniæ* Nicolaum, &c." Moresini Papatus, p. 48. See also Burton's Anat. of Melancholy, 4to. 1621, p. 753.

I find the subsequent patron-saints of cities; St. Eligia and St. Norbert of *Antwerp*; St. Hulderich or Ulric of *Augsburgh*; St. Martin of *Boulogne*; St. Mary and St. Donatian of *Bruges*; St. Mary and St. Gudula of *Brussels*; the three Kings of the East of *Cologne*, also St. Ursula and the eleven thousand virgins; St. George and St. John Baptist of *Genoa*; St. Bavo and St. Liburn of

I find the following Patron Saints of countries in other authorities: St. Colman and St. Leopold for *Austria*; St. Wolfgang and St. Mary Atingana, for *Bavaria*; St. Wincelau for *Bohemia*; St. Andrew and St. Mary for *Burgundy*; St. Anscharius and St. Canute for *Denmark*; St. Peter for *Flanders*: to St. Dennis is added St. Michael as another patron Saint of *France*; St. Martin, St. Boniface, and St. George Cataphractus, for *Germany*; St. Mary for *Holland*; St. Mary of Aquisgrana and St. Lewis for *Hungary*; St. Patrick for *Ireland*; St. Anthony for *Italy*; St. Firmin and St. Xavierus for *Navarre*; St. Anscharius and St. Olaus for *Norway*; St. Stanislaus and St. Hederiga for *Poland*; St. Savine for *Poitou*; St. Sebastian for *Portugal*, also St. James and St. George; St. Albert and St. Andrew for *Prussia*; St. Nicholas, St. Mary, and St. Andrew, for *Russia*; St. Mary for *Sardinia*; St. Maurice for *Savoy* and *Piedmont*; St. Mary and St. George for *Sicily*; St. James (Jago) for *Spain*; St. Anscharius, St. Eric, and St. John, for *Sweden*; and St. Gall and the Virgin Mary for *Switzerland*.

It were superfluous to enumerate the tutelar gods of heathenism^f. Few are ignorant that Apollo and Minerva presided over Athens, Bacchus and Hercules over Bœotian Thebes, Juno over Carthage, Venus over Cyprus and Paphos, Apollo over Rhodes; Mars was the tutelar god of Rome, as Neptune of Tænarus; Diana presided over Crete, &c. &c.

St. Peter succeeded to Mars at the revolution of the religious Creed of Rome, He now presides over the castle of St. Angelo^g, as Mars did over the antient Capitol.

Ghent; St. Martial of *Limosin* *; St. Vincent of *Lisbon*; St. Mary and St. Rusnold of *Mechlin*; St. Martin and St. Boniface of *Mentz*; St. Ambrose of *Milan*; St. Thomas Aquinas and St. Januarius of *Naples*; St. Sebald of *Nuremberg*; St. Frideswide of *Oxford*; St. Genevieve of *Paris*; St. Peter and St. Paul of *Rome*; St. Rupert of *Saltzberg*; the Virgin Mary of *Sienna*; St. Ursus of *St. So-leure*; St. Hulderich or Ulric of *Strasburgh*; St. Mark of *Venice*; and St. Stephen of *Vienna*.

^f "The Babilonians had Bell for their patron; the Egyptians Isis and Osiris; the Rhodians the Sunne; the Samians Juno; the Paphians Venus; the Delphians Apollo; the Ephesians Diana; all the Germans in general St. George. I omit the Saints who have given their names to cities; as St. Quintin, St. Disian, St. Denis, St. Agnan, St. Paul, St. Omer." Stephens's *World of Wonders*, fol. 1607, p. 315.

^g In the *Observations on Days in the antient Calendar of the Church of Rome to which I have*

* See "The World of Wonders," p. 315.

The Romanists, in imitation of the Heathens, have assigned tutelar gods to each member of the body^h.

so frequently referred, I find on St. Michael's Day the following:

"Arx tonat in gratiam tutelaræ Numinis."

which I translate,

"Canon fired from the citadel in honour of the tutelar saint."

It is observable in this place how closely popery has in this respect copied the heathen mythology*. She has the supreme being for Jupiter; she has substituted angels for genii, and the souls of saints for heroes, retaining all kinds of *dæmons*. Against these pests she has carefully provided her antidotes. She exorcises them out of waters, she rids the air of them by ringing her hallowed bells, &c.

^h "Membris in homine veteres præfecere suos deos, siquidem capiti numen inesse quoddam fertur. Frontem sacram Genio nonnulli tradunt, sicuti Junoni brachia, pectus Neptuno, cingulum Marti, renes Veneri, pedes Mercurio, digitos Minervæ consecravit Antiquitas. Romanæ mulieres supercilia Lucinæ consecrarunt, quia inde lux ad oculos fluit; et Homerus carmine singulos membris honestavit deos: namque Junonem facit candidas ulnas habere, Auroram roseos laceratos, Minervam oculos glaucos, Thetidem argenteos pedes, Heben verò talos pulcherrimos. Dextram fidei sacram Numa instituit, etiam cum veniam sermonis a diis poscimus, proximo a minimo digito secus aurem locum Nemeseos tangere, et os obsignare solemus &c. Alex. ab Alex. lib. ii. cap.

* We find the following in Moresini Papatus, p. 133. "Porcus Pani et Sylvano commendabatur. (Alex. ab Alexand. lib. iii. cap. 12.) nunc autem immundissimus porcorum Grege custodire cogitur miser *Antonius*."

In "The World of Wonders" is the following translation of an epigram:

"Once fed'st thou, Anthony, an heard of swine,
And now an heard of monks thou feedest still;
For wit and gut, alike both charges bin:
Both loven filth alike: both like to fill
Their greedy paunch alike. Nor was that kind
More beastly, sottish, swinish, then this last.
All else agrees: one fault I onely find,
Thou feedest not thy monks with oken mast."

The author mentions before, persons "who runne up and downe the country, crying, 'have you any thing to bestow upon my lord S. Anthonie's swine?'"

A writer in the Gentleman's Magazine for Dec. 1790, vol. lx. p. 1086, derives the expression, "An it please the Pigs," not from a corruption of "an it please the *Pix*," i.e. the host, but from a saying of the scholars of St. Paul's school, London, founded in the reign of king Stephen, whose great rivals were the scholars of the neighbouring foundation of the brotherhood of St. Anthony of Vienna, situated in the parish of St. Bennet Finke, Threadneedle-street, and thence nick-named "St. Anthony's Pigs." So that whenever those of St. Paul's answered each other in the affirmative, they added this expression, scoffingly insinuating a reserve of the approbation of the competitors of St. Anthony's, who claimed a superiority over them." But of this, Quære.

They of the Romish religion, says Melton in his *Astrologaster*, p. 20. "for every limbe in mans body have a saint; for St. Otilia keepes the head instead of Aries; St. Blasius is appointed to governe the necke instead of Taurus; St. Lawrence keepes the backe and shoulders instead of Gemini, Cancer, and Leo; St. Erasmus rules the belly with the entrayles, in the place of Libra and Scorpius; in the stead of Sagittarius, Capricornus, Aquarius, and Pisces, the Holy Church of Rome hath elected St. Burgarde, St. Rochus, St. Quirinus, St. John, and many others, which governe the thighes, feet, shinnes, and knees."

The following saints are invoked against various diseases: St. Agatha against sore breasts; St. Anthony against inflammations; St. Apollonia and St. Lucy against the tooth-ache; St. Benedict against the stone and poison; St. Blaise against bones sticking in the throat, fires, and inflammationsⁱ; St. Christopher^k and St. Mark against sudden death; St. Clara against sore eyes; St. Genow against the gout; St. Job and St. Fiage against the venereal disease; St. John against the epilepsy and poison^l; St. Liberius against the stone and fistula; St.

19. Jam ad hanc similitudinem caput, ita, non omnibus cognita Dea, obtinet. Oculos habet Otilia. Linguam instituit Catharina, in rhetoricis et dialecticis exercitatissima. Apollonia dentes curat. Collo presidet Blasius spiritalis Deus. Dorsum una cum scapulis obtinet Laurentius. Erasmi venter est totus cum intestinis. Sunt qui Burgharto cuidam et crura et pedes consecraverint, in participatum nonnunquam admittit Antonium, Quirinum, Joannem, & nescio quos alios divos. Apollinaris quidam Priapi vices subiit, pudendorum Deus effectus. Buling. cap. xxxiv. lib. de Orig. cult. Deor. Erron." Moresini Papatus, pp. 93, 94.

ⁱ He had cured a boy that had got a fish-bone in his throat. (See the *Golden Legend*.) And was particularly invoked by the Papists in the Squinnancy or Quinsy. Fabric. Bibliogr. Antiq. p. 267. Gent. Mag. vol. xliii. p. 384.

^k "A cock is offered (at least was wont to be) to St. Christopher in Touraine for a certaine sore which useth to be in the end of mens fingers, the white-flaw." *World of Wonders*, p. 308. The cock was to be a white one.

^l "Apollini et Æsculapio ejus filio datur morbo medicinam facere, apud nos *Cosmæ* et *Damiano*: at pestis in partem cedit *Rocho*: oculorum lippitudo *Claræ*. *Antonius* suibus medendis sufficit: & Apollo noster dentium morbis. Morbo sontico olim *Hercules*, nunc *Joannes* et *Valentinus* præsent. In arte obstetricandi *Lucinam* longè superat nostra *Margareta*, et quia hæc moritur virgo, ne non satis attenta ad curam sit, quam neque didicit, neque experientia cognovit, illi in officio jungitur fungendo expertus *Marpurgus*. Aliqui addunt loco *Junonis*, *Reginam nostri calidam Mariam*. *Ruffinus* et *Romanus* phrenesi præsent, &c." Moresini Papatus, p. 16. See also the "*World of Wonders*," fol. 1607, p. 308.

"Diana, the huntress, new worshippers wins,
Who call her *St. Agnes*, confessing their sins;

Maine against the scab; St. Margaret against danger in child-bearing; also St. Edine; St. Martin^m for the itch; St. Marus against palsies and convulsionsⁿ; St. Maure for the gout^o; St. Otilia against sore eyes and head-ach, also St. Juliana; St. Petronilla and St. Genevieve against fevers; St. Quintan against coughs; St. Romanus against devils possessing people; St. Ruffin against madness; St. Sebastian^p and St. Roch against the plague; St. Sigismund against fevers and agues; St. Valentine against the epilepsy; St. Venisa against green-sickness; St. Wallia or St. Wallery against the stone; and St. Wolfgang against lameness^q.

To the god Esculapius incurables pray,
 Since the doctor is christianiz'd *St. Bart'lomè*;
 Tho' the goddess of *Antipertussis* we scoff,
 As *Madonna dell Tossa* she opiates a cough."

See the present State of the Manners, &c. of France and Italy: in poetical epistles addressed to Robert Jephson, Esq. 8vo. Lond. 1794, p. 64.

^m In the introduction to the old play called "A Game at Chesse," 4to. is the following line:

"Roch, Maine, and Petronell, itch and ague curers."

ⁿ Patrick's Devotions, p. 277.

^o "World of Wonders," p. 311.

^p See Fuller's Ch. Hist. b. vi. p. 330.

^q Barnaby Rich, in "The Irish Hubbub, or the English Hue and Crie," 4to. Lond. 1619, p. 36, has the following passage: "There be many miracles assigned to Saints, that (they say) are good for all diseases; they can give sight to the blinde, make the deafe to heare, they can restore limbs that be cripled and make the lame to goe upright, they be good for horse, swine, and many other beasts. And women are not without their shee saints, to whom they doe implore when they would have children, and for a quick deliverance when they be in labour.

"They have saints to pray to when they be grieved with a third day ague, when they be pained with the tooth-ach, or when they would be revenged of their angry husbands.

"They have saints that be good amongst poultry, for chickins when they have the pip, for geese when they doe sit, to have a happy successe in goslings: and, to be short, there is no disease, no sicknesse, no greefe, either amongst men or beasts, that hath not his physician among the Saints."

In Michael Wodde's Dialogue (cited under PALM SUNDAY) A.D. 1554, Signat. c. ii. b. we read: "If we were sycke of the pestylence we ran to Sainte Rooke; if of the ague to Saint Pernel, or Master John Shorne; if men were in prison, thei praied to Saint Leonarde: if the Welchman wold have a pursse, he praied to Darvel Gatherne; if a wife were weary of her husband, she offred otes at Poules, at London, to St. Uncumber. Thus have we been deluded with their images*."

* St. Wilford was also invoked by women to get rid of their husbands.

In farther imitation of heathenism, the Romanists have assigned tutelar gods to distinct professions and ranks of people^r, (some of them not of the best sort,) to different trades^s, &c. nay, they have even condescended

Newton, in his "Tryall of a mans owne selfe, 12mo. Lond. 1602, p. 50. censures "Physitions, when they beare their patient in hand, or make him to think that *some certain Saints have power to send, and also to take away this or that disease.*"

^r St. Agatha presides over nurses; St. Catharine and St. Gregory are the patrons of literati, or studious persons; St. Catherine also presides over the arts in the room of Minerva; St. Christopher and St. Nicholas preside over mariners*, also St. Hermus†; St. Cecilia is the patroness of musicians; St. Cosmas and St. Damian are the patrons of physicians and surgeons, also of philosophers. (See Patrick's Devotions, p. 264.) St. Dismas and St. Nicholas preside over thieves; St. Eustache and St. Hubert over hunters§; St. Felicitas over young children; St. Julian is the patron of pilgrims‡; St. Leonard and St. Barbara|| protect captives; St. Luke is the patron of painters; St. Magdalen, St. Afra, (Aphra or Aphrodite), and St. Brigit preside over common women; St. Martin and St. Urban over ale-knights to guard them from falling into the kennel; St. Mathurin over fools¶; St. Sebastian over archers; St. Thomas over divines; St. Thomas Becket over blind men, eunuchs, and sinners**; St. Valentine over lovers; St. Winifred over virgins; and St. Yves over lawyers and civilians. St. Æthelbert and St. Ælian were invoked against thieves††.

Here also may be noticed that St. Agatha presides over vallies; St. Anne over riches; St. Barbara over hills; St. Florian over fire; St. Giles and St. Hyacinth are invoked by barren women; St. Osyth by women to guard their keys; St. Silvester protects the woods; St. Urban wine and vineyards; and St. Vincent and St. Anne are the restorers of lost things.

^s St. Andrew and St. Joseph were the patron saints of carpenters; St. Anthony of swine herds and grocers; St. Arnold of millers; St. Blaise of wool-combers; St. Catherine of spinners; St. Clement of tanners; St. Cloud of nailsmiths, on account of his name; St. Dunstan of goldsmiths; St. Eloy of blacksmiths, farriers, and goldsmiths‡‡; St. Euloge (who is probably the same with St.

* St. Barbara, St. Andrew, and St. Clement, are also noticed as Sea-saints. Warner, in his Hist. of Hampshire, vol. i. p. 155, note, says: "*St. Christopher* presided over the weather, and was the Patron of Field-sports." He is citing an antient description of a hunter, in verse:

"A Cristofre on his breast of silver shene;
An horn he bare, the baudrie was of greene."

† See Castilio's Courtier, Signat. S. v.

‡ Melton in his Astrologaster. p. 19. says, "they hold that St. Hugh and St. Eustace guards hunters from perills and dangers, that the stagge or bucke may not hit them on the head with their hornes."

§ Also of whoremongers, v. Hist. des Troubad. tom. i. p. 11.

|| Parkin's Norwich, p. 241.

¶ See Carpentier, p. 245.

** See Patrick, p. 185.

†† Scott. and Penn. H. of Wales.

‡‡ See note * in p. 290 on St. Loy.

to appoint these celestial guardians also to the care of animals, &c.^t

Eloy) of smiths *, though others say of jockies ; St. Florian of mercers ; St. Francis of butchers ; St. George of clothiers ; St. Goodman of taylors, sometimes called St. Gutman, and St. Ann † ; St. Gore with the devil on his shoulder and a pot in his hand, of potters, also called St. Goarin ; St. Hilary of coopers ; St. John Port-Latin of booksellers ‡ ; St. Josse and St. Urban of plowmen ; St. Leodagar of drapers ; St. Leonard of locksmiths, as well as captives ; St. Louis of perriwig-makers ; St. Martin of master shoemakers, and St. Crispin of coblers and journeymen shoe-makers ; St. Nicholas of parish clerks, and also of butchers ; St. Peter of fishmongers ; St. Sebastian of pin-makers, on account of his being stuck with arrows ; St. Severus of fullers ; St. Stephen of weavers ; St. Tibba of falconers § ; St. Wilfrid of bakers, St. Hubert also ||, and St. Honor or Honore ¶ ; St. William of hatmakers ; and St. Windeline of shepherds.

^t St. Anthony protects hogs ; St. Ferioll presides over geese, others say St. Gallicet, St. Gallus, or St. Andoch ** ; St. Gallus also protects the keepers of geese ; St. Gertrude presides over mice and eggs ; St. Hubert protects dogs, and is invoked against the bite of mad ones ; St. Loy is for

* “ Fabrorum Deus Vulcanus fuit ferrariorum, nunc in papatu commutarunt Vulcanum cum *Eulogio*. Bulling. Orig. cap. 34. Sed quia Bulingerus dedit nuper *Equis Eulogium*, melius est cum *Scotis* sentire, qui sub papatu olim hisce fabris dederunt *Aloisium*, quem colerent, ut et reliquis qui malleo utuntur.” Moresini Papatus, p. 56.

† See Moresini Papatus, p. 155. “ *Saytoribus* nemo deorum veterum præest, quem legere contigit, nisi sit Mercurius Fur, cum ipsi sint FURACISSIMI. Bulling. cap. 34. Orig. ex Papæ decreto concedit illis, cum sint plerumque belli homunculi, dignum suis moribus deum Gutmannum nescio quem. Sed barbarum nomen cogit fateri civiliores esse *Scotos*, qui *Annam* matrem Virginis Mariæ coluerunt, quæ ac dicunt *Tunicam Christi* texuit, et ideo meritò illis dea est.

Butler in his *Hudibras* has the following :

——— “ he had, as well
As the bold Trojan knight, seen HELL;
Not with a counterfeited pass
Of golden bough, but true gold lace.”

A note explains “ *Æneas*, whom Virgil reports to use a golden bough for a pass to Hell : and taylors call that place *Hell* where they put all they steal.” P. I. c. i. l. 475.

So in the “ Defence of Conny-catching,” signat. D. 4 b. “ All the reversion goes into *Hel*. Now this *Hel* is a place that the Taylors have under their shop-boord, where all their stolne shreds is thrust.” I derive this “ *HEL*” from A. S. *helan*, to *hide* : as I do the word “ *CABBAGE*,” as used by the same taylors from *Cablsh*, wind-faln or brush wood.” See Cowel’s Interpreter *in verbo*. This was the *perquisite* of the keeper of the forest. The analogy is obvious.

‡ Sauval. Antiq. de Paris. tom. ii. p. 621.

§ See Fuller’s Worthies. Rutland, p. 347.

|| See Moresini Papatus, p. 127.

¶ Fuller Ch. Hist. p. 381. “ St. Honore a Baker.” World of Wonders, p. 310. It should appear from Dekker’s “ Wonderfull Yeare,” 4to. 1603. signat. D. 2 b. that St. Clement was also a patron saint of bakers. “ He worships the baker’s good lord and maister, charitable S. Clement,” &c. Lewis Owen in the “ Unmasking of all Popish Monkes, &c.” 4to. Lond. 1628. p. 98. says that “ St. Clement is for bakers, brewers, and victuallers.”

** World of Wonders, p. 311.

Barnabe Googe, in "The Popish Kingdome," fol. 98, 99, has given us

horses and kine*; St. Magnus is invoked against locusts and caterpillars; St. Pelagius, otherwise St. Pelage, or St. Peland, protects oxen†; and St. Wendeline, sheep; or, as one writer has it, St. Wolfe‡.

* *i.e.* St. Eloy, or Eligius, before-mentioned as the guardian of farriers. Bridges, in his History of Northamptonshire, vol. i. p. 258, speaking of Wedon-Pinkeney, says: "In this church was the Memorial of St. Loys kept, whither did many resort for the cure of their Horses; where there was a house at the East end thereof, plucked down within few years, which was called St. Loy's House."

A Writer in the Gentleman's Magazine, however, for 1779, vol. xlix. p. 190, would have St. Loy to be the diminutive of St. Lucian:

"In the uncertainty we labour under about the miracle supposed to be commemorated on the Frekenham bas-relief, (See Gent. Mag. vol. xlvii. p. 416, vol. xlviii. p. 304,) I cannot concur with my ingenious friend your Correspondent in the last month's Mag. p. 138, in ascribing it to St. Eligius. Mr. Bridges gives no authority for this opinion. He would rather lead us to suppose St. Loy to be St. Lucian, to whose monastery Wedon-Pinckney was a cell, though its parish church was dedicated to the blessed Virgin; and Mr. Tyrwhitt seems of this sentiment. Loy is a more natural abbreviation of Lewis, or Lucian, than of Elegius; for Eloy rests only on Urry's authority. Eligius served his time to one Abbo, a goldsmith, and made for King Clotaire two saddles of gold set with jewels, such as one might suppose Mr. Cox would make for the Nabob of Arcot. He became Bishop of Noyon, where he died. (Lippellii vit. Sanctor. vol. iv. p. 632. ex Baronii Annal. tom. viii.) Not a word of his patronizing Farriers. Till the particular miracle in question is ascertained, I think the claim lies at present between St. Anthony and St. Hippolytus."

See Tyrwhitt's Chaucer, Cant. Tales, edit. 8vo. vol. iv. p. 196. In the Ordinary of the Smiths' Company in Brand's History of Newcastle-upon-Tyne, vol. ii. p. 318, the fraternity is ordered to meet on "St. Loy's Day." [St. Loy, says Mr. Brand, is certainly not St. Lucian.]

In the World of Wonders we have the following remarks, in part only to our present, though altogether to our general, purpose. The opening at least serves to shew that *Eloy* does not rest only on Urry's authority.

"When ST. ELOY (who is the Saint for Smiths) doth hammer his irons, is he not instead of God Vulcan? and do they not give the same titles to St. George, which in old times were given to Mars? and do they not honor St. Nicholas after the same manner that Pagans honoured God Neptune? and when St. Peter is made a porter, doth he not represent God Janus? Nay, they would faine make the Angell Gabriel beleieve that he is God Mercury. And is not Pallas, the Goddess of Arts and Sciences, represented to us by S. Katherine? And have they not S. Hubert, the God of Hunters, instead of Diana? (which office some give to S. Eustace.) And when they apparell John Baptist in a lion's skin, is it not to represent Hercules unto us? And is not Saint Katherine commonly painted with a wheele, as they were wont to paint Fortune?" p. 308.

"They will needs have St. Genneufue (her especially at Paris) to bestir her stumps in hastening God to cause raine, when there is a great drought: as also to leave rayning when it poureth down too fast, and continueth over long." And as for the thunder and the thunder-bolts, "St. Barbe (their Saint for Harquebuziers) obtained this office, to beate backe the blowes of the thunderbolt." "They have made St. Maturin physitian for Fooles, having relation to the word *Matto*. St. Acaire cureth the acariastres, *i.e.* frantic or furious bedlams." "St. Avertin cureth the avertineux, *i.e.* fantastically lunatic persons, and all the diseases of the head: St. Eutrope the dropsie: Saint Mammard is made physitian *des mammelles*, that is of the paps: Saint Phiacre of the phy, or emeroids, of those especially which grow in the fundament: Saint Main healeth the scab *des mains*, that is, of the hands; St. Genou the gout; St. Agnan, or St. Tignan, the filthy disease called *la tigne*, the scurfe." Ibid. p. 309.

† World of Wonders, p. 310.

‡ Ibid. 311.

the following translation of Naogeorgus on this subject, under the head of
HELPERS :

“ To every saint they also doe his office here assine,
And fourtene doe they count of whom thou mayst have ayde divine;
Among the which *our Ladie* still doth holde the chiefest place,
And of her gentle nature helps, in euery kinde of case.
Saint Barbara lookes that none without the body of Christ doe dye,
Saint Cathern favours learned men, and gives them wisdomes hye :
And teacheth to resolute the doubtles, and alwayes giveth ayde,
Unto the scolding sophister, to make his reason stayde.
Saint Appolin the rotten teeth doth helpe, when sore they ake,
Otillia from the bleared eyes the cause and grieve doth take.
Rooke healeth scabbes and maungines, with pockes, and skurfe, and skall.
And cooleth raging carbuncles, and byles, and botches all.
There is a saint whose name in verse cannot declared be,
He serves against the plague, and ech infective maladie.
Saint Valentine beside to such as doe his power dispise
The falling sicknesse sendes, and helps the man that to him cries.
The raging minde of furious folkes doth *Vitus* pacifie,
And doth restore them to their witte, being calde on speedilie.
Erasmus heales the collicke and the griping of the guttes :
And *Laurence* from the backe and from the shoulder sicknesse puttes.
Blase drives away the quinsy quight with water sanctifide,
From every Christian creature here, and every beast beside.
But *Leonerd* of the prisoners doth the bandes asunder pull,
And breakes the prison doores and chaines, wherwith his church is full.
The quartane ague, and the reast, doth *Pernel* take away,
And *John* preserves his worshippers, from pryson every day :
Which force to *Benet* eke they give, that helpe enough may bee,
By saintes in every place. What dost thou here omitted see ?
From dreadfull vnprovided death doth *Mark* deliver his,
Who of more force than death himselfe, and more of value is.
Saint Anne gives wealth and living great to such as love hir most,
And is a perfite finder out of things that have beene lost :
Which vertue likewise they ascribe vnto an other man,
Saint Vincent ; what he is I cannot tell, nor whence he came.

Against reproche and infamy, on *Susan* doe they call,
Romanus driveth sprites away, and wicked devills all.
The byshop *Wolfgang* heales the goute, *S. Wendlin* kepes the shepe,
With shepheardes, and the oxen fatte, as he was woont to keepe.
The bristled hogges doth *Antonie* preserve and cherish well ^u,
Who in his life tyme alwayes did in woodes and forrestes dwell.
Saint *Gartrude* riddes the house of mise, and killeth all the rattes,
The like doth bishop *Huldrich* with his earth, two passing cattes.
Saint *Gregorie* lookes to little boyes, to teach their a. b. c.
And makes them for to love their bookes and schollers good to be.
Saint *Nicolas* keepes the mariners from daunger and diseas,
That beaten are with boystrous waves, and tost in dredfull seas.
Great *Chrystopher* that painted is with body big and tall,
Doth even the same, who doth preserve, and keepe his seruants all
From fearefull terrours of the night, and makes them well to rest,
By whom they also all their life, with divers ioyes are blest.
Saint *Agathæ* defendes thy house, from fire and fearefull flame,
But when it burnes, in armour all doth *Florian* quench the same.
Saint *Urban* makes the pleasant wine, and doth preserve it still,
And spourging, vessels all with must continually doth fill.
Judocus doth defende the corne, from myldeawes and from blast,
And *Magnus* from the same doth drive the grasshopper as fast.
Thy office, *George*, is onely here, the horseman to defende,
Great kinges and noble men, with pompe, on thee doe still attende.
And *Loye* the smith doth looke to horse, and smithes of all degree,
If they with iron meddle here or if they goldesmithes bee.
Saint *Luke* doth euermore defende the paynters facultie,
Phisitions eke by *Cosme* and his fellow guided be."

^u In Bale's Comedye of Thre Lawes, 1538, Signat. E. viij. b. Infidelity begins his address :

" Good Christen people, "I am come hyther verelye

As a true præctour of the howse of Saint Antonye."

And boasts, among other charms:

" Lo here is a *belle* to hange upon your hogge,

And save your cattell from the bytynge of a dogge."

He adds,

" And here I blesse ye with a wyng of the holy ghost,

From thander to save ye and from spretes in every coost."

It is, perhaps, owing to this antient notion of good and evil genii* attending each person, that many of the vulgar pay so great attention to particular dreams, thinking them, it should seem, the means these invisible attendants make use of to inform their wards of any imminent danger.

Michaelmas, says Bailey, is a Festival appointed by the Church to be observed in honour of St. Michael^y the Arch-angel, who is supposed to be the chief of the Host of Heaven as Lucifer is of the infernal, and as he was supposed to be the protector of the Jewish, so is he now esteemed the guardian and defender of the Christian Church.

* "Statilinus erat Deus cujusque privatus, qui semper suum hominem est dictus comitari: sic Papa cuique adglutinat suum Angelum et quisque sibi patronum ex defunctis unum eligit, cujus sit cliens et cui vota ferat." Moresini Papatus, p. 164.

"Theodoretus in Expositione Epist. Pauli ad Coloss. ii. dicit, qui legem defendebant Pseudo-Apostoli eos etiam ad Angelos colendos inducebant, dicentes, legem per ipsos datam fuisse, mansit autem hoc vitium diu in Phrygia et Pisidia, quocirca Synodus quoque convenit Laodiceæ, quæ est Phrygiæ metropolis, et lege prohibuit, ne precarentur Angelos: Canon. Concil. Laodicen. est 34. ac ita habet: Non oportet Christianos derelicta Ecclesia abire ad Angelos et Idololatriæ abominandæ congregationes facere, &c. Sed nunc ex papismo Angeli duo cuique assident, bonum his conceptis precantur verbis.

"Angele qui meus es Custos pietate superna,

Me tibi commissum serva, defende, gubernâ." Ibid. p. 10.

In "The Tryall of a Man's own Selfe," by Thomas Newton, 12mo. Lond. 1602, p. 44, he enquires, under "Sinnes externall and outward" against the first commandment, "whether, for the avoiding of any evill, or obtaining of any good, thou hast trusted to the helpe, protection, and furtherance of Angels, either goode or badde. Hereunto is to be referred the paultring mawmetrie and heathenish worshipping of that domesticall God, or familiar Aungell, which was thought to bee appropriated to everie particular person."

In answer to a query in the Athenian Oracle, vol. i. p. 4, "Whether every man has a good and bad Angel attending him?" we find the following to our purpose: "The ministration of Angels is certain, but the manner how, is the knot to be untied. 'Twas generally believed by the antient philosophers, that not only kingdoms had their tutelary Guardians, but that every person had his particular Genius, or good Angel, to protect and admonish him by dreams, visions, &c. We read that Origen, Hierome, Plato, and Empedocles in Plutarch, were also of this opinion; and the Jews themselves, as appears by that instance of Peter's deliverance out of prison. They believed it could not be Peter, but his Angel. But for the particular attendance of bad Angels, we believe it not, and we must deny it, till it finds better proof than conjectures."

† A red velvet Buckler is said to be still preserved in a Castle in Normandy, which the Arch-angel made use of when he combated the Dragon. See Bishop Hall's Triumphs of Rome, p. 62.

Bishop Hall, in *Triumphs of Rome*², ridicules the superstition of sailors among the Romanists, who, in passing by St. Michael's Grecian promontory Malla, used to ply him with their best devotions, that he would hold still his wings from resting too hard upon their sails.

MICHAELMAS GOOSE.

"September, when by Custom (right divine)
Geese are ordain'd to bleed at Michael's shrine."

CHURCHILL.

THERE is an old custom still in use among us, of having a roast Goose to dinner on Michaelmas Day.

"Goose-intentos," as Blount tells us, is a word used in Lancashire, where "the husbandmen claim it as a due to have a Goose Intentos on the sixteenth Sunday after Pentecost: which custom took origin from the last word of the old church-prayer of that day: 'Tua, nos quæsumus, Domine, gratia semper præveniat & sequatur; ac bonis operibus jugiter præstet esse *intentos*.' The common people very humourously mistake it for a goose with *ten toes*."

This is by no means satisfactory. Beckwith, in his new edition of the *Jocular Tenures*, p. 223, says upon it: "But, besides that the sixteenth Sunday after Pentecost, or after Trinity rather, being moveable, and seldom falling upon Michaelmas Day, which is an immoveable Feast, the service for that day could very rarely be used at Michaelmas, there does not appear to be the most distant allusion to a Goose in the words of that prayer. Probably no other reason can be given for this custom, but that Michaelmas Day was a great Festival, and Geese at that time most plentiful^a. In Denmark, where the harvest is later, every

² *Triumph of Piety*, p. 50.

^a In *Poor Robin's Almanack* for 1695, under September, are the following quaint lines:

"GEESE now in their prime season are,
Which, if well roasted, are good fare:

family has a roasted Goose for supper on St. Martin's Eve^b.

Among other services (in this country) John de la Hay was bound to render to William Barnaby, Lord of Lastres, in the county of Hereford, for a parcel of the demesne lands, one Goose fit for the Lord's dinner on the Feast of St. Michael the Archangel. And this, as early as the tenth year of King Edward the Fourth^c."

Mr. Douce says: "I have somewhere seen the following reason for eating Goose on Michaelmas Day, *viz.* that Queen Elizabeth received the news of the defeat of the Spanish Armada, whilst she was eating a goose on Michaelmass Day, and that in commemoration of that event she ever afterwards on that day dined on a goose."

But this appears rather to be a strong proof that the custom prevailed even at court in queen Elizabeth's time.

We have just seen that it was in use in the tenth year of king Edward the Fourth. The subsequent shews it to have been in practice in Queen Elizabeth's reign before the event of the Spanish defeat. In the Posies of George Gascoigne, Esq. 4to. 1575. "Flowers," p. 40, is the following passage:

"And when the tenautes come to paie their quarter's rent,
They bring some fowle at Midsummer, a dish of fish in Lent,

Yet, however, friends, take heed
How too much on them you feed,
Lest, when as your tongues run loose,
Your discourse *do smell of Goose*."

Buttes, in his "Dyets dry Dinner," 12mo. Lond. 1599, says, on I know not what authority, that "a Goose is the emblem of *meere modestie*."

^b See Molesworth's Account of Denmark, p. 10. From Frolich's Viatorium, p. 254, I find that St. Martin's Day is celebrated in Germany with Geese, but it is not said in what manner. See Sylva jucund. Serm. p. 18, and MARTINMAS *infra*.

The practice of eating Goose at Michaelmas does not appear to prevail in any part of France. Upon St. Martin's Day they eat Turkies at Paris. They likewise eat Geese upon St. Martin's Day, Twelfth Day, and Shrove Tuesday, at Paris. See Mercer, Tableau de Paris, tom. i. p. 131.

In King's Art of Cookery, p. 63, we read:

"So stubble Geese at Michaelmas are seen
Upon the spit; *next May* produces green."

^c "Lastres. Rot. Cur. 10 Ed. IV. Johannes de la Hay cepit de Will. Barneby domino de Lastres, in com. Heref. unam parcellam terræ de terris dominicalibus, reddend. inde per annum xx^d. et unam *Aucam habilem* pro prandio domini in Festo S. Michaelis Archangeli," &c. Blount's Tenures, Beckwith's edit. p. 222.

At Christmasse a capon, at Michaelmasse A GOOSE; *And somewhat else at New-yeeres tide, for feare their lease flie loose* ⁴."

A pleasant writer in the periodical paper called "The World," No. 10, (if I mistake not, the late Lord Orford) remarking on the effects of the alteration of the stile, tells us: "When the reformation of the Calendar was in agitation, to the great disgust of many worthy persons who urged how great the harmony was in the old establishment between the holidays and their attributes (if I may call them so,) and what confusion would follow if MICHAELMAS DAY, for instance, was not to *be celebrated when stubble-geese are in their highest perfection*; it was replied, that such a propriety was merely imaginary, and would be lost of itself, even without any alteration of the Calendar by authority: for if the errors in it were suffered to go on, they would in a certain number of years produce such a variation, that we should be mourning for good king Charles on a false thirtieth of January, at a time of year when our ancestors used to be tumbling over head and heels in Greenwich park in honour of Whitsuntide: and at length be choosing king and queen for Twelfth Night, when we ought to be admiring the London Prentice at Bartholomew Fair."

It is a popular saying, "If you eat goose on Michaelmass Day you will

⁴ In a curious tract, intitled, "A Health to the Gentlemanly Profession of Servingmen, or the Servingman's Comfort," 4to. Lond. 1598, signat. I. 2, is the following passage: "He knoweth where to have a man that will stande him in lesse charge—his neighbour's Sonne, who will not onely maynteine himselfe with all necessaries, but also his father will gratifie his maisters kindnes at Christmas with a New Yeere's Gyft, at other festivall times with Pigge, Goose, Capon, or other such like householde provision." It appears by the context that the father of the Serving-man does this to keep his son from going to serve abroad as a soldier.

In Deering's Nottingham, p. 107, mention occurs of "hot roasted Geese" having formerly been given on Michaelmas Day there by the old mayor, in the morning, at his house, previous to the election of the new one.

"Crossthwaite church, in the Vale of Keswick, in Cumberland, hath five chapels belonging to it. The minister's stipend is £5. *per annum*, and GOOSE-GRASS, or the right of commoning his Geese; a *Whittle-gait*, or the valuable privilege of using his knife for a week at a time at any table in the parish; and lastly a *hardened sark*, or a shirt of coarse linen." Note in Mr. Park's copy of Bourne and Brand's Popular Antiquities, ad finem.

In Northumberland a species of coarse linen is called *Harn*. J. B.

never want money all the year round ^e." Geese are eaten by plow-men at harvest home ^f.

ST. MICHAEL'S CAKE OR BANNOCK.

Martin, in his Description of the Western Islands of Scotland, p. 213,

^e In the British Apollo, fol. Lond. 1708, vol. i. No. 74, is the following:

"Q. Supposing now Apollo's sons

Just rose from picking of Goose Bones,

This on you pops, pray tell me whence

The custom'd proverb did commence,

That who eats Goose on Michael's Day,

Shan't money lack his debts to pay.

"A. This notion, fram'd in days of yore,

Is grounded on a prudent score;

For, doubtless, 'twas at first designed

To make the people Seasons mind,

That so they might apply their care

To all those things which needful were,

And, by a good industrious hand,

Know *when* and *how* t' improve their land."

In the same Work, fol. Lond. 1709, vol. ii. No. 55, we have:

"Q. Yet my wife would persuade me, (as I am a sinner,)

To have a fat Goose on St. Michael for dinner:

And then all the year round, I pray you would mind it,

I shall not want money—oh! grant I may find it.

Now several there are that believe this is true,

Yet the reason of this is desired from you.

"A. We think you're so far from the having of more,

That the price of the Goose you have less than before:

The custom came up from the tenants presenting

Their landlords with geese, to incline their relenting

On following payments." —

Our ancestors, when they found a difficulty in carving a Goose, Hare, or other dish, used to say, jestingly, that they should hit the joint if they could but think on the name of a cuckold. Nash's Notes on Hudibras.

^f In the margin of a MS. in the Harleian Collection, No. 1772, fol. 115 b. is written in a hand of the ninth or tenth century, the following, which I give as I find it: "Cave multum ne in his tribus diebus, sanguinem minuas, aut pocionem sumas, aut de Anxere" (Ansere) "manducas; nono k'l's Aprilis die lunis; intrante Augusto die lunis xx; exeunte Decembris die lunis."

speaking of the Protestant inhabitants of Skie, says: "They observe the festivals of Christmass, Easter, Good Friday, and that of St. Michael's. Upon the latter they have a cavalcade in each parish, and several families bake the cake called St. Michael's Bannock."

In the same work, p. 100, speaking of Kilbar Village, he observes: "They have likewise a general cavalcade on St. Michael's Day in Kilbar Village, and do then also take a turn round their church. Every family, as soon as the solemnity is ended, is accustomed to bake St. Michael's Cake, and all strangers, together with those of the family, must eat the bread that night."

In Macauley's History of St. Kilda, p. 82, we read: "It was, till of late, an universal custom among the Islanders, on Michaelmas Day, to prepare in every family a Loaf or Cake of bread, enormously large, and compounded of different ingredients. This Cake belonged to the Arch-Angel, and had its name from him. Every one in each family, whether strangers or domestics, had his portion of this kind of shew-bread, and had, of course, some title to the friendship and protection of Michael's."

§ "In Ireland a sheep was killed in every family that could afford one, on the same anniversary; and it was ordained by Law that a part of it should be given to the poor. This, as we gather from Keating's Gen. History of Ireland, B. ii. p. 12, and a great deal more, was done in that kingdom, to perpetuate the memory of a miracle wrought there by St. Patrick through the assistance of the Archangel. In commemoration of this, Michaelmas was instituted a festal day of joy, plenty, and universal benevolence." Macauley's Hist. of St. Kilda. ut supra.

The following very extraordinary septennial custom at Bishops Stortford, in Hertfordshire, and in the adjacent neighbourhood, on Old Michaelmas Day, I find in a London Newspaper, Oct. 18, 1787. "On the morning of this day, called Ganging Day, a great number of young men assemble in the fields, when a very active fellow is nominated the Leader. This person they are bound to follow, who, for the sake of diversion, generally chooses the route through ponds, ditches, and places of difficult passage. Every person they meet is bumped, Male or Female; which is performed by two other persons taking them up by their arms, and swinging them against each other. The women in general keep at home at this period, except those of less scrupulous character, who, for the sake of partaking of a gallon of ale and a plumb-cake, which every landlord or publican is obliged to furnish the revellers with, generally spend the best part of the night in the fields, if the weather is fair; it being strictly according to ancient usage not to partake of the cheer any where else."

M. Stevenson, in "The Twelve Moneths," 4to. Lond. 1661, p. 44, speaking of September, gives the following superstition: "They say, so many dayes old the Moon is on Michaelmass Day, so many Floods after."

ST. ETHELBURGH'S DAY.

(Eleventh of October.)

IN Fosbrooke's *British Monachism*, vol. ii. p. 127, mention occurs, amidst the annual store of provision at Barking Nunnery, of "wheat and milk for Frimite opon St. Alburg's Day."

ST. SIMON AND ST. JUDE'S DAY.

(Twenty-eighth of October.)

IT appears that St. Simon's and St. Jude's Day^a was accounted rainy as well as St. Swithin's, from the following passage in the old play of the *Roaring Girls*. "As well as I know 'twill rain upon Simon and Jude's Day." See Reed's *Old Plays*, vol. vi. p. 23. And again: "Now a continual Simon and Jude's rain beat all your feathers as flat down as pancakes." Ibid. p. 31. And we learn from Holinshed that, in 1536, when a battle was appointed to have been fought upon this day between the King's Troops and the Rebels in Yorkshire, that so great a quantity of rain fell upon the eve thereof, as to prevent the battle from taking place.

^a In the *Sententiæ Rythmicæ* of J. Buchlerus, p. 390, I find the following observations upon St. Simon and St. Jude's Day:

"Festa dies Judæ prohibet te incedere nude,

Sed vult ut Corpus vestibus omne tegas.

Festa dies Judæ cum transiit atque Simonis

In Foribus nobis esse putatur Hiems.

Simonis, Judæ post Festum vae tibi nude

Tunc inflant Genti mala gaudia veste carenti."

In the *Runic Calendar* St. Simon and St. Jude's Day was marked by a ship, on account of their having been fishermen. *Wormii Festi Daniei*. lib. ii. c. 9.

"A la Saint Simon e Saint Jude on envoi au Temple les Gens un peu simple, demander des Nefes," (Medlars,) "afin de les attraper et faire noircir par des Valets." *Sauval Antiq. de Paris*. tom. ii. p. 617.

ALLHALLOW EVEN:

vulgarly HALLE E'EN, *as also, in the North,* NUTCRACK NIGHT.

IN the antient Calendar of the Church of Rome so often cited, I find the following observation on the first of November :

“The feast of *Old Fools* is removed to this day ^a.”

Hallow Even is the vigil of All Saints Day, which is on the first of November.

It is customary on this night with young people in the North of England to dive for apples, or catch at them, when stuck upon one end of a kind of hanging beam, at the other extremity of which is fixed a lighted candle, and that with their mouths only, their hands being tied behind their backs ^b.

Nuts and apples chiefly compose the entertainment, and from the custom of flinging the former into the fire, or cracking them with their teeth, it has doubtless had its vulgar name of *Nutcrack Night* ^c.

^a “*Festum stultorum veterum huc translatum est.*” It was perhaps afterwards removed to the first of April.

^b Something like this appears in an antient illuminated missal in Mr. Douce's Collection, in which a person is represented balancing himself upon a pole laid across two stools. At the end of the pole is a lighted candle, from which he is endeavouring to light another in his hand at the risk of tumbling into a tub of water placed under him. [See Strutt's *Sports and Pastimes*, p. 294, Plate xxxvi.]

^c Dr. Goldsmith, in his *Vicar of Wakefield*, describing the manner of some rustics, tells us, among other customs which they preserved, that they “religiously cracked nuts on All-hallow Eve.”

In “*The Life and Character of Harvey the famous Conjuror of Dublin*,” 8vo. printed in Dublin, and reprinted in London, 1728, in a Letter to the Right Hon. the Earl of * * * *, dated Dublin, 31 October, the author says, p. 10, “This is the last day of October, and the birth of this packet is partly owing to the affair of *this night*. I am alone; but the servants having demanded *Apples, Ale, and Nuts*, I took the opportunity of running back my own annals of *Allhallows Eve*; for you are to know, my lord, that I have been a meer adept, a most famous artist, both in the college and country, on occasion of *this anile, chimerical solemnity*. When my *Life*, which I have almost fitted for the press, appears in publick, *this Eve* will produce some things curious, admirable, and diverting.”

The catching at the apple^d and candle may be called playing at something like the antient English game of the quintain^e, which is now almost totally for-

In the marriage ceremonies amongst the antient Romans, the bridegroom threw nuts about the room for the boys to scramble. The epithalamiums in the Classics prove this. It was a token that the party scattering them was now leaving childish diversions. "Quamquam Plinius lib. xv. cap. 22. causas alias adfert, quam ob rem Nuces in nuptialibus ceremoniis consueverint antiquitus adhiberi; sed præstat ipsius referre verba: Nuces, inquit, *juglandes*, quamquam & ipsæ nuptialium Fescenninorum comites, multum pineis minores universitate, eademque portione ampliores nucleo. Nec non et honor his Naturæ peculiaris, gemino protectis operimento, pulvinati primum calycis, mox lignei putaminis. Quæ causa eas Nuptiis fecit religiosas, tot modis fœtu munito: quod est verisimilius," &c. See Erasmus on the Proverb, "Nuces relinquere." Adag. fol. Col. Allobr. 1606. col. 1356.

The Roman boys had some sport or other with nuts, to which Horace refers in these words:

— "Postquam te talos aule Nucesque
Ferre sinu laxo, donare et ludere vidi."

Nuts have not been excluded from the Catalogue of Superstitions under Papal Rome. Thus on the 10th of August in the Romish antient Calendar, I find it observed that some religious use was made of them, and that they were in great estimation:

"Nuces in pretio et religiosæ."

"The first of November," says Hutchinson, in his *Northumberland*, vol. ii. ad finem p. 18, "seems to retain the celebration of a festival to Pomona, when it is supposed the summer stores are opened on the approach of winter. Divinations and consulting of omens attended all these ceremonies in the practice of the Heathen. Hence in the rural sacrifice of nuts, propitious omens are sought touching matrimony; if the Nuts lie still and burn together, it prognosticates a happy marriage or a hopeful love; if, on the contrary, they bounce and fly asunder, the sign is unpropitious. I do not doubt but the Scotch fires kindled on this day anciently burnt for this rural sacrifice."

^d See in Stafford's *Niobe*, or his *Age of Teares*, 12mo. Lond. 1611, p. 107, where this is called a *Christmas Gambol*. Polwhele describes it in his *Old English Gentleman*, p. 120.

"Or catch th' elusive apple with a bound,

As with its taper it flew whizzing round."

^e The Quintain seems to have been used by most nations in Europe. See a very curious account of it in *Menage Dictionn. Etymol. de la Langue Française*, v. QUINTAIN. See also *Le Grand Fabliaux et Contes*, tom. ii. p. 414. Du Cange *Glossar. ad Script. Lat. mediæ Ætatis*. Pancirolli, *Rer. mem. deperd. Comment.* P. ii. p. 292. tit. xxi. Spelman. *Gloss. v. QUINTANE*. Watts's *Glossary to Matt. Paris*, v. QUINTENA. Dugdale's *Hist. Warwickshire*, p. 166. Cowel's *Law Dictionary*. Plott's *Hist. of Oxfordshire*, pp. 200, 201, and *Archæologia*, vol. i. p. 303. A description of the military Quintain which was used instead of tilting, may be seen in Pluvinel. *L'Instruction Du Roy sur l'Exercice de monter à cheval*, p. 217.

A singular specimen of the Quintain is mentioned in the C. de Tressani "*Corps d'Extraits de Romans*," tom. iii. p. 30.

gotten, but of which there is the following description in Stow's Survey of London: "I have seen (says he) a quinten set up on Cornehill, by the Leaden Hall, where the attendants on the lords of merry disports have runne and made greate pastime; for he that hit not the broad end of the quinten was of all men laughed to scorne; and he that hit it full, if he rid not the faster, had a sound blow in his necke with a bagg full of sand hanged on the other end ^f."

Mr. Pennant tells us, in his Tour in Scotland, that the young women there determine the figure and size of their husbands by *drawing cabbages blind-fold* on Allhallow Even, and, like the English, *fling nuts into the fire* ^h.

^f In addition to morris dancing, grinning through a horse's collar, and other grotesque performances, and besides the common exhibitions at fairs, wrestling, cudgelling, &c. the quintain is mentioned as yet in use at the yearly sports upon Halgrave Moor, near Bodmin, in Cornwall, in the latter end of July. "A post is set up, in a perpendicular direction, to the top of which a slender piece of timber is attached upon a spindle, having a board at one end and a bag of sand at the other: against the board the young men either run or ride with staves, which bringing the bag about with violence, generally, if the adventurer is not nimble enough to evade it, knocks him down by a blow upon his back.--To break this board is reckoned an atchievement, and has a reward attached to it." From a Newspaper, 1789.

^g Thus fully described by Robert Burns, the very ingenious Scottish poet, in a note to his poetical description of "Hallow-e'en." See his Poems, 8vo. Edinb. 1787, p. 55 & seq.

"The first ceremony of Hallow-e'en is pulling each a stock or plant of kail. They must go out, hand in hand, with eyes shut, and pull the first they meet with. Its being big or little, straight or crooked, is prophetic of the size and shape of the grand object of all their spells—the husband or wife. If any *yird*, or earth, stick to the root, that is *tocher*, or fortune; and the taste of the *custoc*, that is the heart of the stem, is indicative of the natural temper and disposition. Lastly the stems, or, to give them their ordinary appellation, the *runts*, are placed somewhere above the head of the door; and the christian names of the people whom chance brings into the house, are, according to the priority of placing the *runts*, the names in question."

Owen, in his Welch Dictionary, voce Cyniver, mentions "A play in which the youth of both sexes seek for an even-leaved sprig of the ash: and the first of either sex that finds one, calls out Cyniver, and is answered by the first of the other that succeeds; and these two, if the omen fails not, are to be joined in wedlock."

^h "Burning the nuts," Burns adds, "is a favourite charm. They name the lad and lass to each particular nut, as they lay them in the fire; and accordingly as they burn quietly together, or start from beside one another, the course and issue of the courtship will be."

It is a custom in Ireland, when the young women would know if their lovers are faithful, to put three nuts upon the bars of the grates, naming the nuts after the lovers. If a nut cracks or jumps, the lover will prove unfaithful; if it begins to blaze or burn, he has a regard for the person making the trial. If the nuts named after the girl and her lover, burn together, they will be married.

This last custom is beautifully described by Gay in his "Spell."

"Two hazel nuts I threw into the flame,
And to each nut I gave a sweet-heart's name :
This with *the loudest bounce* me sore amaz'd,
That in a *flame of brightest colour* blaz'd ;
As *blaz'd the nut*, so *may thy passion grow*,
For t' was thy Nut that did so brightly glow!¹"

¹ Gay describes some other rustic methods of divination on this head with equal success : thus with peascods :

"As peascods once I pluck'd, I chanc'd to see
One that was closely fill'd with three times three ;
Which, when I crop'd, I safely home convey'd,
And o'er the door the spell in secret laid ; —
The latch mov'd up, when who should first come in,
But, in his proper person, — Lubberkin !"

Grose tells us that "a scadding of peas" is a custom in the North of boiling the common grey peas in the shell, and eating them with butter and salt, first shelling them. A bean, shell and all, is put into one of the pea pods ; whoever gets this bean is to be first married."

Gay mentions another species of love divination by the insect called *the Lady Fly* :

"This Lady Fly I take from off the grass,
Whose spotted back might scarlet red surpass.
Fly, Lady Bird, North, South, or East, or West,
Fly where the man is found that I love best."

And thus also another with apple-parings :

"I pare this pippin round and round again,
My shepherd's name to flourish on the plain,
I fling th'unbroken paring o'er my head
Upon the grass a perfect L is read."

Girls made trial also of the fidelity of their swains by sticking an apple-kernel on each cheek. (The Connoisseur, No. 56, represents them as being stuck upon the forehead.) That which fell first indicated that the love of him whose name it bore was unsound. Thus Gay :

"This pippin shall another tryal make,
See from the core two kernels brown I take ;
This on my cheek for Lubberkin is worn,
And Booby Clod on t'other side is borne ;
But Booby Clod soon drops upon the ground,
A certain token that his Love's unsound ;
While Lubberkin sticks firmly to the last ;
Oh ! were his lips to mine but join'd so fast !"

Something of this kind occurs in Beroaldus's Commentary on the Life of Claudius Cæsar, cap. 8.

"Hac tempestate pueri ossiculis cerasorum, quæ digitis exprimunt, incessere homines ludibrij causa consueverunt. Scribit Porphyrio Horatianus interpres *solere Amantes duobus primis digitis*

Nor can I omit the following lines, by Charles Graydon, Esq. "On Nuts burning, Allhallows Eve," in a Collection of Poems printed in octavo at Dublin in 1801, p. 127.

"These glowing nuts are emblems true
Of what in human life we view;
The ill-match'd couple fret and fume,
And thus, in strife themselves consume;
Or, from each other wildly start,
And with a noise for ever part.
But see the happy happy pair,
Of genuine love and truth sincere;
With mutual fondness, while they burn,
Still to each other kindly turn:
And as the vital sparks decay,
Together gently sink away:
Till life's fierce ordeal being past,
Their mingled ashes rest at last."

"The passion of prying into Futurity," says Mr. Burns, in the notes to his poem already mentioned, "makes a striking part of the history of human na-

compressare POMORUM SEMINA, eaque mittere in cameram, veluti augurium, ut si cameram contingerint, sperare possint ad effectum perducì, quod animo conceperunt." Ad. C. Sueton. Tranq. xii. Cæsares Comment. fol. Par. 1610. col. 560. a.

Snails too were used in love divinations: they were set to crawl on the hearth, and were thought too to mark in the ashes the initials of the lover's name.

On the subject of love divinations there is a most curious passage in Theocritus, Idyllium 3d, where the shepherd says:

"Εγνων πρᾶν; ὅκ' αὖ μὲν μεμναμένῳ εἰ φιλέεις με,
Οὐδὲ τὸ τηλέφιλον ποτεμαξατο το πλάτάγημα,
Ἀλλ' αὐτῷς ἀπαλῶ ποτὶ πᾶχ' εἰξεμαρανθῇ."

"Intellexi nuper, cum quærerem, an me amares,
Telephilum allisum non edidit Sonum;
Sed frustra in tenero cubito exaruit."

"Nam (ut Scholiastes ibi annotavit) amatores papaveris folium, brachio, humero, manusve carpo impositum, percutiebant, et si Sonum ederet, redamari se se credebant, et de futuris nuptiis benè ominabantur; sin minus, odio se haberi inde colligebant. Interdum coloris, ex percussione cutem tingentis, experimentum capiebant. Etenim si rubicundum duntaxat inde colorem cutis traheret, quem roseum appellabant, ab amatis redamari eos indicium faciebat; si verò cutem inflammari atque exulcerari contingeret, contemni se odioque esse existimabant." Lydii Ritus Sponsaliorum, p. 20. in "Faces Augustæ sive Poemata, &c. a Caspare Barlæo, &c." 4to. Dordraci 1643.

ture, in its rude state, in all ages and nations; and it may be some entertainment to a philosophic mind to see the remains of it among the more unenlightened in our own."

This ingenious author gives therefore the principal charms and spells of this night, so big with prophecy to the peasantry in the West of Scotland.

One of these by young women, is, by pulling stalks of cornⁱ. Another by the blue clue^k. A third by eating the apple at the glass^l.

This most accurate observer and minute describer of these rustic rites, who well atones for Mr. Shaw's omissions on this head in the foretaste of his History of the Province of Moray in an Appendix to Mr. Pennant's Tour, with which he favoured the public^m, goes on to enumerate several other very observable and perfectly new customs of divination on this even of Allhallows.

The first is "Sowing Hemp seedⁿ," which is by no means common to Scot-

ⁱ "They go to the barn yard, and pull, each, at three several times, a stalk of Oats. If the third stalk wants the top-pickle, that is, the grain at the top of the stalk, the party in question will come to the marriage bed any thing but a maid."

^k Blue Clue. "Whoever would, with success, try this spell, must strictly observe these directions: Steal out, all alone, to the kiln, and, darkling, throw into the pot a clew of blue yarn; wind it in a new clew off the old one; and, towards the latter end, something will hold the thread; demand, 'wha hauds?' i. e. who holds? and answer will be returned from the kiln-pot, by naming the christian and surname of your future spouse."

^l "Take a candle and go alone to a looking glass; eat an apple before it, and some traditions say, you should comb your hair all the time; the face of your conjugal companion *to be*, will be seen in the glass, as if peeping over your shoulder."

^m He barely says that "on Hallow Even, they have several superstitious customs." Surely this is neither relieving nor gratifying, but is, indeed, tantalizing curiosity.

ⁿ "Steal out unperceived, and sow a handful of hemp seed, harrowing it with any thing you can conveniently draw after you. Repeat, now and then, 'Hemp seed I saw thee, hemp seed I saw thee; and him (or her) that is to be my true love, come after me and pou thee.' Look over your left shoulder and you will see the appearance of the person invoked, in the attitude of pulling hemp. Some traditions say, 'Come after me and shaw thee,' that is, show thyself; in which case it simply appears. Others omit the harrowing, and say, 'Come after me and harrow thee'."

The subsequent passage from Gay's Pastorals greatly resembles the Scottish rite, though at a different time of the year:

"At eve last Midsummer no sleep I sought,
But to the field a bag of hemp seed brought;
I scatter'd round the seed on ev'ry side,
And three times, in a trembling accent, cry'd

land. The second is entirely new :

“To winn three wechts o’naething.”

The wecht is the instrument used in winnowing corn.

Another is “to fathom the stack three times ^p.” Another, “to dip your left shirt sleeve in a burn where three Lairds land’s meet ^a.” And the last is a singular species of Divination “with three *luggies*, or dishes ^r.”

The Rev. Mr. Shaw, in his History of the Province of Moray, p. 241, seems to consider the festivity of this night as a kind of harvest home rejoicing : “A Solemnity was kept,” says he, “on the eve of the first of November as a thanksgiving

This hemp seed with my virgin hand I sow,
Who shall my true love be, the crop shall mow.”

* “This charm must likewise be performed unperceived and alone. You go to the barn and open both doors, taking them off the hinges, if possible: for there is danger that the *being*, about to appear, may shut the doors and do you some mischief. Then take that instrument used in winnowing the corn, which, in our country dialect, we call a *wecht*, and go through all the attitudes of letting down corn against the wind. Repeat it three times; and, the third time, an apparition will pass through the barn, in at the windy door, and out at the other, having both the figure in question, and the appearance or retinue marking the employment or station in life.”

^p “Take an opportunity of going unnoticed to a *bear stack* (barley stack), and fathom it three times round. The last fathom of the last time, you will catch in your arms the appearance of your future conjugal yokefellow.”

^a “You go out, one or more, for this is a social spell, to a South-running spring or rivulet, where ‘three Lairds’ lands meet,’ and dip your left shirt sleeve. Go to bed in sight of a fire, and hang your wet sleeve before it to dry. Lie awake; and some time near midnight, an apparition, having the exact figure of the grand object in question, will come and turn the sleeve, as if to dry the other side of it.”

^r “Take three dishes; put clean water in one, foul water in another, and leave the third empty: blindfold a person, and lead him to the hearth where the dishes are ranged: he (or she) dips the left hand; if by chance in the clean water, the future husband or wife will come to the bar of matrimony a maid; if in the foul, a widow; if in the empty dish, it foretells with equal certainty no marriage at all. It is repeated three times: and every time the arrangement of the dishes is altered.”

Sir Frederick Morton Eden, Bart. in his “State of the Poor,” 4to. 1797, vol. I. p. 500. in a note, tells us: “Robert Burns, the Ayrshire ploughman, mentions *Sowens* as part of the rural feast which concludes the merriment of his countrymen on Hallow-e’en. Sowens, with butter instead of milk, is not only the Hallow-e’en supper, but the Christmas and New-year’s-day’s breakfast, in many parts of Scotland.”

for the safe in-gathering of the produce of the fields. This I am told, but have not seen it, is observed in Buchan and other countries, by having *Hallow Eve fire* kindled on some rising ground^s."

* The fires which were lighted up in Ireland on the four great festivals of the Druids have been already noticed under the GULE OF AUGUST. The Irish, General Vallancey tells us, have dropped the Fire of *November* and substituted candles. The Welch, he adds, still retain the Fire of *November*, but can give no reason for the illumination. *Collectanea de rebus Hibernicis*, vol. iii. p. 464. note.

In Sir John Sinclair's Statistical Account of Scotland, 8vo. Edinb. 1793, vol. v. p. 84. The minister of Logierait, in Perthshire, describing the superstitious opinions and practices in the parish, says: "On the evening of the 31st of October, O. S. among many others, one remarkable ceremony is observed. Heath, broom, and dressings of flax, are tied upon a pole. This faggot is then kindled. One takes it upon his shoulders, and running, bears it round the village. A crowd attend. When the first faggot is burnt out, a second is bound to the pole, and kindled in the same manner as before. Numbers of these blazing faggots are often carried about together, and when the night happens to be dark, they form a splendid illumination. This is *Halloween*, and is a night of great festivity."

The minister of Callander in Perthshire, *ibid.* vol. xi. p. 621. mentioning peculiar customs, says: "On All Saints Even they set up bonfires in every village. When the bonfire is consumed, the ashes are carefully collected into the form of a circle. There is a stone put in, near the circumference, for every person of the several families interested in the bonfire; and whatever stone is moved out of its place, or injured before next morning, the person represented by that stone is devoted, or *fey*; and is supposed not to live twelve months from that day. The people received the consecrated fire from the Druid priests next morning, the virtues of which were supposed to continue for a year."

In the same work, 8vo. Edinb. 1795, vol. xv. p. 517. The minister of Kirkmichael, in Perthshire, speaking of antiquities and curiosities, says, "the practice of lighting bonfires on the first night of winter, accompanied with various ceremonies, still prevails in this and the neighbouring highland parishes. The custom too, of making a fire in the fields, baking a consecrated cake, &c. on the first of May, is not quite worn out."

Ibid. vol. xxi. p. 145. b. parish of Monguhitter, co. of Aberdeen, we are told that formerly "the Midsummer Even Fire, a relict of Druidism, was kindled in some parts of this county; the *Hallow-Even Fire*, another relict of Druidism, was kindled in Buchan. Various magic ceremonies were then celebrated to counteract the influence of witches and demons, and to prognosticate to the young their success or disappointment in the matrimonial lottery. These being devoutly finished, the hallow fire was kindled, and guarded by the male part of the family. Societies were formed, either by pique or humour, to scatter certain fires, and the attack and defence here often conducted with art and fury."—"But now"—"the hallow fire, when kindled, is attended by children only: and the country girl, renouncing the rites of magic, endeavours to enchant her swain by the charms of dress and of industry."

Different places adopt different ceremonies: Martin tells us that the inhabitants of St. Kilda, on the festival of All Saints, baked "*a large cake*, in form of a triangle,

In North Wales (Mr. Pennant's MS. informs me) there is a custom upon All Saints Eve of making a great fire called *Coel Coeth*, when every family about an hour in the night makes a great bonfire in the most conspicuous place near the house, and when the fire is almost extinguished, every one throws a white stone into the ashes, having first marked it, then having said their prayers turning round the fire, they go to bed. In the morning, as soon as they are up, they come to search out the stones, and if any one of them is found wanting they have a notion that the person who threw it in will die before he sees another All Saints Eve.

They have a custom also of distributing *Soul Cakes* on All Souls Day, at the receiving of which poor people pray to God to bless the next crop of wheat.

There is a general observation added: "N. B. 1735. Most of the harmless old customs in this MS. are now disused."

In Owen's account of the bards, however, preserved in Sir R. Hoare's Itinerary of Archbishop Baldwin through Wales, vol. ii. p. 315, we read: "The autumnal fire is still kindled in North Wales, being on the eve of the first day of November, and is attended by many ceremonies; such as running through the fire and smoke, each casting a stone into the fire, and all running off at the conclusion to escape from the black short-tailed sow; then supping upon parsnips, nuts, and apples; catching at an apple suspended by a string with the mouth alone, and the same by an apple in a tub of water: each throwing a nut into the fire; and those that burn bright, betoken prosperity to the owners through the following year, but those that burn black and crackle, denote misfortune. On the following morning the stones are searched for in the fire, and if any be missing, they betide ill to those who threw them in."

Mr. Owen has prefaced these curious particulars by the following observations: "Amongst the first aberrations, may be traced that of the knowledge of the great *Huon*, or the Supreme Being, which was obscured by the hieroglyphics or emblems of his different attributes, so that the grovelling minds of the multitude often sought not beyond those representations, for the objects of worship and adoration. This opened an inlet for numerous errors more minute; and many superstitions became attached to their periodical solemnities, and more particularly to their rejoicing fires, on the appearance of vegetation in spring, and on the completion of harvest in autumn." See also Owen's Welsh Dictionary *voce* COELCERTH.

A writer in the *Gent. Mag.* for 1783, vol. liii. p. 578. thinks "the custom prevailing among the Roman Catholics of *lighting fires upon the hills* on All Saints night, the *Eve of All Souls*, scarcely needs explaining: fire being, even among the Pagans, *an emblem of immortality*, and well calculated to typify the ascent of the soul to Heaven."

In the same work, for November 1784, vol. liv. p. 836, it is stated, that "at the village of Finner, in Derbyshire, the boys and girls go every year in the evening of the 2d of November (All Souls Day) to the adjoining common, and light up a number of small fires amongst the furze growing there, and call them by the name of *Tindles*. Upon enquiring into the origin of this custom amongst the inhabitants of the place, they supposed it to be a relic of popery, and that the pro-

furrowed round, and which was to be all eaten that night ^t." The same, or a custom nearly similar, seems to have prevailed in different parts of England ^u.

fessed design of it, when first instituted, was, to light souls out of purgatory. But, as the commons have been inclosed there very lately, that has most probably put an end to the custom, for want of the wonted materials."

A third writer also in the Gentleman's Magazine for 1788, vol. lviii. p. 602. speaks of a custom observed in some parts of the kingdom among the Papists, of illuminating some of their grounds upon the Eve of All Souls, by bearing round them straw, or other fit materials, kindled into a blaze. The ceremony is called a *Tinley*, and the vulgar opinion is, that it represents an emblematical lighting of souls out of purgatory. Accounts of the origin of the feast of All Souls may be seen in the Golden Legend and other Legends, and in Dupré's Conformity of Antient and Modern Ceremonies, p. 92.

^t Descr. of the Western Islands of Scotland, p. 287.

^u In the Festyvall, fol. 1511, fol. 149 b. is the following passage: "We rede in olde tyme good people wolde on All halowen daye *bake brade* and dele it for all crysten soules."

I find the following, which is much to my purpose, in "*Festa Anglo-Romana*," p. 109. All Souls Day, Nov. 2d. "The custom of *Soul Mass Cakes*, which are a kind of *Oat Cakes*, that some of the richer sorts of persons in Lancashire and Herefordshire (among the Papists there) use still to give the poor on this day: and they, in retribution of their charity, hold themselves obliged to say this old couplet:

— 'God have your Saul,
Beens and all'."

At Rippon, in Yorkshire, on the Eve of All Saints, the good women make a cake for every one in the family: so this is generally called *Cake Night*. See Gent. Mag. for Aug. 1790, vol. lx. p. 719.

My servant, B. Jelkes, who is from Warwickshire, informs me that there is a custom in that county to have *Seed Cake at Allhallows*, at the end of wheat seed time. As also that at the end of barley and bean seed time there is a custom there to give the ploughmen *fraise*, a species of thick pancake.

[Bishop Kennett mentions this (MS. Lansd. Brit. Mus. [8vo. Cat. No. 1097, p. 8,]) as an old English custom. It is also noticed by Tusser, in his "*Fiue Hundred Pointes of Good Husbandrie*," 4to. Lond. 1580, fol. 75 b.

"Wife, some time this weeke, if the wether hold cleere,
An end of wheat-sowing we make for this yeare.
Remember you, therefore, though I do it not,
The *SEED-CAKE*, the *Pasties*, and *Furmentie-pot*."]'

"It is worth remarking," says Tollet, in a note in Johnson's and Steevens's Shakespeare, Two Gent. of Verona, act. ii. sc. 2. "that on All Saints Day, the poor people in Staffordshire, and perhaps in other country places, go from parish to parish a *Souling*, as they call it, *i. e.* begging and puling (or singing small as Bailey's Dictionary explains puling) for *Soul Cakes*, or any good thing to make them merry. This custom is mentioned by Peck, and seems a remnant of popish supersti-

The same writer, speaking of the Isle of Lewis, (p. 28,) says : "the inhabitants of this island had an antient custom to sacrifice to a sea god, call'd Shony, at Hallow-tide, in the manner following: the inhabitants round the island came to the Church of St. Mulvay, having each man his provision along with him: every family furnish'd a peck of malt, and this was brewed into ale: one of their number was pick'd out to wade into the sea up to the middle, and carrying a cup of Ale in his hand, standing still in that posture, cry'd out with a loud voice, saying, 'Shony, I give you this cup of ale, hoping that you'll be so kind as to send us plenty of sea-ware, for enriching our ground the ensuing year:' and so threw the cup of ale into the sea. This was performed in the night time. At his return to land, they all went to church, where there was a candle burning upon the altar: and then standing silent for a little time, one of them gave a signal, at which the candle was put out, and immediately all of them went to the fields, where they fell a drinking their ale, and spent the remainder of the night in dancing and singing, &c." He adds, "the ministers in Lewis told me they spent several years before they could persuade the vulgar natives to abandon this ridiculous piece of superstition^x."

It is stated in Kethe's Sermon preached at Blandford Forum in Dorsetshire,

tion to pray for departed souls, particularly those of friends. The Souler's Song in Staffordshire is different from that which Mr. Peck mentions, and is by no means worthy of publication."

If it was not an indecent one, which it is hardly possible to imagine it was, I cannot help observing that Mr. Tollet might as well have not mentioned the custom at all, as have kept back the song.

[Aubrey, in the "Remains of Gentilisme," MS. Lansd. Brit. Mus. 226, says that, in his time, in Shropshire, &c. there was set upon the board a high heap of Soul-cakes, lying one upon another, like the picture of the Shew-bread in the old Bibles. They were about the bigness of two-penny cakes, and every visitant that day took one. He adds, "'There is an old rhyme, or saying, 'A Soule-cake, a Soule-cake, have mercy on all Christen Soules for a Soule-cake.'"]

^x Brand, in his Description of Orkney, p. 62. speaking of the superstitions of the inhabitants says, "When the beasts, as oxen, sheep, horses, &c. are sick, they sprinkle them with a water made up by them, which they call *Fore-spoken Water*; wherewith likewise they sprinkle their Boats, when they succeed and prosper not in their fishing. And especially on *Hallow Even* they use to sein or sign their boats, and put a cross of tar upon them, which my informer hath often seen. Their houses also some use then to sein."

In the Statistical Account of Scotland, vol. xii. p. 459, the minister of Kirkmichael, in Banfshire, tells us, "the appearance of the three first days of winter is observed in verses thus translated from the Gaelic: 'Dark, lurid, and stormy, the first three days of winter; whoever would despair of the cattle, I would not till summer.'"

January 17th, 1570, p. 19, that "there was a custom, in the papal times, to ring bells at Allhallow-tide for all christian souls." [In the draught of a letter which King Henry the Eighth was to send to Cranmer "against superstitious practices," (Burnet's Hist. Ref. fol. Lond. 1683, P. ii. Records and Instr. b. i. p. 237,) "the Vigil and ringing of bells all the night long *upon Allhallow Day at night*," are directed to be abolished: and the said Vigil to have no watching or ringing^y.] In the appendix also to Strype's Annals of the Reformation, vol. i. the following injunction, made early in the reign of Queen Elizabeth, occurs: "that the superfluous ringing of bells, and the superstitious *ringing of bells at Alhallowntide*, and *at Al Soul's Day*, with the two nights next before and after, be prohibited^z."

There is a great display of learning in Vallancey's Collectanea de Rebus Hibernicis, vol. iii. on Allhallow Eve. "On the Oidhche Shamhna (Ee Owna) or Vigil of Saman," he says, "the peasants in Ireland assemble with sticks and clubs, (the emblems of laceration) going from house to house, collecting money, bread-cake, butter, cheese, eggs, &c. &c. for the feast, repeating verses in honour of the solemnity, demanding preparations for the festival in the name of St. Columb Kill, desiring them to lay aside the *fatted calf*, and to bring forth *the black sheep*. The good women are employed in making the griddle cake and candles; these last are sent from house to house in the vicinity, and are lighted up on the (Saman)

^y See also Strype's Mem. of Cranmer, p. 442.

^z In Mr. Nichols's Churchwardens' Accounts, p. 154, parish of Heybridge, near Malden, Essex, under A. D. 1517, are the following items:

"Inprimis, payed for frankyngcense agense Hollowmasse, Ol. Os. 1d.

"Item, payed to Andrew Elyott, of Maldon, for *newe mendynge of the third bell knappell agenste Hallowmasse*, Ol. 1s. 8d.

"Item, payed to John Gidney, of Maldon, for *a new bell-rope agenste Hallowmasse*, Ol. Os. 8d."

In articles to be enquired of within the archdeaconry of Yorke by the Churchwardens and sworn men, A. D. 163. . (any year till 1640) 4to. Lond. b. l. I find the following: "Whether there be any within your parish or chappelry that use to *ring bells superstitiously upon any abrogated holiday, or the eves thereof*."

In a poem entitled, "Honoraria, or the Day of All Souls," Lond. 1782, the scene of which is supposed to be in the great Church of St. Ambrose at Milan the second of November, on which day the most solemn office is performed for the repose of the dead, are these lines:

"Ye hallowed bells whose voices thro' the air

The awful summons of afflictions bear."

The description of "All Soulne Day," in Barnabe Googe's Translation of Naogeorgus's Popish Kingdome, is grossly exaggerated.

next day, before which they pray, or are supposed to pray, for the departed soul of the donor. Every house abounds in the best viands they can afford^a: apples and nuts are devoured in abundance; the nut-shells are burnt, and from the ashes many strange things are foretold: cabbages are torn up by the root: hemp seed is sown by the maidens, and they believe that if they look back, they will see the apparition of the man intended for their future spouse: they hang a smock before the fire, on the close of the feast, and sit up all night, concealed in a corner of the room, convinced that his apparition will come down the chimney and turn the smock: they throw a ball of yarn out of the window, and wind it on the reel within, convinced that if they repeat the Pater Noster backwards, and look at the ball of yarn without, they will then also see his sith or apparition: they dip for apples in a tub of water, and endeavour to bring one up in the mouth: they suspend a cord with a cross stick, with apples at one point, and candles lighted at the other, and endeavour to catch the apple, while it is in a circular motion, in the mouth. These, and many other superstitious ceremonies, the remains of Druidism, are observed on this holiday, which will never be eradicated while the name of Saman is permitted to remain^b."

The feast of Allhallows is said to drive the Finns almost out of their wits. See an account of some singular ceremonies practised by them at this time in Tooke's Russia, vol. i. p. 48.

^a A writer in the Gentleman's Magazine, vol. liv. for May, 1784, p. 343, says, he has often met with *lambs-wool* in Ireland, where it is a constant ingredient at a merry making on Holy Eve, or the evening before All Saints Day; and it is made there by bruising roasted apples and mixing them with ale, or sometimes with milk. Formerly, when the superior ranks were not too refined for these periodical meetings of jollity, white wine was frequently substituted for ale. To lambs-wool, apples and nuts are added as a necessary part of the entertainment, and the young folks amuse themselves with *burning nuts in pairs* on the bar of the grate, or among the warm embers, to which they give their name and that of their lovers, or those of their friends who are supposed to have such attachments, and from the manner of their burning and duration of the flame, &c. draw such inferences respecting the constancy or strength of their passions, as usually promote mirth and good humour."

The following is Vallancey's etymology of lambs wool, in the work above quoted, vol. iii. p. 441. "The first day of November was dedicated to the angel presiding over fruits, seeds, &c. and was therefore named *La Mas Ubhal*, that is, the day of the apple fruit, and being pronounced *Lamasool*, the English have corrupted the name to LAMBS-WOOL."

^b Collect. de rebus Hibern. vol. iii. p. 459.

THE FIFTH OF NOVEMBER,

The Anniversary

of the

GUNPOWDER PLOT.

IT is still customary in London and its vicinity for the boys to dress up an image of the infamous conspirator Guy Fawkes, holding in one hand a dark lantern, and in the other a bundle of matches, and to carry it about the streets begging money in these words, "Pray remember Guy Fawkes!" In the evening there are bon-fires, and these frightful figures are burnt in the midst of them.

In Poor Robin's Almanack for the year 1677 are the following observations on the fifth of November :

" Now boys with
Squibs and crackers play,
And bonfires blaze
Turns night to day^a."

Of

MARTINMASS.

(Eleventh of November.)

FORMERLY a custom prevailed every where amongst us, though generally confined at present to country villages, of killing cows, oxen, swine, &c. at this

^a [Mr. Brand was mistaken in supposing the celebration of the fifth of November to have been confined to London and its neighbourhood. The observance of it was general.

When the Prince of Orange came in sight of Torbay, in 1688, we are told by Burnet, it was the particular wish of his partizans that he should defer his landing till the day the English were celebrating their former deliverance from popish tyranny.

Bishop Sanderson, in one of his Sermons, ad Populum, l. i. Ser. 5, p. 242, says: "God grant that we nor ours ever live to see November the fifth forgotten, or the solemnity of it silenced."]

season, which were cured for the winter, when fresh provisions were seldom or never to be had ^a.

Two or more of the poorer sort of rustic families still join to purchase a cow, &c. for slaughter at this time, called always in Northumberland a mart ^b; the

^a In Tusser's *Five Hundred Points of Husbandry*, under June, "The Farmer's Daily Diet," are the following lines :

" When Easter comes, who knows not than
That veale and bacon is the man ?
And *Martilmass* Beefe doth beare good tacke,
When countrey folke do dainties lacke."

With this note in Tusser *Redivivus*, 8vo. Lond. 1744, p. 78. " Martlemas beef is beef dried in the chimney, as Bacon, and is so called, because it was usual to kill the beef for this provision about the Feast of St. Martin, Nov. 11."

Hall, in his *Satires*, B. iv. sat. 4, mentions

— " dried flitches of some smoked beeve,
Hang'd on a writhen wythe since Martin's Eve."

" A piece of beef *hung up since Martlemass*" is also mentioned in the *Pinner of Wakefield*, 1599, cited by Steevens in his last edition of Shakspeare, vol. ix. p. 65.

In the *Statistical Account of Scotland*, 8vo. Edinb. 1793, vol. vi. p. 517, parish of Forfar, co. of Forfar, we read : About fifty or sixty years ago, " between Hallowmass and Christmass, when the people laid in their winter provisions, about twenty-four beeves were killed in a week ; the best not exceeding sixteen or twenty stone. A man who had bought a shillings worth of beef, or an ounce of tea would have concealed it from his neighbours like murder."

In the same work, vol. ix. p. 326, parish of Tongland, county of Kirkcudbright, we have some extracts from a *Statistical Account*, " drawn up about sixty or seventy years ago," i. e. from 1793, in which it is stated that " at Martilmass," the inhabitants " killed an old ewe or two, as their winter provision, and used the sheep that died of the braxy in the latter end of autumn."

Ibid. vol. xiv. p. 482, parish of Wigton, county of Wigton. " Almost no beef, and very little mutton, was formerly used by the common people ; generally no more than a sheep or two, which were killed about Martinmass, and salted up for the provision of the family during the year."

Ibid. vol. xvi. p. 460. parishes of Sandwick and Stromness, county of Orkney, under the head " Superstitious Observances," we read : " in a part of the parish of Sandwick, every family that has a herd of swine, kills a sow on the 17th day of December, and thence it is called Sow-day. There is no tradition as to the origin of this practice."

^b Mart, according to Skinner, is a fair. He thinks it a contraction of market. These cattle are usually bought at a kind of Cow Fair, or mart at this time. Had it not been the general name for a fair, one might have been tempted to suppose it a contraction of Martin, the name of the Saint whose day is commemorated.

This word occurs in " the Lawes and Constitutions of Burghs made be king David the 1st at the

entrails of which, after having been filled with a kind of pudding meat, consisting of blood, suet, groats^c, &c. are formed into little sausage links, boiled and sent about as presents. They are called black-puddings from their colour.

The author of the *Convivial Antiquities* tells us, that in Germany there was in his time a kind of entertainment called the "Feast of Sausages, or Gut-puddings^d," which was wont to be celebrated with great joy and festivity.

The Feast of Saint Martin is a day of debauch among Christians on the Continent: the new wines are then begun to be tasted, and the Saint's day is celebrated with carousing. J. Boemus Aubanus tells us that in Franconia there was a great deal of eating and drinking at this season; no one was so poor or niggardly that on the Feast of St. Martin had not his dish of the entrails either of oxen, swine, or calves. They drank too, as he also informs us, very liberally of wine on the occasion^e.

New Castell upon the Water of Tyne," in the *Regiam Majestatem*, p. 243, printed after the edit. of 1609, 4to. Edinb. 1774.

"Chap. 70. of Buchers and selling of flesh.

—2. "The fleshours sall serve the burgessis all the time of the slauchter of *Mairts*; that is, fra Michaelmes to Zule, in preparing of their flesh and in laying in of their lardner."

^c Groats. Oats hulled, but unground. Gloss. of Lancashire words. The etymology is from the Anglo Saxon *Eput. Far.*—

The common people, in the North of England, have a saying that "blood without groats is nothing," meaning that "family without fortune is of no consequence." There is some philosophy in this vulgarism, the pun in which is absolutely unintelligible except to those who are acquainted with the composition of a black pudding.

The *Angel*, a species of coin formerly current in England, afforded matter for many a miserable punning conceit.

Butler mentions the black-pudding in his *Hudibrass*, P. III. c. ii. l. 321. speaking of the religious scruples of some of the fanatics of his time:

"Some for abolishing black pudding
And eating nothing with the blood in."

^d "Hujusmodi porrò Conviviis in Ovium tonsura apud Hebreos antiquitus celebrari solitis videntur similia esse illa quæ apud nos, cum in urbe, tum in pagis post pecorum quorundam, ut Ovium, Boum, ac præsertim Suum mactationem summa cum lætitia agitari solent. '*Farciminum Convivia*' vulgo appellantur," p. 62.

^e "Nemo per totam regionem tanta paupertate premitur, nemo tanta tenacitate tenetur qui in Festo Sancti Martini non altili aliquo, vel saltem, suillo, vitulinove viscere assato vescatur, qui vino non remissiùs indulgeat," p. 272. See also Dupre's *Conformity*, p. 97.

The learned Moresin refers the great doings on this occasion, which, he says, were common to almost all Europe in his time, to an antient Athenian Festival, observed in honour of Bacchus, upon the eleventh, twelfth, and thirteenth days of the month Anthesterion, corresponding with our November^f. J. Boemus Aubanus, before cited, seems to confirm this conjecture, though there is no mention of the slaughter of any animal in the description of the rites of the Grecian Festival. The eleventh month had a name from the ceremony of "tapping their barrels on it;" when it was customary to make merry. See Potter's Grecian Antiquities.

It is very observable that the *fatted goose*^g, so common in England at

In the antient Calendar of the Church of Rome so often quoted in this work, I find the subsequent observations on the 11th of November. "*Martinalia*, geniale Festum. Vini delibantur et defecantur. Vinalia, veterum festum huc translatum. Bacchus in Martini figura," *i. e.* wines are tasted and drawn from the lees. The Vinalia, a feast of the ancients, removed to this day. Bacchus in the figure of Martin."

In Mr. Nichols's Illustrations of Ancient Manners and Expences, 4to. 1797, among the Churchwardens' Accounts of St. Martin Outwich, London, pp. 272, 273, are the following articles:

A. D. 1517. "Payd on Seynt Marten's Day for bred and drynke for the syngers, *vd.*"

A. D. 1524. "It'm for mending of the hovell on Sent Marten, *xjd.*"

———— "It'm for rose garlands, brede, wyne, and ale, on ij Sent Marten's Days, *xvd. ob.*"

A. D. 1525. "Payd for brede, ale, and wyne, and garlonds, on Seynt Martyns Day, ye translayon, *xvjd.*"

Dr. Stukeley, Iter VI. p. 131 of his Itinerary, speaking of *Martinsal-hill*, observes: "I take the name of this hill to come from the merriments among the Northern people, call'd *Martinalia*, or drinking healths to the memory of St. Martin, practis'd by our Saxon and Danish ancestors. I doubt not but upon St. Martin's Day, or Martinmass, all the young people in the neighbourhood assembled here, as they do now upon the adjacent St. Ann's-hill, upon St. Ann's Day." A note adds, "St. Martin's Day, in the Norway clogs, is marked with a goose; for on that day they always feasted with a roasted goose: they say, St. Martin, being elected to a bishoprick, hid himself, (*nohuit episcopari*) but was discovered by that animal. *We* have transferred the ceremony to Michaelmas."

^f *Πιθουρια* mense Novembri celebrabantur apud Athenienses. Plutarch, in 8. Sympos. 10. sicuti nostris temporibus in omni fere Europa *undecima Novembris*, quæ D. Martino dicata est. Mercur. variar. lect. lib. i. cap. 15. Papatus. p. 127.

^g The learned Moresin tells us: "*Anser* Isidi sacer erat. Alex. ab Alex. lib. iii. cap. 12. In papatu autem ea cura est cuidam Gallo omnis commendata. Buling. cap. 34. lib. de Orig. erron. cult. deorum." p. 12.

MICHAELMAS, is, by the above foreign authors and others, marked as one of the delicacies in common use at every table on the Continent at Martinmas^h.

I find the following epigram in a Collection, in quarto, intitled, "In Mensium Opera et Donaria Decii Ausonii Magni.

" NOVEMBER.

Carbaseo surgens post hunc indutus amictu
Mensis, ab antiquis sacra deamque colit.
A quo vix avidus sistro compescitur *Anser*
Devotusque satis ubera fert humeris."

Also, in another Collection, "de iisdem:

Henrici Ranzovii Eq. et Proreg. Holsat.

" NOVEMBER.

Ligna vehit, mactatque boves, et lætus ad ignem
Ebria Martini festa November agit.
Ad pastum in Sylvam porcos compellit, et ipse
Pinguibus intereu vescitur Anseribus."

Miscellanea Menologica, 4to, Francof. excud. N. Bassæus, 1590.

^h "In Profesto autem Martini mos est apud Christianos *Anser* et Musto liberaliter per singulas fere ædes fruendi. Unde et *Martinianus Anser* ille appellatur: et Mustum creditur mox sequenti die in Vinum verti.

De hoc ritu ita canit Thomas Naageorgus, lib. iv. Papistici Regni.

"Altera Martinus dein Bacchanalia præbet,
Quem colit *Anseribus* populus, multoque *Lyæo*,
Totâ nocte dieque. Aperit nam dolia quisque
Omnia, degustatque haustu spumosa frequenti
Musta, sacer quæ post Martinus vina vocari
Efficit. Ergo canunt illum, laudantque bibendo
Fortiter ansatis pateris, amplisque culullis.
Quin etiam ludi prosunt hæc festa magistris.
Circumeunt etenim sumpto grege quisque canoro,
Non ita Martini laudes festumque canentes,
Anserem ut assatum ridendo carmine jactant.
Cujus nonnunquam partem nummosve vicissim
Accipiunt, celebrantque hoc festum musice et ipsi."

Moris etiam est plurimis in locis ut ad diem Martini census* debitaque solvantur."

Hospinian de Orig. Festor. Christianor. fol. 146.

* Thus I read in the Glossary to Kennet's Parochial Antiquities, in voce: "SALT-SILVER. One penny paid at the Feast of Saint Martin by the servile tenants to their lord, as a commutation for the service of carrying their lord's SALT from market to his larder."

Mr. Douce's MS Notes say, that on St. Martin's night boys expose vessels of water, which they suppose will be converted into wine. The parents deceive them by substituting wine. Dresier de festis diebus. Weinnaecht is explained in Duben. Catal. Prodig. p. 22. And see Hospinian. Orig. Festor. fol. 159 b.

[QUEEN ELIZABETH'S ACCESSION.]

(*The Seventeenth of November.*)

FROM a variety of notices scattered in different publications, the anniversary of queen Elizabeth's Accession appears to have been constantly observed even within the last century; and in many of the Almanacks was noted, certainly as late as 1684, and probably considerably later.

In "A Protestant Memorial for the Seventeenth of November, being the Inauguration Day of Queen Elizabeth," 8vo, Lond. 1713, is the following passage:

"In a grateful remembrance of God's mercy, in raising up, continuing, and prospering this most illustrious benefactor of England, *the good Protestants of this nation (those especially of LONDON and WESTMINSTER)* have annually *taken notice* (and not without some degree of decent and orderly solemnity) *of the 17th of November*, being the day on which her majesty queen Elizabeth began her happy reign.

"And, at present," (the author adds) "such decent and orderly observation of it seems to me not only warranted by former motives, but also enforced by a new and extraordinary argument.

"For this present Pope, call'd Clement XI. has this very year canoniz'd the forementioned enemy of England, Pope Pius the Fifth, putting him into the

The following is Barnabe Googe's translation of Naogeorgus:

"To belly cheare yet once againe doth Martin more encline,
Whom all the people worshipping with rosted geese and wine:
Both all the day long and the night now ech man open makes
His vessels all, and of the must oft times the last he takes,
Which holy Martyn afterwarde alloweth to be wine;
Therefore they him unto the skies extoll with prayse devine,
And drinking deepe in tankardes large, and bowles of compasse wide:
Yea, by these fees the schoolemaisters have profite great beside:
For with his scholars every one about do singing go,
Not praying Martyn much, but *at the Goose rejoyceing tho'*,
Whereof they oftentimes have part, and money there withall;
For which they celebrate this Feast, with song and musicke all."

The Popish Kingdome, fol 55.

number of heavenly Saints, and falling down and worshipping that image of a deity, which he himself has set up.

“ Now the good Protestants of England, who well consider that this present Pope has, so far as in him lies, exalted that Pope who was so bold and so inveterate an adversary of queen Elizabeth and all her subjects ; as, also, that he is an avow'd patron of the Pretender ; will think it behoves them to exert their zeal now, and at all times, (tho' always in a fit and legal manner,) against the evil spirit of Popery, which was cast out at the Reformation, but has ever since wander'd about, seeking for a readmittance, which I verily hope the good providence of God, at least for his truth's sake, will never permit.

“ I say we have now a new motive to this zeal, the preservation of our most gracious queen Anne being to be added to the vindication of the most gracious queen Elizabeth.”

The figures of the Pope and the Devil were usually burnt on this occasion. In the Gentleman's Magazine for November 1760, vol. xxx. p. 514, is an account of the remarkable cavalcade on the evening of this day in the year 1679, at the time the Exclusion Bill was in agitation, copied from Lord Somers's Collection, vol. xx. The Pope, it should seem, was carried on this occasion in a pageant representing a chair of state covered with scarlet, richly embroidered and fringed ; and at his back, not an effigy, but a person representing the Devil, acting as his holiness's privy-counsellor ; and “ frequently caressing, hugging, and whispering him, and oftentimes instructing him aloud.” The procession was set forth at Moorgate, and passed first to Aldgate, thence through Leadenhall-street, by the Royal Exchange and Cheapside, to Temple Bar.

The statue of the queen on the inner or eastern side of Temple Bar having been conspicuously ornamented, the figure of the Pope was brought before it, when, after a song, partly alluding to the protection afforded by Elizabeth to Protestants, and partly to the existing circumstances of the times, a vast bonfire having been prepared “ over against the Inner Temple Gate, his holiness, after some compliments and reluctances, was decently toppled from all his grandeur into the impartial flames ; the crafty devil leaving his infallibilityship in the lurch, and laughing as heartily at his deserved ignominious end as subtle Jesuits do at the ruin of bigotted lay Catholics, whom themselves have drawn in.”

[In Queen Anne's time, a fresh advantage was taken of this Anniversary; and the figure of the Pretender, in addition to those of the Pope and the Devil, was burnt by the populace^a.

This custom was probably continued even after the defeat of the second Pretender; and no doubt gave rise to the following Epigram printed in the Works of Mr. Bishop.

Quære Peregrinum.

Three Strangers blaze amidst a bonfire's revel;
The Pope, and the Pretender, and the Devil.
Three Strangers hate our faith, and faith's defender,
The Devil, and the Pope, and the Pretender.
Three Strangers will be strangers long we hope;
The Devil, and the Pretender, and the Pope.
Thus, in three rhymes, three Strangers dance the hay:
And he that chooses to dance after 'em, may.

In a volume of Miscellanies, without a title, in the British Museum, but evidently of the time of George the first, I find, p. 65, "Merry Observations upon every Month, and every remarkable Day throughout the whole year." Under November, p. 99, it is said: "The 19th^b of this month will prove another protestant Holiday, dedicated to the pious memory of that antipapistical Princess and virgin Preserver of the reformed Churches, Queen Elizabeth. This night will be a great promoter of the tallow-chandler's welfare; *for marvellous illuminations will be set forth in every window*, as emblems of her shining virtues; *and will be stuck in clay*, to put the world in mind that grace, wisdom, beauty, and virginity, were unable to preserve the best of women from mortality."

With the Society of the Temple, the 17th of November is considered as the grand day of the year. It is yet kept as a holiday at the Exchequer, and at Westminster and Merchant-Taylors Schools^c.]

^a See the Supplement to Swift's Works, 8vo, Lond. 1779, vol. i. pp. 173, 176, 180.

^b This is a mistake. The 19th of November was the day of *Saint Elizabeth*.

^c At Christ's Hospital also the Anniversary of Queen Elizabeth is a prime holiday. The Governors attend an annual sermon at Christ Church, and afterwards dine together in their Hall.

ST. CLEMENT'S DAY.

(Twenty-third of November.)

DR. PLOTT, in his History of Staffordshire, p. 430, describing a Clog-Almanack, says, "a pot is marked against the 23d of November, for the Feast of St. Clement, from the ancient custom of going about that night to beg drink to make merry with."

In a Proclamation, July 22, 1540, in an antient Chronicle respecting London, in my library, 8vo (wanting title and end) it is ordered, "neither that children should be decked, ne go about upon S. Nicholas, S. Katherine, *S. Clement*, the Holy Innocents, and such like dayes^a."

[Mr. Brady, in the Clavis Calendaria, 8vo, Lond. 1812, vol. ii. p. 279, observes that OLD MARTIN-MASS continues to be noticed in our Almanacks on the twenty-third of November, because it was one of the antient quarterly periods of the year, at which even to this time a few rents become payable.]

ST. CATHARINE'S DAY.

(Twenty-fifth of November.)

SAINT CATHARINE has been already noticed from Googe's translation of Naogeorgus as the favourer of learned men. The same writer adds, in another folio of his work,

What should I tell what sophisters on Cathrin's Day devise?
Or else the superstitious joyes that maisters exercise." fol. 55 b.

Camden, in his Antient and Modern Manners of the Irish, says: "The very women and girls keep a Fast every Wednesday and Saturday throughout the yeare, and some of them also on *St. Catharine's Day*; nor will they omit it though it happen on their birth-day, or if they are ever so much out of order.

^a See p. 329.

The reason given by some for this is, that the girls may get good husbands, and the women better by the death or desertion of their present ones, or at least by an alteration in their manners^a."

La Motte, in his Essay upon Poetry and Painting, 12mo, Lond. 1730, p. 126, says: "St. Catherine is esteemed in the Church of Rome as the Saint and Patroness of the spinsters; and her holiday is observed, not in Popish countries only, but even in many places in this nation: young women meeting on the 25th of November, and making merry together, which they call *Catherning*^b."

ST. ANDREW'S DAY.

(Thirtieth of November.)

LUTHER, in his Colloquia, part i. p. 233, says, that, on the evening of the Feast of St. Andrew, the young maidens in his country strip themselves naked; and, in order to learn what sort of husbands they shall have, they recite the following prayer: "Deus, Deus meus, O Sancte Andrea effice ut bonum pium acquiram virum; hodie mihi ostende qualis sit cui me in uxorem ducere debet."

^a Gough's Camden, fol. Lond. 1789, vol. iii. p. 658.

^b In an original MS. of the Churchwardens' Accounts of Horley, in the county of Surrey (bought of Mr. Waight, bookseller, in Holborn, Sept. 2; 1801, for 14s.) I find:

"Mem. that reste in the hands of the wyffe of John Kelyoke and John Atye, 4 merkes, the yere of ower Lorde God 1521, of Sent Kateryn mony."

"Mem. that rests in the hands of the wyff of John Atthy and the wyff of Rye Mansell, 3 pounds 2s. 9d. the yere of our Lorde God 1522, of Sent Kateryn mony."

"Summa totalis S^{cte} Katerine V. Luminis, remanet in manibus uxoris Johannis Peers et uxoris Wyl'i Celarer, an'o d'ni 1526, tres libras et undecim solidos."

"Summa totalis S^{cte} Katerine Luminis, remanet in manibus uxoris Wyl'i Cowper, & uxoris Thome Leakeford, an'o d'ni 1527, quatuor marcas."

"Summa totalis Katerine Luminis, remanet in manibus uxoris Thome Leakeforth, et uxoris Henrici Huett, an'o d'ni 1528, quatuor marcas. Item remanet in manibus uxoris Joh'is Bray, de eodem Lumine, anno supradicto 17s."

Googe, in the translation of Naogeorgus's *Regnum Papisticum*, fol. 55 b. probably alludes to some such observances:

"To *Andrew* all the lovers and the lustie wooers come,
 Beleeving, through his ayde, and *certaine ceremonies done*,
 (While as to him they presentes bring, and conjure all the night,)
 To have good lucke, and to obtaine their chiefe and sweete delight^c."

In the Statistical Account of Scotland, vol. xviii. p. 359, Dudingston parish, county of Edinburgh, distant from Edinburgh a little more than a mile, we read, that many of the opulent citizens resort thither in the summer months to solace themselves over one of the antient homely dishes of Scotland, for which the place has been long celebrated. The use of singed sheeps heads boiled or baked, so frequent in this village, is supposed to have arisen from the practice of slaughtering the sheep fed on the neighbouring hill for the market, removing the carcasses to town, and leaving the head, &c. to be consumed in the place.

Singed sheeps heads are borne in the procession before the Scots in London on St. Andrew's Day.

Hasted, in his History of Kent, vol. ii. p. 757, speaking of the parish of Easling, says, that, "On St. Andrew's Day, Nov. 30, there is yearly a diversion called squirril-hunting in this and the neighbouring parishes, when the labourers and lower kind of people, assembling together, form a lawless rabble, and being accoutred with guns, poles, clubs, and other such weapons, spend the greatest part of the day in parading through the woods and grounds, with loud shoutings; and, under the pretence of demolishing the squirrels, some few of which they kill, they destroy numbers of hares, pheasants, partridges, and in short whatever comes in their way, breaking down the hedges, and doing much other mischief, and in the evening betaking themselves to the alehouses, finish their career there, as is usual with such sort of gentry."

^c "Andrææ amatores vulgò turbæque procorum
 Dona ferunt, creduntque illius numine dextro,
 Præstigiisque aliis tacita sub nocte peractis
 Spem rectam fore, seque frui re posse cupitâ."

vid. Hospin. de Orig. Fest. Christianorum, fol. 152 b.

ST. NICHOLAS'S DAY.

(Sixth of December.)

ST. NICHOLAS was born at Patara, a city of Lycia, and, for his piety, from a layman was made Bishop of Myra. He died on the 8th of the ides of December, A. D. 343.

Some have thought that it was on account of his very early abstinence^a that he was chosen patron of school boys; but a much better reason (according to

^a This reason is indeed assigned in the English Festival, f. 55. "It is sayed of his fader, hyght Epiphanius, and his moder Joanna, &c. and when he was born, &c. they made him Christin, and called him Nycholas, that was a mannes name; but he kepeth the name of the child, for he chose to kepe vertues, meknes, and simplenes; he fasted Wednesday and Friday; *these dayes he would souke but ones of the day, and therwyth held him plesed.* Thus he lyved all his lyf in vertues with this childes name, and therefore children doe him worship before all other Saints, &c."

Liber Festivalis in die S. Nicholai.

I have a curious old MS legendary metrical account of Saints, which I guess to be of the age of Henry VI. Speaking of St. Nicholas, there is the following couplet:

"Ye furst day yat was ybore: he gan to be good and clene,

"For he ne wolde Wednesday ne Friday never more souke but ene."

So, the Golden Legend: "He wolde not take the brest ne the pappe, but ones on the Wednesday, and ones on the Frydaye."

It appears that Gregory the Great was also the patron of scholars, and that on his day boys were called, and in many places, in Hospinian's time, still continued to be called, to the school with certain songs, substituting one in the place of St. Gregory to act as bishop on the occasion with his companions of the sacred order. Presents were added, to induce the boys to love their schools. This custom is stated to have descended from the heathens to the Christians. Among the antient Romans, the Quinquatria, on the 20th of March, were the holidays both of masters and scholars, on which occasion the scholars presented their masters with the Minervalia, and the masters distributed among the boys ears of corn.

"Gregorius cognomento magnus, ex monacho Pontifex Romanus LXVI. efficitur. Habitus est patronus scholasticorum. Indequ factum est, ut in hoc ipsius festo die, certis Cantilenis, ad scholam vocati sint olim *et adhuc vocentur* pueri pluribus in locis, subornato episcopo, sub S. Gregorii persona, cum adjunctis satellitibus sacri ordinis. Addi quoque solent dona quibus invitentur ad scholarum amorem pueri. Manavit hic Mos ad Christianos ab Ethnicis. In Quinquatriis enim, quæ Romani sollemniter celebrârunt 20 Martii, præceptores et discipuli feriati sunt. Et discipuli

the reasons given in the dark ages) is afforded to us by a writer in the Gentleman's Magazine ^b for April 1777, vol. xlvii. p. 158, who mentions having in his possession an Italian Life of St. Nicholas, 3d. edit. 4to, Naples, 1645, from which he translates the following story, which fully explains the occasion of boys addressing themselves to St. Nicholas's patronage.

"The fame of St. Nicholas's virtues was so great, that an Asiatic gentleman, on sending his two sons to Athens for education, ordered them to call on the Bishop for his benediction; but they, getting to Mira late in the day, thought proper to defer their visit till the morrow, and took up their lodgings at an inn, where the landlord, to secure their baggage and effects to himself, murdered them in their sleep, and then cut them into pieces, salting them, and putting them into a pickling tub, with some pork which was there already, meaning to sell the whole as such. The Bishop, however, having had a vision of this impious transaction, immediately resorted to the inn, and calling the host to him, reproached him for his horrid villainy. The man, perceiving that he was discovered, confessed his crime, and entreated the Bishop to intercede on his behalf to the Almighty for his pardon; who, being moved with compassion at his contrite behaviour, confession, and thorough repentance, besought Almighty God not only to pardon the murderer, but also, for the glory of his name, to restore life to the poor innocents who had been so inhumanly put to death. The Saint had hardly finished his prayer, when the mangled and detached pieces of the two youths were by divine power reunited, and, perceiving themselves alive, threw themselves at the feet of the holy man to kiss and embrace them. But the Bishop, not suffering their humiliation, raised them up, exhorting them to return thanks to God alone for this mark of his mercy, and gave them good advice for the future conduct of their lives; and then, giving them his blessing, he sent them with great joy to prosecute their studies at Athens." And adds: "This, I suppose, sufficiently explains the naked children and tub," the well known emblems of St. Nicholas ^c.

quidem Minervalia sive διδασκῆα persolverunt præceptoribus; præceptores vero discipulis spicas distribuerunt, unde illud est Horatii:

"Crustula blanda dant præceptores pueris."

vid. Hospin. de Orig. Festor. Christianorum, f. 50 b.

^b The Rev. W. Cole, of Milton, near Cambridge.

^c [It is remarkable that this same story is told in a metrical Life of St. Nicholas by Maitre Wace,

Hospinian tells us that in many places it was the custom for parents, on the vigil of St. Nicholas, to convey, secretly, presents of various kinds, to their

a priest of Jersey, and chaplain to King Henry the Second, the only manuscript known of which is preserved in the library of Mr. Douce :

" Treis clers aloent a escole,
Nen frai mie longe parole ;
Lor ostes par nuit les oscieit
Les cors musca, la . . . prenoit
Saint Nicolas par Deu le sout,
Sempris fut la si cum Deu plut,
Les clers al oste demanda,
Nes peut muscier einz lui mustra.
Seint Nicolas par sa priere
Les ames mist el cors ariere.
Por ceo qe as clers fit tiel honor
Font li clerc feste a icel jor."

This story, however, is not to be found in the "Golden Legend." See Mr. Douce's Illustr. of Shakspeare, vol. I. p. 40.]

From the circumstance of scholars being antiently denominated clerks, the fraternity of *Parish Clerks* adopted St. Nicholas as their patron. In Shakspeare's first part of Hen IV. act ii. sc. 1. *Robbers* are called St. Nicholas's *Clerks*. They were also called St. Nicholas's Knights. St. Nicholas being the patron saint of scholars, and Nicholas, or Old Nick, a cant name for the devil, this equivocal patronage may possibly be solved ; or, perhaps, it may be much better accounted for by the story of St. Nicholas and some thieves, whom he compelled to restore some stolen goods, and brought "to the way of trouth;" for which the curious reader is referred to the "Golden Legend."

In "Plaine Percevall, the Peace-Maker of England," 4to, b. l. (no date, but on the subject of Martin Marprelate), we read, p. 1: "He was a tender-harted fellow, though his luck were but hard, which hasting to take up a quarrell by the highway side, between a brace of St. Nicholas clargiemen, was so curteously imbraced on both parties, that he tendered his purse for their truce."

There is no end of St. Nicholas's patronship. He was also the mariners' saint. (See p. 288.) In the "Vitæ Sanctorum," by Lippeloo and Gras, 4 vols. 12mo. Colon. 1603, we read, in his Life, that St. Nicholas preserved from a storm the ship in which he sailed to the Holy Land ; and also, certain mariners, who in a storm invoked his aid ; to whom, though at a distance and still living, he appeared in person and saved them. See Gent. Mag. Oct. 1790, vol. lx. p. 1076.

Hospinian says, the invocation of St. Nicholas by sailors took its rise from the legendary accounts of Vincentius and Mantuanus :

"Solet etiam Sanctus Nicolaus a periclitantibus in mari aut quavis aliâ aquâ, invocari. Huic Idolomanie fabula originem dedit, quæ extat apud Vincencium, libro xiv. capite 70, et Mantuanum, lib. xii. Pastorum, ubi sic canit :

"Cum Turbine Nautæ

Deprensi Cilices magno clamore vocarent

little sons and daughters, who were taught to believe that they owed them to the kindness of St. Nicholas and his train, who, going up and down among the towns and villages, came in at the windows, though they were shut, and distributed them. This custom, he says, originated from the legendary account of that Saint's having given portions to three daughters of a poor citizen, whose necessities had driven him to an intention of prostituting them, and this he effected by throwing a purse filled with money, privately, at night, in at the father's bed-chamber window, to enable him to portion them out honestly^d.

Nicolai viventis opem, descendere quidam
 Cœlituum visus sancti sub imagine patris :
 Qui freta depulso fecit placidissima ventó."

Hospinian, de Orig. Festor. Christ. fol. 153.

Armstrong, in his History of the Island of Minorca, 8vo. Lond. 1756, 2d edit. p. 72, speaking of Ciudadella, says: "Near the entrance of the harbour stands a chapel dedicated to St. Nicholas, to which the sailors resort that have suffered shipwreck, to return thanks for their preservation, and to hang up *votive pictures*, (representing the danger they have escaped,) in gratitude to the Saint for the protection he vouchsafed them, and in accomplishment of the vows they made in the height of the storm. This custom, which is in use at present throughout the Roman-Catholick world, is taken from the old Romans, who had it, among a great number of other superstitions, from the Greeks; for we are told that Bion the philosopher was shewn several of these votive pictures hung up in a temple of Neptune near the sea-side. Horace alludes to them thus:

—— Me tabulâ sacer
 Votivâ paries indicat uvida
 Suspendisse potenti
 Vestimenta maris Deo. Lib. i. Od. 5.

St. Nicholas is the present patron of those who lead a sea-faring life (as Neptune was of old), and his churches generally stand within sight of the sea, and are plentifully stocked with pious moveables."

^d "Mos est plurimis in locis, ut in Vigilia Sancti Nicolai Parentes pueris ac puellis clam minuscula varii generis dent, illis opinantibus, S. Nicolaum cum suis famulis hinc inde per Oppida ac Vicos discurrere, per clausas fenestras ingredi, et dona ipsis distribuere. Originem duxit hic Mos ex fabella, quæ S. Nicolao affingitur, quòd dotem dederit tribus filiabus egeni cujusdam civis, ipsas ob egestatem prostituere volentis, hoc modo: coniecit Crumenam pecuniâ refertam clam, noctu, per fenestram in Cubiculum patris earum, unde honestè eas elocare potuit."

Hospinian, de Orig. Festor. Christian. fol. 153.

So Naogeorgus:

"Nicholas.

"Saint Nicholas money usde to give to maydens secretlie,
 Who, that he still may use his wonted liberalitie,

J. Boemus Aubanus^e, describing some singular customs used in his time in Franconia, tells us, that scholars on St. Nicholas's Day used to elect three out of their numbers, one of whom was to play the Bishop, the other two the parts of Deacons. The Bishop was escorted by the rest of the boys, in solemn procession, to church, where, with his mitre on, he presided during the time of divine worship: this ended, he and his Deacons went about singing from door to door, and collected money, not begging it as alms, but *demanding it as the*

The mothers all their children on the Eeve do cause to fast,
 And, when they every one at night in senselesse sleepe are cast,
 Both Apples, Nuttes, and Peares they bring, and other things beside,
 As caps, and shooes, and petticotes, which secretly they hide,
 And in the morning found, they say, that this St. Nicholas brought :
 Thus tender mindes to worship Saints and wicked things are taught."

There is a festival or ceremony observed in Italy (called Zopata, from a Spanish word signifying a shoe) in the courts of certain princes on St. Nicholas' Day, wherein persons hide presents in the shoes and slippers of those they do honour to, in such manner as may surprize them on the morrow when they come to dress. This, it is repeated, is done in imitation of the practice of St. Nicholas, who used in the night time to throw purses in at the windows of poor maids, to be marriage portions for them.

["St. Nicholas," says Mr. Brady, in the *Clavis Calendaria*, vol. ii. p. 297, "was likewise venerated as the protector of virgins; and there are, or were until lately, numerous fantastical customs observed in Italy and various parts of France, in reference to that peculiar tutelary patronage. In several convents it was customary, on the Eve of St. Nicholas, for the *Boarders* to place each a silk stocking at the door of the apartment of the abbess, with a piece of paper inclosed, recommending themselves to GREAT ST. NICHOLAS OF HER CHAMBER: and the next day they were called together to witness the Saint's attention, who never failed to fill the stockings with sweet-meats, and other trifles of that kind, with which these credulous virgins made a general feast."]

^e In die vero Sancti Nicolai Adolescentes, qui disciplinarum gratia Scholas frequentant, inter se tres eligunt: unum, qui Episcopum; duos qui Diaconos agant: is ipsa die in sacram ædem solenniter a scholastico cœtu introductus, divinis officiis infulatus præsidet: quibus finitis, cum electis domesticatim cantando nummos colligit, eleemosynam esse negant, sed Episcopi subsidium. Vigiliam Diei Pueri a parentibus jejulare eo modo invitantur, quòd persuasum habeant, ea Munuscula, quæ noctis ipsis in Calceos sub mensam ad hoc locatos imponuntur, se a largissimo præsule Nicolao percipere: unde tanto desiderio plerique jejunant, ut quia eorum sanitati timeatur, ad Cibum compellendi sint," p. 272.

The ceremony of fasting was probably adopted from the Saint's example already quoted from the Golden Legend.

Bishop's subsidy. On the Eve of this Day the boys were prevailed upon to fast, in order to persuade themselves that the little presents, which were put that night for them into shoes (placed under the table for that purpose), were made them by St. Nicholas: and many of them kept the fast so rigorously on this account, that their friends, in order to prevent them from injuring their healths, were under the necessity of forcing them to take some sustenance.

I know not precisely at what period the custom of electing Boy Bishops on St. Nicholas's Day commenced in England, but there is little doubt that, after it had been established on the Continent, it would soon be imported hither^f.

In the year 1299, we find Edward the first, on his way to Scotland, permitted one of these Boy-Bishops to say vespers before him in his chapel at Heton, near Newcastle-upon Tyne, and made a considerable present to the said Bishop and certain other boys that came and sang with him on the occasion, on the seventh of December, the day after St. Nicholas's Day^g.

^f Mr. Warton thought he found traces of the religious mockery of the Boy Bishop as early as 867 or 870. His words are: "At the Constantinopolitan Synod, anno 867, at which were present three hundred and seventy-three Bishops, it was found to be a solemn custom in the courts of princes, on certain stated days, to dress some layman in the episcopal apparel, who should exactly personate a Bishop, both in his tonsure and ornaments. This scandal to the clergy was anathematised. But ecclesiastical synods and censures have often proved too weak to suppress popular spectacles, which take deep root in the public manners, and are only concealed for a while, to spring up afresh with new vigour." *Hist. Engl. Poet.* vol. iii. p. 325.

In Bishop Hall's *Triumphs of Rome*, (*Triumph of Pleasure*), is the following curious passage on this subject: "What merry work it was here in the days of our holy fathers, (and I know not whether, in some places, it may not be so still,) that upon St. Nicholas, St. Katherine, St. Clement, and Holy Innocent's Day, children were wont to be arrayed in chimers, rochets, surplices, to counterfeit Bishops and Priests, and to be led, with songs and dances, from house to house, blessing the people, who stood gironing in the way to expect that ridiculous benediction. Yea, that boys in that holy sport were wont to sing masses, and to climb into the pulpit to preach (no doubt learnedly and edifyingly) to the simple auditory. And this was so really done, that in the cathedral church of Salisbury (unless it be lately defaced) there is a perfect monument of one of these Boy Bishops (who dyed in the time of his young pontificality), accoutred in his episcopal robes, still to be seen. A fashion that lasted until the latter times of King Henry the Eighth, who, in the 33d year of his reign, Anno Domini 1541, by his solemn Proclamation, printed by Thomas Bertlet, the king's printer, cum privilegio, straitly forbad the practice."

^g "Septimo die Decembris, cuidam Episcopo Puerorum dicenti Vesperis de Sancto Nicholao coram Rege in Capella sua apud Heton juxta Novum Castrum super Tynam, et quibusdam pueris venientibus et cantantibus cum Episcopo predicto, de elemosina ipsius Regis per manus domini

Mr. Warton, in his History of English Poetry, seems to restrain the custom of electing Boy Bishops on this day to collegiate churches, but later discoveries adduce evidence of its having prevailed, it should seem, in almost every parish.

Though the election was on St. Nicholas's Day, yet the office and authority appear to have lasted from that time till Innocent's Day, *i. e.* from the 6th to the 28th of December. In Cathedrals this Boy Bishop seems to have been elected from among the children of the choir. After his election, being completely apparelled in the episcopal vestments^h, with a mitre and crozier, he bore

Henrici Eleemosinar' participantis denarios inter pueros predictos, 40s." Wardrobe Account of the 28 Ed. I. A. D. 1299, published by the Society of Antiquaries of London. p. 25.

In the Statutes of Salisbury Cathedral, sub anno 1319, Tit. 45, de Statu Choristarum MS. it is ordered that the Boy Bishop shall not make a feast.

The Boy Bishop, as it should seem in the following extract from the Register of the capitulary Acts of York Cathedral, was to be *handsome and elegantly shaped*."

"Dec. 2, 1367. Joannes de Quixly confirmatur Episcopus Puerorum, et Capitulum ordinavit quod electio episcopi puerorum in Ecclesia Eboracensi de cetero fieret de eo qui diutius & magis in dicta Ecclesia laboraverit, et magis idoneus repertus fuerit, *dum tamen competenter sit corpore formosus*, et quod aliter facta electio non valebit." Warton, Hist. Engl. Poet. vol. iii. p. 302.

^h There is printed in the Notes to the Northumberland Household Book, p. 441, from an old MS. communicated by Thomas Astle, esq. an Inventory of the splendid Robes and Ornaments belonging to one of these (Boy called also) Bearn Bishops.

"Contenta de Ornamentis Ep'i puer. (e Rotulo in pergam.)

"Imprimis, i. myter, well garnished with perle and precious stones, with nowches of silver and gilt before and behind.

"Item, iiiii. rynges of silver and gilt with four ridde precious stones in them.

"Item, i. pontifical with silver and gilt, with a blue stone in hytt.

"Item, i. owche, broken, silver and gilt, with iiiii. precious stones, and a perle in the mydds.

"Item, a croose, with a staff of coper and gilt, with the ymage of St. Nicolas in the mydds.

"Item, i. vestment, redde, with lyons, with silver, with brydds of gold in the orferes of the same.

"Item, i. albe to the same, with starres in the paro.

"Item, i. white cope, stayned with tristells and orferes, redde sylke, with does of gold, and whytt napkins about the necks.

"It. iiiii. copes, blew sylk with red orferes, trayled, with whitt braunchis and flowres.

"It. i. steyned cloth of the ymage of St. Nicholas.

"It. i. tabard of skarlet, and a hodge thereto lyned with whitt sylk.

"It. a hode of skarlett, lyned with blue sylk."

In Hearne's Liber Niger Scaccarii, 8vo. 1728, vol. ii. pp. 674, 686, we find that Archbishop Rotheram bequeathed "a myter for the Barnebishop, of cloth of gold, with two knopps of silver gilt and enamyled."

the title and state of a Bishop, and exacted ceremonial obedience from his fellows, who were dressed like priests. Strange as it may appear, they took possession of the Church, and, except mass, performed all the ceremonies and officesⁱ.

In Lysons's *Environs of London*, vol. i. p. 310, among his curious extracts from the Churchwardens' Accounts at Lambeth, is the following:

"1523. For the Bishop's dynner and hys company on St. Nycolas Day, ijs. viij*d*."

The Churchwardens' Accounts of St. Mary Hill, London, 10 Hen. VI. mention "two childrens copes, also a myter of cloth of gold set with stones." Under 1549, also, Lucas and Stephen Ch. Ward. is: "For 12 oz. silver, being clasps of books and the Bishop's mitre, at vs. viij*d*. per oz. vjl. xvis. jd." These last were sold. In the "Inventory of Church Goods" belonging to the same parish, at the same time, we have: "Item, a mitre for a Bishop at St. Nicholas-tyde, garnished with silver, and amelyd, and perle, and counterfeit stone."

In Mr. Nichols's *Illustrations of Ancient Manners*, 4to. 1797, p. 110, among some extracts from the same Church Accounts A. D. 1554, is the following entry:

"Paid for makynge the Bishop's myter, with staff and lace that went to it, iiis.

Paid for a boke for St. Nicholas, viij*d*."

This was at the restoration of the ceremony under Queen Mary. See p. 335.

ⁱ The Boy Bishop at Salisbury is actually said to have had the power of disposing of such prebends there as happened to fall vacant during the days of his episcopacy. If he died during his office, the funeral honours of a Bishop, with a monument, were granted him. See Note f. p. 329.

In the "Processionale ad usum insignis et preclare Ecclesie Sarum," 4to. Rothomagi. A. D. 1566, is printed the service of the Boy Bishop set to musick. By this we learn that, on the Eve of Innocents Day, the Boy Bishop was to go in solemn procession with his fellows, "ad altare Sanctæ Trinitatis et omnium Sanctorum," (as the Processional,) or, "ad Altare Innocentium sive Sanctæ Trinitatis," (as the Pie,) "in capis et cereis ardentibus in manibus," in their copes, and burning tapers in their hands. The Bishop beginning, and the other boys following: "Centum quadraginta quatuor," &c. Then the verse "Hi emti sunt ex omnibus," &c. and this was sung by three of the boys. Then all the boys sang the "Prosa sedentem in superno majestatis arce," &c. The Chorister Bishop, in the mean time, fumed the altar, first, and then the image of the Holy Trinity. Then the Bishop said modestâ voce, the verse "Lætamini," and the response was, "Et gloriamini," &c. Then the prayer which we yet retain: "Deus cujus hodierna die preconium Innocentes Martyres non loquendo, sed moriendo, confessi sunt, omnia in nobis Vitiatorum mala mortifica, ut fidem tuam quam lingua nostra loquitur, etiam moribus vita fateatur: qui cum patre," &c. In their return from the altar, Præcentor puerorum incipiat, &c. the chanter-chorister began "De Sancta Maria," &c. The response was "Felix namque," &c. et "sic processio," &c. The Procession was made into the quire, by the West door, in such order that the Dean and Canons went foremost: the Chaplains next: the Bishop, with his little Prebendaries, in the last and highest place. The Bishop took his seat, and the rest of the children disposed themselves upon each side of the quire, upon the uppermost ascent, the Canons resident bearing the incense and the book: and the petit Canons the tapers, according to the Rubrick. And from this hour to the full end of the

Having had occasion to trace the ceremony of the Boy Bishop at Canterbury, Eton, St. Paul's London, Colchester, Winchester, Salisbury, Westminster, Lambeth, York, Beverley, Rotherham, and Newcastle-upon-Tyne, there can be little doubt that the discoveries of future Antiquaries will prove it to have been almost universal^k. Gregory, in his Account of the *Episcopus Puerorum*, thought he had made a great discovery, and confined it to Salisbury.

next day's procession, "*Nullus Clericorum solet gradum superiorem ascendere cujuscunque conditionis fuerit.*" Then the Bishop on his seat said the verse, "*Speciosus forma, &c. diffusa est gratia in labiis tuis,*" &c. Then the prayer, "*Deus qui salutis æternæ,*" &c. "*Pax vobis,*" &c. Then after the "*Benedicamus Domino,*" the Bishop of the children, sitting in his seat, gave the Benediction to the people in this manner: "*Princeps Ecclesiæ Pastor ovilis cunctam plebem tuam benedicere digneris,*" &c. Then, turning towards the people, he sung, or said, "*Cum mansuetudine & charitate humiliate vos ad benedictionem:*" the Chorus answering, "*Deo gratias.*" Then the Cross-bearer delivered up the crozier to the Bishop again, *et tunc Episcopus puerorum primò signando se in fronte sic dicat*, "*Adjutorium nostrum,*" &c. The Chorus answering, "*Qui fecit Cælum & Terram.*" Then, after some other like ceremonies performed, the Boy Bishop began the Completorium, or Complyn; and that done, he turned towards the quire, and said, "*Adjutorium,*" &c. and then, last of all, he said, "*Benedicat Vos omnipotens Deus, Pater, & Filius, & Spiritus Sanctus.*"

In die sanctorum Innocentium ad secundas Vesperas accipiat Cruciferarius baculum Episcopi puerorum et cantent Antiphon. "Princeps Ecclesiæ," &c. sicut ad primas Vesperas. Similiter Episcopus Puerorum benedicat populum supradicto modo, et sic compleatur servitium hujus diei. (Rubric. Processional.) And all this was done with solemnity of celebration, and under pain of anathema to any that should interrupt or press upon these children. See Gregory's Posthumous Works, 4to. Lond. 1649. p. 114.

^k It appears that in Germany, A. D. 1274, at the Council at Saltzburg, the "*ludi noxii quos vulgaris Eloquentia Episcopatus Puerorum appellat*" were prohibited, as having produced great enormities. See Du Fresne. v. EPISCOPUS PUERORUM.

In Spain, Mr. Bowle informs us, antiently, in cathedral churches, in memory of the election of St. Nicholas Bishop of Myra, a chorister being placed with solemnity in the midst of the choir, upon a scaffold, there descended from the vaulting of the cieling a cloud, which stopping, midway, opened. Two angels within it carried the mitre, and descended just so low as to place it on his head, ascending immediately in the same order in which they came down. This came to be an occasion of some irregularities; for, till the day of the Innocents, he had a certain jurisdiction, and his prebendaries took secular offices, such as alguasils, catchpoles, dog-whippers, and sweepers. "This, thank God," says the author Covarruvias, under the article *Obsipillis*, "has been totally done away." He is, however, contradicted in the great Dictionary, where it is asserted that it is still kept up, particularly at Corunna, and other cities, and in some Universities and Colleges. The word is latinised "*Puer episcopali habitu ornatus.*" See *Archæologia*, vol. ix. p. 43.

Of the several sports, or entertainments, that mixed in the solemnization of this most singular Festival, few particulars seem to have been transmitted¹. Mr. Warton thinks we can trace in them some rude vestiges of dramatic exhibitions. We have evidence that the Boy Bishop and his companions walked about in pro-

"Pape Colas. Enfant qui dans les derniers siecles, paraissait, un moment, au dessus de sa condition. Le jour de Saint Nicolas on faisoit choix dans certaines Eglises d'un petit tondu a voix glassissante: on lui mettait une Mitre sur la tête, on le revêtait d'habits pontificaux: ainsi chargé de Reliques, il allait par tout donnant des benedictions & disant des Oremus pour avoir des biscuits & des petits gateaux." Fond du Sac. tom. i. p. 13.

See also Sauval. *Antiq. de Paris*. tom. ii. pp. 622, 623. Ducange *in voce*. Dom Marlot. *Histoire de la Metrop. de Rheims*. tom. ii. p. 769. Brillou Dictionn. des Arrets artic. *Noyon*. ed 1727. *Voyages Liturgiques de France*. 8vo. Par. 1718, p. 33: and, among English authorities. Dugd. Mon. tom. iii. 169, 170, 279. Dugd. Hist. St. Paul's, p. 205, 206. Anstis's Ord. Gart. vol. ii. p. 309. Drake's Eboracum. p. 481. Blomef. Hist. of Norf. fol. vol. ii. p. 516. Gough's Brit. Top. vol. ii. p. 362. There was a Boy Bishop at Exeter Cathedral. See Bishop Lyttelton's Account of that Building, pp. 10, 11.

The following is an extract from the St. James's Chronicle, from Nov. 16th to 18th, 1797:

"From Zug, in Switzerland, it is observed that the annual Procession of the Fête of the Bishop and his scholars, on the Fair Day, Dec. 6, is suppressed by authority. The Bishop, it seems, was only a scholar, habited as such. Going through the streets, he was preceded by a Chaplain carrying his crozier, and followed by a fool in the usual costume, the latter also carrying a staff with a bladder filled with pease. Other scholars, dressed like Canons, with a military guard, made up the procession. After going to church, it was the Bishop's custom to go and demand money from all the booths and stands in the fair. The French, and other traders, it is said, had complained of this absurd exaction, and the Bishop, it is added, means to appeal to the Pope."

¹ Mr. Steevens found a curious passage on this subject in Puttenham's Art of Poesie, 4to. Lond. 1589. "Methinks this fellow speaks like Bishop Nicholas: for on St. Nicholas's night, commonly, the scholars of the country make them a Bishop, who, like a foolish boy, goeth about blessing and preaching with such childish terms as make the people laugh at his foolish counterfeit speeches." See Reed's edit. of Shaksp. 8vo. Lond. 1803, vol. iv. p. 253. Two Gentlemen of Verona. Act iii. sc. 1.

Prynne, *Histrio-Mastix*, p. 601, cites the following Interdict of the Council of Basil, Anno 1431:

"This sacred Synode, detesting that foule abuse frequent in certaine churches, in which, on certaine festivals of the yeare, certain persons with a miter, staffe, and pontificall robes, blesse men after the manner of Bishops: others being clothed like kings and dukes, which is called the Feast of Fooles, of Innocents, or of Children in certaine countries: others practising vizarded and theatrical sports: others making traines and dances of men and women, move men to spectacles and cachinnations: hath appointed and commanded as well Ordinaries as Deanes and Rectors of churches, under paine of suspension of all their ecclesiasticall revenues for three moneths space, that they suffer not these and such like playes and pastimes to be any more exercised in the church,

cession, and find even a Statute to restrain one of them within the limits of his own parish^m. That the arts of secular entertainment were exercised upon this occasion, appears from a curious entry, which states, that one of these Boy Bishops received a present of thirteen shillings and six pence for singing before King Edward the Third, in his chamber, on the day of the Holy Innocentsⁿ.

The show of the Boy Bishop, rather on account of its levity and absurdity, than of its superstition, was abrogated by a Proclamation, July 22, 1542^o.

which ought to be the house of prayer, nor yet in the church-yard, and that they neglect not to punish the offenders by ecclesiasticall censures and other remedies of law."

^m In the Statutes of the collegiate church of St. Mary Ottery, founded by Bishop Grandison in 1337, there is this passage: "Item statuimus, quod nullus Canonicus, Vicarius, vel Secundarius, pueros choristas in festo sanctorum Innocentium extra parochiam de Otery trahant, aut eis licentiam vagandi concedant." Cap. 50. MS. Regist. Priorat. S. Swithin. Winton. quat. 9. See Warton's Hist. Engl. Poet. vol. i. p. 249. note.

ⁿ In the Wardrobe Rolls of King Edward the Third, an. 12, we have this entry, which shows that our mock-bishop and his chapter sometimes exceeded their adopted clerical commission, and exercised the arts of secular entertainment: "Episcopo puerorum Ecclesiæ de Andeworp cantanti coram domino Rege in camera sua in festo Sanctorum Innocentium, de dono ipsius Regis xlijs. vid." Warton's Hist. Eng. Poet. vol. i. p. 249. Note.

^o The conclusion of King Henry the Eighth's Proclamation is much to our purpose:

"And whereas heretofore dyvers and many superstitions and chyl dysch observauncis have be used, and yet to this day are observed and kept, in many and sundry partes of this Realm, as upon SAINT NICHOLAS, the Holie Innocents, and such like, children be strangelie decked and apparayled to counterfeit Priests, Bishops, and Women, and to be ledde with songes and dances from house to house, blessing the people, and gathering of money; and boyes do singe masse and preache in the pulpitt, with such other unfittinge and inconvenient usages, rather to the derysson than anie true glorie of God, or honour of his Sayntes. The Kynge's Majestie wylleth and commaundeth that henceforth all such superstitious observations be left and clerely extinguished throwt all this Realme and Dominions," &c.

In explanation of that part of the above which mentions *women*, it appears that Divine Service was not only performed by boys on the above occasion, but by *little girls* also, for there is an injunction given to the Benedictine Nunnery of Godstowe, in Oxfordshire, by Archbishop Peckham, in the year 1278, that on INNOCENTS DAY the public prayers should not any more be said in the church of that monastery PER PARVULAS, i. e. *little girls*. See Warton's Hist. of English Poetry. vol. iii. p. 325.

According to a small "Cronicle of Yeres" respecting London, &c. (in my own possession, but wanting both the beginning and the end,) it should seem that there had been a previous Proclamation, dated July 22d, 1540, in part, at least, to the same effect.

In "Yet a Course at the Romyshe Foxe. A dysclosynge or openynge of the Manne of Synne, contayned in the late Declaration of the Pope's old Faythe, made by Edmonde Boner, Bysshopp of London, &c. by Johan Harryson, [i. e. Bale,] Zurik printed A. D. 1542," 8vo. Signat. D. 4, the author enumerates some "auncyent rytes and lawdable ceremonyes of holy Church," then,

With the Catholick Liturgy, all the pageantries of popery were restored to their antient splendour by Queen Mary. Among these, the procession of the Boy Bishop was too popular a mummary to be overlooked^p. Warton informs us that one of the Child Bishops' songs, as it was sung before the Queen's Majesty, in her privy chamber, at her manour of St. James in the Fields, on St. Nicholas' Day, and Innocents Day, 1555, by the Child Bishop of St. Paul's, with his company, was printed that year in London, containing a fulsome panegyric on the Queen's devotions, comparing her to Judith, Esther, the Queen of Sheba, and the Virgin Mary.

The pageantry of the Boy Bishop would naturally be put down again when Queen Elizabeth came to the crown: and yet it seems to have been exhibited in the country villages toward the latter end of her reign^q.

The practice of electing a Boy Bishop appears to have subsisted in common grammar-schools^r. St. Nicholas, says Mr. Warton, was the patron of scholars,

it should seem, laid aside, with the following censure on the Bishop: "than ought my Lorde also to suffre the same selfe ponnysment, for not *goynge about with Saynt Nycolas clarkes*," &c.

^p In Strype's Ecclesiastical Memorials, vol. iii. p. 202, ch. xxv. we read that, Nov. 13, 1554. an edict was issued by the Bishop of London to all the Clergy of his Diocese, to have a Boy Bishop in procession.

In the same volume, however, p. 205, we read: Anno 1554, December 5, "the which was St. Nicholas Eve, at even-song time came a commandment that St. Nicholas should *not go abroad nor about*. But, notwithstanding, it seems, so much were the citizens taken with the mock of St. Nicolas, that is, a Boy Bishop, that there went about these St. Nicolases in divers parishes, as in St. Andrew's Holborn and St. Nicolas Olaves in Bread-street. The reason the procession of St. Nicolas was forbid, was, because the Cardinal had this St. Nicolas Day sent for all the Convocation, Bishops, and inferior Clergy, to come to him to Lambeth, there to be absolved from all their perjuries, schisms, and heresies." In the following page, Strype gives some account of the origin of this ceremony, in which there is nothing that has not been already noticed.

He says, *ibid.* vol. iii. p. 310, ch. xxxix. that in 1556, on St. Nicholas' Even, "St. Nicholas, that is a boy habited like a Bishop in pontificalibus, went abroad in most parts of London, singing after the old fashion, and was received with many ignorant but well-disposed people into their houses, and had as much good cheer as ever was wont to be had before, at least in many places." See also Strype, vol. iii. p. 387. anno 1557.

^q See the passage before cited in a Note, p. 333, from Puttenham's Art of English Poesie, 4to. Lond. 1589.

^r "Hoc anno 1464. In Festo Sancti Nicolai non erat Episcopus puerorum in Scola Grammaticali in Civitate Cantuariæ, ex defectu Magistrorum, viz. J. Sidney et T. Hikson, &c." Lib. Johannis Stone, monachi Eccles. Cant. sc. de Obitibus et aliis memorabilibus sui Cœnobii ab anno 1415, ad annum 1467, MS. C.C.C.C. Q. 8.

and hence, at Eton College, St. Nicholas has a double feast; *i. e.* one on account of the college, the other of the school^s. He adds, "I take this opportunity of observing that *the anniversary custom at ETON of going AD MONTEM, originated from the antient and popular practice of theatrical processions in collegiate bodies.*" But, with great deference to his opinion, I shall endeavour to shew that it is only a corruption of the ceremony of the Boy Bishop and his companions, who being, by Henry the Eighth's edict, prevented from mimicking any longer their religious superiors, gave a new face to their festivity, and began their present play at soldiers. The following shews how early our youth began to imitate the martial manners of their elders in these sports, for it appears from the Close Rolls of Edward I. memb. 2. that a precept was issued to the Sheriff of Oxford in 1305, from the King, "to prohibit tournaments being intermixed with the sports of the scholars on St. Nicholas's Day^t."

It appears by Mr. Hasted's History of Kent, vol. iii. p. 174, that the Master of Wye School, founded by Archbishop Kempe in 1447, was to teach all the scholars, both rich and poor, the art of Grammar gratis, unless a present was voluntarily made, and except "*consuetam Gallorum et denariorum Sancti Nicolai gratuitam oblationem,*" the usual offering of Cocks and Pence at the Feast of St. Nicholas. See also Gent. Mag. for May 1777, vol. xlvii. p. 208, and for Dec. 1790, vol. lx. p. 1076.

In the Statutes of St. Paul's School, A. D. 1518, (See Knight's Life of Colet, p. 362,) the following clause occurs: "All these children shall every Childermas Daye come to Pauli's Church, and hear the Childe Bishop sermon: and after be at the hygh masse, and each of them offer a 1d. to the Childe Bishop, and with them the Maisters and Surveyors of the Scole."

Strype, in his Ecclesiastical Memorials, already quoted, speaking of the Boy Bishop among scholars, says: "I shall only remark, that there might this at least be said in favour of this old custom, that it gave a spirit to the children, and the hopes that they might one time or other attain to the real mitre, made them mind their books."

The following most curious passage from the "Status Scholæ Etonensis, A. D. 1560," shews that in the papal times the Eton Scholars (to avoid interfering, as it should seem, with the Boy Bishop of the College there on St. Nicholas Day,) elected *their* Boy Bishop on ST. HUGH'S Day, in the month of November. St. Hugh was a real Boy Bishop at Lincoln." His day was on November 17th.

"Mense Novembri.

"In die S'ti Hugonis Pontificis solebat Ætonæ fieri electio Episcopi Nihilensis: sed Consuetudo obsolevit. Olim Episcopus ille puerorum habebatur nobilis. In cujus electione et literata et laudatissima exercitatio ad ingeniorum vires et motus excitandos Ætonæ celebris erat."

^s Warton's Hist. Engl. Poet. vol. ii. p. 375.

^t Ibid. vol. ii. p. 590.

ON THE MONTEM AT ETON^a.

"But weak the harp now tun'd to praise,
 When fed the raptur'd sight,
 When greedy thousands eager gaze,
 Devour'd with delight:
 "When triumph hails aloud the joy,
 Which on those hours await:
 When *Montem* crowns the Eton Boy,
 Long fam'd *triennial Fête*."

Poems by Henry Rowe, 8vo. Lond. 1796, vol. i. p. 11.

I HAVE just shewn that the ceremony of the Boy Bishop was called down by a Proclamation under the reign of Henry the Eighth, and that, with its parent Popery, it revived under that of Queen Mary; as also, that on the accession of Queen Elizabeth it would most probably be again put down. Indeed, such a

^a "The Montem is said by some to have been an old monkish institution, observed yearly, for the purpose of raising money by the sale of Salt, absolutions, or any other articles, to produce a fund that might enable the College to purchase lands: and the Mount, now called Salt-hill, with other land contiguous, is said to belong to the college: which idea, upon the authority of the late provost, Dr. Roberts, I can assert, has no foundation in truth*.

"The custom of having a procession of the scholars can be clearly proved as far back as the reign of Queen Elizabeth, who, when she visited this College, desired to see an account of all the antient ceremonies observed there from its foundation to that period, in the number of which it appears that an annual procession of the scholars was one, and that at such times verses were repeated, and sums of money were gathered from the public for a dinner, &c. to which fund was added the small pittances extorted from the boys who were recently admitted, by those of a longer standing." *Ireland's Tour of the Thames*, vol. ii. p. 39.

I have heard it asserted, *but find no foundation of the fact*, that in the papal times there was an exclusive grant to Eton College, from the Pope, to sell consecrated salt for making holy water.

* The Hill called *MONTEM* stands on the waste. J. B.

mockery of episcopal dignity was incompatible with the principles of a Protestant establishment.

The loss of a holiday, however, has always been considered, even with "children of a larger growth," as a matter of some serious moment; much more, with the Tyros of a school, that of an anniversary that promised to a young mind, in the cessation from study, and the enjoyment of mirth and pleasure, every negative as well as every positive good. Invention then would be racked to find out some means of retaining, under one shape, the festivities that had been annually forbidden under another. By substituting, for a religious, a military appearance, the Etonians happily hit upon a method of eluding every possibility of giving offence.

The Lilliputian See having been thus dissolved, and the puny Bishop "unfrocked," the crozier^b was extended into an ensign, and, under the title of captain^c,

^b "Dicite Io, Socii, bis Io jam dicite, Libris

Altera sepositis Pallas ad arma vocat.

Tuque Aurora, diem spectacula læta ferentem

Quàm primum croceis roscida profer equis.

Æolus insanos concludat Carcere ventos

Aut saltem invisas dissipet aura nives."—

"Religione sacer patrum sine fraude doloque

Aureus, ut spero, Mons erit ille mihi."

"En! Socii innocuæ ludunt sub imagine Pugnæ,

Induiturque novo plurimus Ense puer.

Filiolos, quanquam Musis Phœboque dicatos,

Fulgentes armis Martis Etona videt." Musæ Etonenses, p. 113.

^c In one of the "Public Advertisers," in 1778, is given an account of the MONTEM, which was then *biennial*. This is the oldest printed account of the ceremony I have been able to find.. It is dated Eton, and signed ETONENSIS.

"On Tuesday, being Whit Tuesday, the gentlemen of Eton School went, as usual, in military procession to Salt-hill. This custom of walking to the Hill returns *every second year*, and generally collects together a great deal of company of all ranks." "The King and Queen, in their phaeton, met the procession on Arbor-hill, in Slough road." "When they halted, the flag was flourished by the ensign. The boys went, according to custom, round the mill, &c. The parson and clerk were then called, and there these temporary ecclesiasticks went through the usual Latin service, which was not interrupted, though delayed for some time by the laughter that was excited by the antiquated appearance of the clerk, who had dressed himself according to the ton of 1745, and acted his part with as minute a consistency as he had dressed the character." "The procession began at half-past twelve from Eton." "The collection was an extraordinary good one, as their Majesties gaye, each of them, fifty guineas."

the chieftain of the same sprightly band conducted his followers to a scene of action in the open air, where no consecrated walls were in danger of being profaned, and where the gay striplings could at least exhibit their wonted pleasantries with more propriety of character. The exacting of money from the spectators and passengers, for the use of the principal, remained exactly the same as in the days of Popery; but, it seems, no evidence has been transmitted whether the deacons then, as the salt-bearers do at present, made an offer of a little salt in return when they demanded the annual subsidy. I have been so fortunate, however, as to discover, in some degree, a similar use of salt, that is, an emblematical one, among the scholars of a foreign University, at the well-known celebrity of "Deposition," in a publication dated at Strasburgh, so late as A. D. 1666^d. The consideration of every other emblem used on the above

"The principal persons, who were distinguished by their posts above the rest of the procession, were: Mr. Hays, the captain; Mr. Barrow, the parson; Mr. Reeves, the clerk; Mr. Simeon, the marshall; Mr. Goodall, the ensign; Mr. Sumpter, the lieutenant; and Mr. Brown, the captain of the Oppidants: the two salt-bearers were Mr. Ascough and Mr. Biggin. By six o'clock the boys had put off the finery of the day, and appeared at Absence in their common dress."

^d To these indignities used before Initiation I am desirous of referring the following custom at Alnwick, in Northumberland, thus described in Tom Thumb's Travels, p. 96: "I was at Alnwick on a court-day, when the whimsical ceremony was performed of making free two young men of the town. They jumped, with great solemnity, into a miry bog, which took one of them up to his arm-pits, and would have let me in far enough over head and ears, which made me glad I had no right to the freedom of Alnwick. It seems King John imposed this upon the townsmen in their charter, as a punishment for not mending the road; his Majesty having fallen into this very hole, and stuck there in state till he was relieved."

"The manner of making freemen of *Alnwick Common* is not less singular than ridiculous. The persons that are to be made free, or, as the phrase is, that are to *leap the well*, assemble in the market-place very early in the morning, on the 25th of April, being St. Mark's Day. They are on horse-back, with every man his sword by his side, dressed in white with white night-caps, and attended by the four Chamberlains and the Castle Bailiffe, who are also mounted and armed in the same manner. From the market-place they proceed in great order, with musick playing before them, to a large dirty pool, called the *Freemen's Well*, on the confines of the Common. Here they draw up in a body, at some distance from the water, and then, all at once, rush into it, like a herd of swine, and scramble through the mud as fast as they can. As the water is generally breast high, and very foul, they come out in a condition not much better than the heroes of the *DUNCIAD* after diving in *Fleet Ditch*; but dry cloathes being ready for them on the other side, they put them on with all possible expedition, and then, taking a dram, remount their horses, and ride full gallop round the whole confines of the district, of which, by this atchievement, they are become free. And, after having completed this circuit, they again enter the town.

occasion, and explained in that work, being foreign to my purpose, I shall confine myself to that of the salt^e alone, which one of the heads of the college explains thus to the young academicians :

sword in hand, and are generally met by women dressed up with ribbons, bells, and garlands of gum-flowers, who welcome them with dancing and singing, and are called *timber-waits* (perhaps a corruption of timbrel-waits, players on Timbrels, *Waits* being an old word for those who play on musical instruments in the streets). The heroes then proceed in a body till they come to the house of one of their company, where they leave him, having first drank another dram; the remaining number proceed to the house of the second, with the same ceremony, and so of the rest, till the last is left to go home by himself. The houses of the new freemen are on this day distinguished by a great holly-bush, which is planted in the street before them, as a signal for their friends to assemble and make merry with them at their return. This strange ceremony is said to have been instituted by King John, in memory of his having once bogged his horse in this pool, called *Freemen's Well*." *Gent. Mag.* for Feb. 1756, vol. xxvi. p. 73.

In the *Life of Mr. Anthony à Wood*, p. 46, are some curious particulars relating to indignities shewn at that time, 1647, to freshmen at Oxford on Shrove Tuesday. A brass pot full of cawdle was made by the cook at the freshmen's charge, and set before the fire in the College-hall. "Afterwards every freshman, according to seniority, was to pluck off his gowne and band, and, if possible, to make himself look like a Scoundrell. This done, they were conducted each after the other to the high table, and there made to stand on a forme placed thereon, from whence they were to speak their speech with an audible voice to the company: which, if well done, the person that spoke it was to have a cup of cawdle, and no salted drinke; if indifferently, some cawdle and some salted drinke; but if dull, nothing was given to him but salted drink, or salt put in College-beere, with Tucks * to boot. Afterwards, when they were to be admitted into the fraternity, the senior cook was to administer to them an oath over an old shoe, part of which runs thus: 'Item, tu jurabis, quod *Penniless Bench* non visitabis,' &c. after which spoken with gravity, the Freshman kist the shoe, put on his gowne and band, and took his place among the seniors." The Editor observes, p. 50: "The custom described above was not, it is probable, peculiar to Merton College. Perhaps it was once general, as striking traces of it may be found in many societies in Oxford, and in some a very near resemblance of it has been kept up till within these few years."

To these indignities also at initiation (or rather to a compromise to prevent them) I am desirous to refer the custom of exacting *Garaish-money* at the first admission of debtors into prison, concerning which I find the following in the *Gent. Mag.* for May 1752, vol. xxii. p. 239: "The Sheriffs of London have ordered that no debtor, in going into any of the Gaols of London and Middlesex, shall, for the future, pay any *Garnish*, it having been found for many years a great oppression."

* There are twenty plates illustrating the several strange ceremonies of the "Depositio." The

* Tuck, *i. e.* set the nail of their thumb to their chin, just under the lip, and by the help of their other fingers under the chin, they would give him a mark, which sometimes would produce blood.

"With regard to the ceremony of Salt," says he, "the sentiments and opinions both of Divines and Philosophers concur in making Salt the *emblem of wisdom or learning*; and that, not only on account of what it is composed of,

last represents the giving of the Salt, which a person is holding on a plate in his left hand, and with his right hand about to put a pinch of it upon the tongue of each *Beanus* or Freshman. A glass, holding wine (I suppose), is standing near him. Underneath is the following couplet, which is much to our purpose; for even the use of Wine also is not altogether unknown at present in our Montem procession at Eton:

*"Sal Sophiæ gustate, bibatis vinaque læta,
Augeat immensus vos in utrisque Deus!"*

It is said to have been formerly one of the pleasantries of the Salt-bearers to fill any boorish looking countryman's mouth with it, if, after he has given them a trifle, he asks for any thing in return, to the no small entertainment of the spectators.

Mr. Cambridge, an old Etonian, informed me, August 9th, 1794, that, in his time, the Salt-bearers and Scouts carried, each of them, Salt in a handkerchief, and made every person take a pinch of it out before they gave their contributions.

The following lines from "The Favourite, a Simile," in "The Tunbridge Miscellany, for the year 1712," 8vo, p. 29, allude to this practice:

"When boys at Eton, once a year,
In military pomp appear;
He who just trembled at the rod,
Treads it a Heroe, talks a God,
And in an instant can create
A dozen officers of state.
His little legion all assail,
Arrest without release or bail;
Each passing traveller must halt,
Must pay the tax, and eat the Salt.
You don't love Salt, you say; and storm—
Look o' these staves, sir—and conform."

I should conjecture that Salt Hill was the central place where antiently all the festivities used on this occasion were annually displayed, and *here only*, it should seem, *the Salt was originally distributed*, from which circumstance it has undoubtedly had its name. From hence, no doubt, the antient boy Bishop made some ridiculous oration, similar perhaps to the following, which was the undoubted exordium to a sermon given in the beginning of the reign of queen Elizabeth to the scholars of Oxford in St. Mary's, by Richard Taverner, of Wood Eaton, high sheriff for the county of Oxford; and that too with his gold chain about his neck, and his sword at his side: "Arriving at the Mount of St. Maries, in the stony stage, where I now stand, I have brought you some fine bisketts baked in the oven of charity, and carefully conserved for the chickens of the Church, the sparrows of the Spirit, and the sweet swallows of Salvation." See Sir John Cheek's Preface to

but also with respect to the several uses to which it is applied. As to its component parts, as it consists of the purest matter, so ought Wisdom to be pure, sound, immaculate, and incorruptible: and similar to the effects which salt produces upon bodies, ought to be those of Wisdom and Learning upon the mind^e."

In another part of the oration, he tells them, "*This rite of Salt is a pledge or earnest which you give that you will most strenuously apply yourselves to the study of good arts, and as earnestly devote yourselves to the several duties of your vocation^f.*"

How obvious is it then to make the same application of the use of *Salt* in the present ceremony at Eton.

May we not therefore, without any forced construction, understand the Salt-bearers, when, on demanding of the several spectators or passengers their respective contributions, they laconically cry, "*Salt,*" "*Salt,*" as addressing

his book called "The true Subject to the Rebel," 4to, Oxon. 1641. See *Liber Niger*, edit. 1728, vol. ii. p. 572.

The following extract from Dugdale's *Origines Juridiciales* I do not think foreign to our purpose. Speaking of the "Orders and Exercises of the Inner Temple;" Title: "Gentlemen of the Clerks Commons;" he says, p. 158, "When the Clerks Commons exercise in the vacation beginneth, the abbot, or antientest of them, comes up to the Barr-table at the end of dinner, and acquainteth them that the Gentlemen of the Clerks Commons have a Case to put their Master-ships; and after, during the whole exercise of that vacation, upon Monday, Wednesday, and Friday, there are Clerks Common Cases to be argued. The gentleman that is to bring it in, as soon as the tables in the hall be covered, and *salt-cellars* set upon the Clerks Commons Table, and that the horn hath blown to dinner, he that is to put the Case *layeth a Case fair written in paper upon the Salt*, giving thereby notice of the Case to be argued after dinner: which Case, so laid upon the Salt, if any one gentleman of the house do take up and read, he, by order of the house, is to be suspended Commons, and to be amerc'd."

^e "*Sal consentienti omnium cum Theologorum tum Philosophorum judicio atque testimonio Sapientiam sive Doctrinam adumbrat. Idque non tantum propter constitutionem sive materiam: sed etiam effectui & utilitatibus in quibus conveniunt maximis. Nam sicut Sal ex rebus purissimis constat: ita et hæc debet esse pura, sana, immaculata, et sine corruptione. Effectibus vero Sal Doctrinæ et Sapientiæ symbolum esse depræhenditur.*" *Dyas Orationum de Ritu Depositionis*, 4to. Argentorati, 1666. pp. 21, 22.

^f "Agite ergo, quid in hoc ritu *Sale fœderis tanquam arrha interveniente sponderitis*, quotidie cum gravi cura perpendite, bonis artibus strenue incumbite, & vestræ vocationis officia pie curate," &c. Ibid. p. 21.

In Vaughan's *Golden Grove*, 8vo, Lond. 1608, signat. Q. it is said: "In Prester John's country, *Salt goes for money.*"

them to the following purport: "Ladies and Gentlemen, Your subsidy money for the Captain of the Eton scholars^g! By this *Salt*, which we give as an earnest, we pledge ourselves to become proficient in the learning we are sent hither to acquire, *the well-known emblem of which* we now present you with in return^h."

^g Warton, in his *History of English Poetry*, vol. iii. p. 303, has preserved the form of the acquittance given by a Boy-Bishop to the receiver of his subsidy, then amounting to the considerable sum of £3 15s. 1d. ob.—"Dominus Johannes, Gisson, Magister Choristarum ecclesiæ Eboracensis, liberavit Roberto de Holme, choristæ, qui tunc ultimo fuerat Episcopus puerorum, iij libras, xv s. i d. ob. *de perquisitis ipsius Episcopi per ipsum Johannem receptis*:" and the said Robert takes an oath that he will never molest the said John for the above sum.

The sum collected at the Montem on Whit-Tuesday 1790 was full £500. This sum goes to the captain, who is the senior of the Collegers at the time of the ceremony. The motto for that year was, "Pro More et Monte." Their majesties presented each a purse of fifty guineas. The fancy dresses of the Salt-bearers and their deputies, who are called scouts, are usually of different coloured silks, and very expensive. Formerly, the dresses used in this procession were obtained from the Theatres.

^h The following most curious passage from a MS. which I have frequently had occasion to quote in the course of the present work (the "Status Scholæ Etonensis, A. D. 1560"), and which I had not seen when I wrote my sentiments on the origin of the Salt-bearing at Salt Hill, confirms my derivation of the custom beyond the possibility of a doubt:

"Mense Januario.

"*Circiter Festum Conversionis Divi Pauli ad horam nonam, quodam die pro arbitrio Moderatoris, ex consuetudo modo, quo eunt collectum Avellanas mense Septembri, itur à Pueris ad Montem. Mons puerili religione Ætonensium sacer locus est. Hunc ob pulchritudinem agri, amœnitatem graminis, umbraculorum temperationem, canorum avium concentum, &c. Apollini et Musis venerabilem sedem faciunt, carminibus celebrant, Tempe vocant, Heliconi præferunt. Hic Novitii seu Recentes, qui annum nondum viriliter et nervose in Acie Ætonensi ad verbera steterunt, SALE primo condiuntur, tam versiculis qui habeant SALEM et leporem, quoad fieri potest, egregie depinguntur: deinde in recentes Epigrammata faciunt omni suavitate sermonis et facetiis, alter alterum superare contententes. Quicquid in buccam venit libere licet effutire, modo latine fiat, modo habeat urbanitatem, modo careat obscœna verborum scurrilitate; postremò et lacrimis salsis humectant orasque et tum demum veteranorum ritibus initiantur. Sequuntur orationes et parvi triumphi et seriò lætantur cum ob præteritos labores, tum ob cooptationem in tam lepidorum Commilitonum Societatem. His peractis ad horam 5^{am} domum revertuntur & post cœnam ludunt ad 8^{am} usque.*"

I have no doubt that, from the above *teazing and tormenting the junior scholars*, has originated the present custom of having "Fags" at Eton School, *i. e.* little boys, who are the slaves of the greater ones.

I must remark here that St. Nicholas Day continues to be a Gaudy-day in Eton College; and though the present Montem is generally kept on Whit Tuesday, yet it is certain that even within the memory of persons now alive, it was formerly kept in the winter time, a little before the Christmas holidays, as a person of high rank, who had been a scholar there, told me; or, as others have

The text is so metaphorically concise, that it cannot otherwise be explained but by a diffuse paraphrase, or what in the language of scholars is called "a liberal translation."

informed me, in the month of February. Dr. Davies, one of the late Provosts, remembered when they used to cut a passage through the snow from Eton to the hill called Salt Hill, upon which, after the procession had arrived there, the chaplain with his clerk used to read prayers; upon the conclusion of which it was customary for the chaplain to kick his clerk down the hill. It is said that the first time her Majesty was present at this ceremony, she thought this sort of sport so very irreligious, and expressed her royal dissatisfaction at it so much, that the kicking part of the service has ever since been very properly laid aside.

There is nothing new under the sun, says the Adage. It might seem a peculiar act of royal condescension in our present sovereign, with the queen, and other branches of the royal family, to honour with their presence the puerile festivities of the Montem procession at Eton, yet I have shewn before that king Edward the First, even when on a military expedition into Scotland, thought not the then reputed innocent pleasantries of the Boy Bishop beneath the regal notice, for we find that, at Newcastle upon Tyne, he performed vespers before the king; and other boys with him came and sang in the royal presence, and received a reward of forty shillings, which in those days was a very considerable sum.

It is observable that in the Latin Verses in the "*Musæ Etonenses*," pp. 62 and 113, to both of which "*PRO MORE ET MONTE*" is the motto, the season is described to be winter:

"Jam satis terris nivis et nigrantum

Imbrium misit pater," &c.

The "*Musæ Etonenses*" were published in 1755.

In Huggett's Manuscript Collections for the History of Windsor and Eton Colleges, preserved in the British Museum* (one volume of which has been already quoted for the "*Status Scholæ Etonensis*"), is the following account of "*Ad Montem*:"

"The present manner is widely different from the simplicity of its first institution. Now, the *Sales Epigrammatum* are changed into the *Sal purum*; and it is a play-day, without exercise. Here is a procession of the school quite in the military way. The scholars of the superior classes dress in the proper regimentals of captain, lieutenant, &c. which they borrow or hire from London on the occasion. The procession is likewise in the military order, with drums, trumpets, &c. They then march three times round the school-yard, and from thence to Salt Hill, on which one of the scholars, dress'd in black and with a band, as chaplain, reads certain prayers: after which a dinner (dressed in the College kitchen) is provided by the captain for his guests at the inn there; the rest getting a dinner for themselves at the other houses for entertainment. But long before the procession begins, two of the scholars called Salt-bearers, dressed in white, with a handkerchief of Salt in their hands, and attended each with some sturdy young fellow hired for the occasion, go

* The Rev. Roger Huggett, M.A. vicar of the king's free chapel of St. George Windsor, the compiler of these MSS. in nine folio volumes, was born Oct. 8, 1710; and died rector of Hartley Waspall, in the county of Southampton, July 27, 1769.

The antient Calendar of the Church of Rome in my library, which I have had such frequent occasion to quote, has the following observations on

round the College and through the town, and from thence up into the high road, and offering Salt to all, but scarce leaving it to their choice whether they will give or not: for money they will have, if possible, and that even from servants.

"The fifth and sixth forms dine with the captain. The noblemen usually do, and many other scholars whose friends are willing to be at the expence. The price of the dinner to each is 10s. 6d. and 2s. 6d. more for Salt-money. Every scholar gives a shilling for Salt; the noblemen more. At this time also they gather the recent money, which is . . . from every scholar that has been entered within the year. Dinner being over, they march back in the order as before into the school yard, and with the third round the ceremony is concluded. The motto on the ensigns colours is, "Pro More et Monte." Every scholar, who is no officer, marches with a long pole, socii, or two and two. At the same time and place the head-master of the school makes a dinner at his own expence for his acquaintance, assistants, &c. Of late years the captain has cleared, after all expences are paid, upwards of £.100. The Montem day used to be fixed for the first Tuesday in Hilary Term, which begins January 23d. In the year 1759, the day was altered to Tuesday in the Whitsun week (which was then June 5th); the Whitsun holidays having a few years before been altered from five weeks holiday at election. This procession to Montem is every third year, and sometimes oftener."

In the same volume of Huggett's Collections, another Eton custom is noticed, of

"HUNTING THE RAM.

"It was an antient custom for the butcher of the College to give on the election Saturday a Ram to be hunted by the scholars; but, by reason (as I have heard) of the Ram's crossing the Thames, and running through Windsor market-place with the scholars after it, where some mischief was done, as also by long courses in that hot season, the health of some of the scholars being thereby thought endangered, about thirty years ago the Ram was ham-strung, and, after the speech, was with large clubs knocked on the head in the stable-yard. But this carrying a shew of barbarity in it, the custom was entirely left off in the election of 1747; but the Ram, as usual, is served up in pasties at the high table. (Anno 1760.)

"Browne Willis would derive this custom from what is (or was) used in the manor of East Wrotham, Norfolk (the rectory and, I believe, the manor of which belongs to this College), where the lord of the manor after the Harvest gave half an acre of barley and a ram to the tenants thereof. The which ram, if they caught it, was their own; if not, it was for the lord again.

In the Gent. Mag. for Aug. 1731, vol. i. p. 351, is the following: "Monday, Aug. 2, was the election at Eton College, when the scholars, according to custom, *hunted a ram*, by which the Provost and Fellows hold a manor."

In the Gentleman's Magazine for June 1793, vol. lxiii. p. 571, is the following account of the Montem procession for that year:

"On Whit-Tuesday, according to triennial custom, the procession of the young gentlemen educated at Eton-School to Salt Hill took place. About eleven, the gentlemen assembled in the

St. Nicholas's Day:

"Nicholas Bishop.

School Holidays.

The Kings go to church, with presents and great shew.

The antient custom of Poets in Schools related to the Boys.

The Kings Feasts in Schoolsⁱ."

Vestiges of these antient popish superstitions are still retained in several schools about this time of the year: and, as I have heard, particularly in the Grammar-school in the city of Durham, where the scholars barr out^k the mas-

school-yard, and were soon after properly arranged in the procession, according to their rank in the school. Their Majesties, with the Prince of Wales, Princesses Royal, Augusta, Elizabeth, and Amelia, the Duchess of York, and Prince William of Gloucester, arrived at the College about twelve, and took their station in the stable yard. The young gentlemen marched twice round the school yard, and then went, in true military parade, with music playing, drums beating, and colours flying, into the stable yard, where they passed the royal family, the ensign having first flourished the flag, by way of salute to their Majesties. The procession then moved on, through the playing fields, to Salt Hill, where they were again received by the royal family; when, after again marching by, and saluting them, the young gentlemen paraded to dinner. To the honour of Eton, the number of gentlemen who marched in the procession amounted to 500. The collection for the benefit of the captain far exceeded all former ones; the sum spoken of amounts to near £.1000." "The motto on the flag, and on the Tickets distributed on the occasion, was, MOS PRO LEGE. Their Majesties, the Prince of Wales, Princesses, and Duchess of York, made their donations to the Salt-bearers. In the evening the gentlemen returned, in proper military uniform, to Eton; and afterwards the Salt-bearers and Scouts appeared on the terrace in their dresses, and were particularly noticed by their Majesties."

Something like the MONTEM Festivities appears to have been kept up in Westminster School after the Reformation, as we may gather from the following passage in the Funeral Sermon of Bishop Duppa, preached at the Abbey Church of Westminster, April 24th, 1662, p. 34. "Here (*i. e.* in Westminster School) he had the greatest dignity which the School could afford put upon him, to be the *Pædonomus at Christmas*, Lord of his fellow scholars: which title was a pledge and presage that, from a Lord in jeast, he should, in his riper age, become one in earnest."

ⁱ "6. Nicolao Episcopo.

Scholarum feriæ.

Reges ad ædem muneribus et pompa accedunt.

Poetarum mos olim in schola ad pueros relatus.

Regales in Scholis Epulæ."

^k In the *Metamorphoses* of the Town, p. 35, we read:"Not school-boys at a *barring-out*

Rais'd ever such incessant rout."

ter, and forcibly obtain from him what they call Orders. I learn too that there is a similar custom at the school of Houghton le Spring, in the county of Durham.

Harwood, in his History of Litchfield, p. 499, tells us, from Dr. Johnson's Life of Addison that, "in 1683, when Addison had entered his twelfth year, his father, now become Dean of Litchfield, committed him to the care of Mr. Shaw, master of the grammar-school in this city. While he was under the tuition of Shaw, his enterprize and courage have been recorded in leading and conducting successfully a plan for *barring-out* his master; a disorderly privilege, which, in his time, prevailed in the principal seminaries of education, where the boys, exulting at the approach of their periodical liberty, and unwilling to wait its regular commencement, took possession of the school some days before the time of regular recess, of which they barred the doors; and, not contented with the exclusive occupation of the fortress, usually bade their master defiance from the windows. The whole operation of this practice was, at Litchfield, planned and conducted by Addison."

A Writer in the Gentleman's Magazine for 1791, vol. lxi. p. 1170, mentioning some local customs of Westmoreland and Cumberland, says:

"Another, equally as absurd, though not attended with such serious consequences, deserves to be noticed. In September or October, the master is locked out of the school by the scholars, who, previous to his admittance, give an account of the different holidays for the ensuing year, which he promises to observe, and signs his name to the *Orders*, as they are called, with two bondsmen. The return of these *signed Orders* is the signal of capitulation; the doors are immediately opened; beef, beer, and wine, deck the festive board; and the day is spent in mirth."

I find the following among the Statutes of the Grammar-school founded at Kilkenny, in Ireland, March 18, 1684, in Vallancey's Collectanea de rebus Hibernicis, vol. ii. p. 512: "In the number of stubborn and refractory lads, who shall refuse to submit to the Orders and Correction of the said School, who are to be forthwith dismissed, and not re-admitted without due submission to exemplary punishment, and on the second offence to be discharged and expelled for ever," are reckoned "such as shall offer to shut out the master or usher, but the master shall give them leave to break up eight days before Christmas, and three days before Easter and Whitsuntide."

In the Statistical Account of Scotland, vol. xiii. p. 211, 8vo. Edinb. 1794, is an account of the Grammar-school at the city of St. Andrews, in the county of Fife. "The scholars, in general, pay at least 5s. a quarter, and a Candlemas gratuity, according to their rank and fortune, from 5s. even as far as *five guineas*, when there is a keen competition for the Candlemas crown. The KING, *i. e.* he who pays most, reigns for six weeks, during which period he is not only intitled to demand an afternoon's play for the scholars once a week; but he has also the royal privilege of remitting all punishments. The number of scholars is from 50 to 60."

A *Breaking-up*, in a Poem, intitled, "Christmas," 8vo. Bristol, 1795, l. 71, is thus described:

"A School there was, within a well-known town,
(Bridgwater call'd,) in which the boys were wont,
At *breaking-up* for Christmas' lov'd recess,
To meet the master, on the happy morn,

At early hour*: the custom, too, prevail'd,
 That he who first the seminary reach'd
 Should, instantly, perambulate the streets
 With sounding horn, to rouse his fellows up;
 And, as a compensation for his care,
 His flourish'd copies, and his chapter-task,
 Before the rest, he from the master had.
 For many days, ere Breaking-up commenced,
 Much was the clamour, 'mongst the beardless crowd,
 Who first would dare his well-warm'd bed forego,
 And, round the town, with horn of ox equipp'd,
 His schoolmates call. Great emulation glow'd
 In all their breasts; but, when the morning came,
 Straightway was heard, resounding through the streets,
 The pleasing blast, (more welcome far, to them,
 Than is, to sportsmen, the delightful cry
 Of hounds on chase,) which soon together brought
 A tribe of boys, who, thund'ring at the doors
 Of those, their fellows, sunk in Somnus' arms,
 Great hubbub made, and much the town alarm'd.
 At length the gladsome, congregated throng,
 Toward the school their willing progress bent,
 With loud huzzas, and, crowded round the desk,
 Where sat the master busy at his books,
 In reg'lar order, each received his own.
 The youngsters then, enfranchis'd from the school,
 Their fav'rite sports pursued."

At St. Mary's College, Winton, the *DULCE DOMUM* is sung on the evening preceding the Whitsun Holidays: the masters, scholars, and choristers, attended by a band of musick, walk in procession round the courts of the College, singing it. It is, no doubt, of very remote antiquity, and its origin must be traced, not to any ridiculous tradition, but to the tenderest feelings of human nature.

"Concinamus, O Sodales

Eja! quid silemus?

Nobile canticum!

Dulce melos, domum!

Dulce domum resonemus!

Chorus. Domum, domum, dulce domum!

Domum, domum, dulce domum!

Dulce, dulce, dulce domum!

Dulce domum resonemus.

* Usually at four o'clock.

"Appropinquat ecce ! felix

Hora gaudiorum,

Post grave tedium

Advenit omnium

Meta petita laborum.

Domum, domum, &c.

"Musa ! libros mitte, fessa ;

Mitte pensa dura,

Mitte negotium,

Jam datur otium,

Me mea mittito cura !

Domum, domum, &c.

"Ridet annus, prata rident,

Nosque rideamus,

Jam repetit domum

Daulias advena :

Nosque domum repetamus,

Domum, domum, &c.

"Heus ! Rogere, fer caballos ;

Eja, nunc eamus,

Limen amabile,

Matris et oscula,

Suaviter et repetamus.

Domum, domum, &c.

"Concinamus ad Penates,

Vox et audiatur ;

Phosphore ! quid jubar,

Segnius emicans,

Gaudia nostra moratur.

Domum, domum," &c.

A spirited translation of this song occurs in the *Gent. Mag.* for March 1796, vol. lxvi. p. 209. [See also *Gent. Mag.* for Dec. 1811, vol. lxxxi. p. 503.]

Few school-boys are ignorant that the first Monday after the holidays, when they are to return to school again, and produce, or repeat, the several tasks that had been set them, is called *Black-Monday*.

On the subject of School-sports may be added, that a silver arrow used formerly to be annually shot for by the scholars of the Free-school at Harrow.

"Thursday, Aug. 5, according to an ancient custom, a silver arrow, value 3*l*. was shot for at the Butts on Harrow-on-the-Hill, by six youths of that free-school, in Archery habits, and won by a son of Capt. Brown, commander of an East Indiaman. This diversion was the gift of John Lyon, esq. founder of the said School." *Gent. Mag.* for Aug. 1731, vol. i. p. 351.

CUSTOMS, A LITTLE BEFORE, AT, OR ABOUT CHRISTMAS.

——— “Age, *libertate Decembri*,
Quando ita majores voluerunt, utere.” HOR.

GOING A GOODING at ST. THOMAS'S DAY.

I FIND some faint traces of a custom of going a *gooding* (as it is called) on St. Thomas's Day, which seems to have been done by women only, who, in return for the alms they received, appear to have presented their benefactors with sprigs of ever-greens, probably to deck their houses with at the ensuing Festival^a. Perhaps this is only another name for the Northern custom to be presently noticed, of going about and crying Hagmena^b.

HAGMENA.

J. Boemus Aubanus tells us that in Franconia, on the three Thursday nights preceding the Nativity of our Lord, it is customary for the youth of both sexes to go from house to house, knocking at the doors, singing their Christmas Car-

^a See Gent. Mag. for April 1794, vol. lxiv. p. 292. The writer is speaking of the preceding mild winter: “The women who went a *gooding* (as they call it in these parts) on St. Thomas's Day, might, in return for alms, have presented their benefactors with sprigs of palm and bunches of primroses.” A Southern Faunist's Observation in his Chronicle of the Seasons. [The Editor has been informed that this practice is still kept up in Kent, in the neighbourhood of Maidstone.]

^b My servant B. Jelkes, who is from Warwickshire, informs me that there is a custom in that county for the Poor, on St. Thomas's Day, to go with a bag to beg corn of the farmers, which they call *going a corning*.

rols, and wishing a happy New Year. They get, in return, at the houses they stop at, pears, apples, nuts, and even money^c.

^c "In trium quintarum feriarum noctibus, quæ proximè Domini nostri Natalem præcedunt, utriusque Sexus pueri domesticatim eunt januas pulsantes, cantantesque; futurum Salvatoris exortum annunciant at salubrem Annum: unde ab his qui in ædibus sunt, pyra, poma, nuces et nummos etiam percipiunt," p. 264.

This custom is also described by Naogeorgus in the *Regnum Papisticum*:

"Hebdomadas tris ante diem quâ natus Iesus

Creditur, atque die Jovis, et pueri atque puellæ

Discurrunt, pulsantque palam ostia cuncta domatim,

Adventum Domini clamantes, forsitan haud dum

Nati, ac optantes felicem habitantibus annum.

Inde nuces capiunt, pira, nummos, poma, placentas:

Quisque lubens tribuit. Tres illæ namque putantur

Noctes infaustæ, Satanæ nocumenta timentur,

Sagarumque Artes, odiumque immane, papistis."

See Hospin. de Orig. Christ. Festor. fol. 151 b.

Thus translated by Barnabe Googe:

"Three weekes before the day whereon was borne the Lorde of Grace,

And on the Thursdaye boyes and girls do runne in every place,

And bounce and beate at every doore, with blowes and lustie snaps,

And crie, the Advent of the Lord not borne as yet perhaps.

And wishing to the neighbours all, that in the houses dwell,

A happie yeare, and every thing to spring and prosper well:

Here have they peares, and plumbs, and pence, ech man gives willinglee,

For these three nightes are alwayes thought vnfortunate to bee:

Wherein they are afrayde of sprites and cankred witches spight,

And dreadfull devils blacke and grim, that then have chieffest might."

Popish Kingdome, fol. 44 b.

In "Whimzies; or, a new Cast of Characters," 12mo. Lond. 1631, the anonymous author, in his description of a good and hospitable Housekeeper, has left the following picture of Christmas festivities. "Suppose Christmas now approaching, the ever-green Ivie trimming and adorning the portals and partcloses of so frequented a building; the usuall carolls, to observe antiquitie, cheerefully sounding; and that which is the complement of his inferior comforts, his neighbours, whom he tenders as members of his owne family, joyne with him in this consort of mirth and melody." p. 80. In the second Part, p. 27, he calls a piper "an ill wind that begins to blow upon Christ-masse Eve, and so continues, very lowd and blustering, all the twelve dayes: or an airy meteor, composed of flatuous matter, that then appeares, and vanisheth, to the great peace of the whole family, the thirteenth day."

Little troops of boys and girls still go about in this very manner at Newcastle-upon-Tyne, and other places in the North of England, some few nights before, on the night of the Eve of Christmas Day, and on that of the day itself. The Hagmena is still preserved among them, and they always conclude their begging song with wishing a merry Christmass and a happy New Year.

The very observable word "Hagmena," used on this occasion, is by some supposed of an antiquity prior to the introduction of the Christian Faith^d.

Poor Robin, in his Almanack for 1676, speaking of the Winter Quarter, tells us: "And lastly, who but would praise it because of Christmas, when good cheer doth so abound, as if all the world were made of *minc'd-pies*, *plumb-puddings*, and *furmity*."

^d Selden, in his Notes on the Polyolbion 9. song, tells us: "that on the Druidian custom (of going out to cut the Mistletoe) some have grounded that unto this day used in France; where the younger country-fellows, about New Yeare's-tide, in every village give the wish of good fortune at the inhabitants dores, with this acclamation, '*Au guy l'an neuf*;' i. e. to the Mistletoe this New Year; which, as I remember, in Rablais is read all one word, for the same purpose." He cites here "Jo. Goropius Gallic. 5. et aliis."

I find the following in Menage's Dictionary, (tom. i. p.12.) "*Aguilanleu*, par corruption, pour An gui l'an neuf: ad Viscum, Annus novus. Paul Mérieux dans sa Cosmographie, part. 2. liv. 3. chap. xi. 'Sunt qui illud *Au Gui l'an neuf*, quod hactenus quot annis pridie Kalendas Januariar. vulgo publicè cantari in Gallia solet ab Druidis manasse autumant: ex hoc fortè Ovidii,

Ad Viscum Druidæ, Druidæ cantare solebant:

Solitos enim aiunt Druidas per suos adolescentes viscum suum cunctis mittere, eo quasi munere, bonum, faustum, felicem, & fortunatum omnibus Annum precari.' Voyez Goropius Becanus in Gallicis, Vigenaire sur César, Vinet sur Ausone, Gosselin au chapitre 14. de son Histoire des anciens Gaulois, André Favyn dans son Theatre d'Honneur, p. 38. et sur tout Jan Picard dans sa Celtopédie. Il est à remarquer, que les Vers cy-dessus allégués par Mérieux sous le nom d'Ovide, n'est point d'Ovide. En Touraine on dit *Aguilanneu*. Les Espagnols disent *Aguinaldo* pour les présents qu'on fait à la Feste de Noël. En basse Normandie, les pauvres, le dernier jour de l'an, en demandant l'aumosne, disent *Hoguinanno*."

See also Cotgrave's Dictionary in verbo "Au-guy-l'an neuf." The Celtic name for the oak was *gue* or *guy*.

"When the end of the year approached, the old Druids marched with great solemnity to gather the *mistletoe of the oak*, in order to present it to Jupiter, inviting all the world to assist at this ceremony with these words: 'The new Year is at hand, gather the Mistletoe.' In Aquitania quotannis prid. kal. Jan. pueri atque adolescentes vicosque villasque obeunt carmine stipem petentes sibi atque aliis pro voto in exordio novi anni acclamantes *Allguy*, *L'an neuf*. Keysler, 305, so that the footsteps of this custom still remain in some parts of France." Borlase's Antiq. of Cornwall, p. 91, 92.

Others deduce it from three French words run together^e, and signifying, "the man is born." Others again derive it from two Greek words, signifying the Holy Month^f.

On the Norman *Hoquinanno*, Mr. Douce observes: "This comes nearer to our word, which was probably imported with the Normans. It was also by the French called *Haguillennes* and *Hagui-mento*, and I have likewise found it corrupted into *Hagui-mentaux*. See on this subject Carpentier, Supplem. ad Du Cange, tom. iv. Dictionn. de Menage, Boril, and Trevoux; the Diction. des Mœurs & Usages des François; and Bellingham L'Etymol. des Proverbes François.

For the following lines which the common people repeat upon this occasion, on New Year's Day, in some parts of France, I am indebted to Mr. Olivier:

Aguilaneuf de céans
On le voit a sa fenêtre,
Avec son petit bonnet blanc,
Il dit qu'il sera le Maître,
Mettera le Pot au feu;
Donnez nous ma bonne Dame
Donnez nous Aguilaneuf."

* I found the following in the hand-writing of the learned Mr. Robert Harrison, of Durham:

"Scots Christmass Carrol by the Guisearts *.

Homme est né }
Trois Rois là } corrupted to { *Hoghmenay*
Troleray, or Trololey.

Hinc trole, a ditty. *Trololey*, Shakspeare. What led to this I do not at present recollect*."

^f We read in the Scotch Presbyterian Eloquence displayed, that "it is ordinary among some plebeians in the South of Scotland, to go about from door to door upon New Year's Eve, crying Hagmena, a corrupted word from the Greek *αγια μην*, i. e. holy month.

John Dixon, holding forth against this custom once, in a sermon at Kelso, says: 'Sirs, do you know what Hagmane signifies? It is, *the Devil be in the House!* that's the meaning of its Hebrew original.'" p. 102.

Mr. Douce's Notes say: "I am further informed, that the words used upon this occasion are, 'Hagmena, Hagmena, give us cakes and cheese, and let us go away.' Cheese and oaten-cakes, which are called *Farls*, are distributed on this occasion among the cryers." See also Gent. Mag. 1790, vol. lx. p. 499.

A Writer in the Gent. Mag. for July 1790, vol. lx. p. 616, tells us: "In Scotland, till very lately (if not in the present time), there was a custom of distributing sweet cakes, and a particular kind of sugared bread, for several days before and after the New Year; and on the last night of the old year (peculiarly called *Hagmenai*), the visitors and company made a point of not separating till after the clock struck twelve, when they rose, and, mutually kissing each other, wished each other a happy New Year. Children and others, for several nights, went about from house to house as *Guisarts*, that is, disguised, or in masquerade dresses, singing,

* Guisers, Wizards.

† [This alludes to the Scotch cry, "Hogmenay, Trololay, Give us your white bread, and none of your gray."]

MUMMING.

MUMMING is a sport of this Festive Season which consists in changing cloaths between Men and Women, who, when dressed in each other's habits, go from one neighbour's house to another, partaking of Christmas cheer, and making merry with them in disguise^a.

Rise up, good wife, and be no swier*
To deal your bread as long's your here,
The time will come when you'll be dead,
And neither want nor meal nor bread.'

"Some of those masquerades had a fiddle, and, when admitted into a house, entertained the company with a dramatic dialogue, partly extempore."

[An ingenious Essay on *Hagmena*, appeared in the Caledonian Mercury for January 2d, 1792, with the signature PHILOLOGUS, the more important parts of which have been extracted in Dr. Jamieson's Etymological Dictionary of the Scottish Language, v. HOGMANAY. SINGIN-E'EN, Dr. Jamieson informs us, is the appellation given in the county of Fife to the last night of the year. The designation, he adds, seems to have originated from the Carols sung on this evening.]

A superstitious notion prevails in the western parts of Devonshire, that at twelve o'clock at night on Christmas Eve, the Oxen in their stalls are always found on their knees, as in an attitude of devotion; and that (which is still more singular) since the alteration of the stile they continue to do this only on the Eve of old Christmas Day. An honest countryman, living on the edge of St. Stephen's Down, near Launceston, Cornwall, informed me, October 28th, 1790, that he once, with some others, made a trial of the truth of the above, and watching several oxen in their stalls at the above time, at twelve o'clock at night, they observed the two oldest oxen only fall upon their knees, and, as he expressed it in the idiom of the country, make "a cruel moan like Christian creatures." I could not but with great difficulty keep my countenance: he saw, and seemed angry that I gave so little credit to his tale, and, walking off in a pettish humour, seemed to "marvel at my unbelief." There is an old print of the Nativity, in which the oxen in the stable, near the Virgin and Child, are represented upon their knees, as in a suppliant posture. This graphic representation has probably given rise to the above superstitious notion on this head."

^a *Mummer* signifies a masker; one disguised under a vizard: from the Danish *Mumme*, or Dutch *Momme*. Lipsius tells us, in his 44th Epistle, Book iii. that *Momar*, which is used by the Sicilians for a fool, signifies in French, and in our language, a person with a mask on. See Junij Etymolog. in verbo.

* Lazy.

It is supposed to have been originally instituted in imitation of the Sigillaria, or Festival Days added to the antient Saturnalia, and was condemned by the Synod of Trullus, where it was decreed that the days called the Calends should be entirely stripped of their Ceremonies, and that the faithful should no longer observe them, that the public dancings of women should cease, as being the occasion of much harm and ruin, and as being invented and observed in honour of the Gods of the Heathens, and therefore quite averse to the Christian life. They therefore decreed that no man should be clothed with a woman's garment, nor any woman with a man's^b.

The Author of the Convivial Antiquities^c, speaking of Mumming in Germany,

See a curious Note upon Mumming in Walker's Historical Memoirs of the Irish Bards, p. 152.

The following occurs in Hospinian, De Orig. Festor. Christian.

"Ab hoc denique Circumcisionis Festo, usque ad Quadragesimæ Jejunium personæ induuntur et Vestium mutationes fiunt, vicinique ad vicinos hac ratione commeant, turpi insaniendi bacchandique studio. Quam vestium mutationem nos Germani hodie nostra lingua *Mummerey* vocamus, a Latina voce *mutare*. Iis etiam, qui ita larvati vicinos suos salutant occilla & oscilla secum deferunt, et ita pecuniam extorquent." fol. 32.

"Cum quotannis cernerem circa tempus Natalitium Vigilâ imprimis Festi sacratissimi, more recepto, homines quosdam Christianos partim facie larvali fœdos, nigris lemuribus non absimiles; partim juvenili formâ, ceu lares compitales & viales, conspicuos; partim venerandâ canitie graves, hunc sanctum Christum, illos sanctos Christi ministros, alios divos Apostolos, alios denique ad æterna supplicia damnatos Diabolos, mendaci præ se ferente: indomita sæpe lascivia, comitante nequissimorum puerorum, servorum, ancillarum colluvie, ubivis viarum oberrantes; mox splendidâ pompâ et veneratione novos tragœdos in ædes admissos: adductos in puerorum terrorem propius, a quibus tantum non exanimatis, osculis, præcibus, cultuque planè religiosa excipiebantur." Drechsler de Larvis Natalitiis. p. 19.

"The disguisynge and mummyng that is used in Christemas tyme in the North partes came out of the Feastes of Pallas, that were done with visars and painted visages, named Quinquatria of the Romaynes." Langley's Polydor Vergil. fol. 103.

^b See Bourne, chap. xvi.

^c "Ut olim in Saturnalibus frequentes, luxuriosæque cœnationes inter Amicos fiebant, munera ultro citroque missitabantur, vestium mutationes fiebant, ita hodie etiam apud hos Christianos eadem fieri videmus a Natalibus Dominicis usque ad Festum Epiphaniæ, quod in Januario celebratur: hoc enim tempore omni et crebro convivamur et Strenas, hoc est, ut nos vocamus, Novi Anni Donaria missitamur. Eodem tempore mutationes Vestium, ut apud Romanos quondam usurpantur, vicinique ad vicinos invitati hac ratione commeant, quod nos Germani *Mummerey* vocamus." Antiquitat. Convivial. p. 126.

The following occurs in Hospinian, De Origine Festorum Christianor. fol. 32 b. "Eadem de re

says, that in the antient Saturnalia there were frequent and luxurious feastings amongst friends: presents were mutually sent, and changes of dress made: that Christians have adopted the same customs, which continue to be used from the Nativity to the Epiphany: that feastings are frequent during the whole time, and we send what are called New Year's Gifts: that exchanges of dress too, as of old among the Romans, are common, and neighbours, by mutual invitations, visit each other in the manner which the Germans call Mummery. He adds, that, as the Heathens had their Saturnalia in December, their Sigillaria in January, and the Lupercalia and Bacchanalia in February, so, amongst Christians, these three months are devoted to feastings and revellings of every kind.

Stow has preserved an account of a remarkable Mummery, A. D. 1377, made by the citizens of London for disport of the young Prince Richard, son to the Black Prince^d.

Constantinopolitani Concilii sexti Canon 62. sic habet: Calendas quæ dicuntur et Vota Brumalia quæ vocantur, & qui in primo Martii Mensis die fit, conventum ex fidelium civitate omnino tolli volumus; sed et publicas Mulierum Saltationes multam noxam exitiumque afferentes; qui etiam eas, quæ nomine eorum, qui falso apud Græcos dii nominati sunt, vel nomine virorum ac mulierum fiunt Saltationes ac Mystera more antiquo ac a vita Christiana alieno, amandamus & expellimus, statuentes, ut nullus vir deinceps muliebri veste induatur, vel mulier veste viro conveniente. Sed neque comicas, vel satyricas, vel tragicas personas induat, neque execrandi Bacchi nomen," &c.

Upon the Circumcision, or New Year's Day, the early Christians ran about masked, in imitation of the superstitions of the Gentiles. Against this practice St. Maximus and Peter Chrysologus declaimed; whence, in some of the very antient Missals, we find written in the mass for this day, "*Missa ad prohibendum ab Idolis.*"

^d "Survey of London," 4to. 1603, p. 97. "In the year 1348, eighty tunics of buckram, forty-two visors, and a great variety of other whimsical dresses, were provided for the disguisings at court at the feast of Christmass." Henry's Hist. of Britain, vol. iv. p. 602.

"In the reigne of King Henrie the eyght (An. 3. Hen. VIII.) it was ordeyned, that if any persons did disguise themselves in apparel, and cover their faces with visors, gathering a company together, naming themselves Mummers, which use to come to the dwelling-places of men of honour, and other substantiall persons, whereupon murders, felonie, rape, and other great hurts and inconveniencies have aforetime growen and hereafter be like to come, by the colour thereof, if the sayde disorder shoulde continue not reformed, &c.: That then they shoulde be arreasted by the King's liege people as vagabondes, and be committed to the Gaole without bayle or mainprise, for the space of three monethes, and to fine at the King's pleasure. And every one that keepeth any visors in his house, to forfeyte 20s." Northbrooke's Treatise against Dice-play, &c. p. 105.

"On the Sunday before Candlemass, in the night, one hundred and thirty citizens, disguised, and well horsed, in a Mummerie, with sound of trumpets, sackbuts, cornets, shalmes, and other minstrels, and innumerable torch-lights of waxe, rode to Kennington, beside Lambeth, where the young Prince remayned with his mother. In the first rank did ride forty-eight in likeness and habit of esquires, two and two together, clothed in red coats, and gowns of say, or sandall, with comely visors on their faces. After them came forty-eight knights, in the same livery. Then followed one richly arrayed, like an emperour: and after him some distance, one stately tyred, like a pope, whom followed twenty-four cardinals: and, after them, eight or ten with black visors, not amiable, as if they had been legates from some forrain princes.

"These maskers, after they had entered the mannor of Kennington, alighted from their horses, and enter'd the hall on foot; which done, the Prince, his Mother, and the Lords, came out of the chamber into the hall, whom the Mummerys did salute; shewing, by a paire of dice upon the table, their desire to play with the young prince, which they so handled, that the Prince did alwaies winne when he cast them.

"Then the Mummerys set to the Prince three jewels, one after another; which were, a boule of gold, a cup of gold, and a ring of gold, which the Prince wanne at three casts. Then they set to the Prince's Mother, the Duke, the Earles, and other lords, to every one a ring of gold, which they did also win. After which they were feasted, and the musick sounded, the Prince and Lords daunced on the one part with the Mummerys, which did also dance; which jollitie being ended, they were again made to drink, and then departed in order as they came."

"The like," he says, "was to King Henry the Fourth, in the second year of his reign, hee then keeping his Christmas at Eltham; twelve aldermen of London and their sonnes rode a mumming, and had great thanks."

We read of another Mumming in Henry the Fourth's time, in Fabyan's Chronicle, edit. Pynson, 1516, fol. 169. "In whiche passe tyme the Dukys of Am-

In Thomas's Lodge's "Incarnate Devils," 4to. Lond. 1596, p. 15, is the following passage: "I thinke in no time Jerome had better cause to crie out on pride then in this, for painting, now-a-daies, is growne to such a custome, that from the swartfaste devil in the kitchin to the fairest damsel in the cittie, the most part looke like vizards for a Momerie, rather then Christians trained in sobrietie."

narle, of Surrey, and of Excetyr, with the Erls of Salesbury and of Gloucetyr, with other of their affynyte, made provysion for a Dysguysynge or a Mummynge, to be shewyd to the Kynge upon Twelfethe Nyght, and the tyme was nere at hande, and all thyng redy for the same. Upon the sayd Twelfthe Day, came secretlye unto the Kynge the Duke of Amnarle, and shewyd to hym, that he, wyth the other Lordys aforenamyd, were appoyntyd to sle hym in the tyme of the fore sayd Disguysynge." So that this Mumming, it should seem, had like to have proved a very serious jest^e.

^e In Fenn's Paston Letters, vol. ii. p. 330, in a Letter dated Dec 24th, 1484, we read that Lady Morley, on account of the death of her Lord, July 23, directing what sports were to be used in her house at Christmass, ordered that "there were none disguisings, nor harping, nor luting, nor singing, nor none *loud disports*; but playing at the tables, and chess, and cards; such disports she gave her folks leave to play, and none other."

The following is from the Antiquarian Repertory, No. xxvi. taken from the MS Collections of Mr. Aubrey (relating to North Wilts) in the Ashmolean Museum at Oxford, dated 1678:

— "Heretofore, noblemen and gentlemen of fair estates had their heralds, who wore their coate of armes at Christmas, and at other solemne times, and cryed largesse thrice. They lived in the country like petty kings. They always eat in Gothic Halls where the *Mummings* and *Loaf-stealing*, and other Christmas sports, were performed. The hearth was commonly in the middle; whence the saying, 'round about our coal-fire.'

In the printed Introduction also to his Survey of Wiltshire, Aubrey says: "Here, in the Halls, were the *Mummings*, *Cob-loaf-stealing*, and great number of old Christmass Plays performed."

In the Tract intitled "Round about our Coal-Fire, or Christmass Entertainments," 8vo. Lond. I find the following: "Then comes Mumming, or Masquerading, when the squire's wardrobe is ransacked for dresses of all kinds. Corks are burnt to black the faces of the fair, or make deputy-mustacios, and every one in the family, except the squire himself, must be transformed."

This account farther says: "The time of the year being cold and frosty, the diversions are within doors, either in exercise or by the fire-side. Dancing is one of the chief exercises: or else there is a match at blindman's-buff, or puss in the corner. The next game is 'Questions and Commands,' when the commander may oblige his subject to answer any lawful question, and make the same obey him instantly, under the penalty of being smutted, or paying such forfeit as may be laid on the aggressor. Most of the other diversions are cards and dice."

Bear-baiting appears antiently to have been one of the Christmas Sports with our nobility. "Our nobility," says Pennant, in his Zoology, vol. i. p. 79, 8vo. Lond. 1776, "also kept their Bear-ward: twenty shillings was the annual reward of that officer from his lord, the fifth Earl of Northumberland, 'when he comyth to my Lorde in Cristmas, with his Lordshippe's beests for making of his Lordship pastyme the said twelve days'." Northumb. Household Book.

Of the YULE CLOG, or BLOCK,

burnt on

CHRISTMAS EVE.

CHRISTMAS DAY, in the primitive Church, was always observed as the Sabbath-day, and, like that, preceded by an Eve, or Vigil. Hence our present Christmas Eve.

On the night of this eve our ancestors were wont to light up Candles of an uncommon size, called Christmas Candles^a, and lay a log of wood upon the fire, called a Yule-Clog^b, or Christmas-Block, to illuminate the house, and, as it were, to turn night into day. This custom is in some measure still kept up in the North of England^c.

^a [In the Buttery of St. John's College, Oxford, an antient candle-socket of stone still remains, ornamented with the figure of the Holy Lamb. It was formerly used to burn the Christmas Candle in, on the high-table, at supper, during the twelve nights of that festival.]

^b Clog is properly a piece of wood, fastened about the legs of beasts, to keep them from running astray. In a secondary, or figurative sense, it signifies a load, let, or hindrance. Thus also a Truant-clog.

Bailey supposes it to come from Log, (which he derives from the Saxon *ligan*, to lie, because of its weight, it lies, as it were, immoveable,) the trunk of a tree, or stump of wood for fuel. Block has the same signification.

There is an old Scotch proverb, "He's as bare as the Birk at Yule E'en," which, perhaps, alludes to this custom; the Birk meaning a block of the birch-tree, stripped of its bark and dried against Yule Even. It is spoken of one who is exceedingly poor.

A Clergyman of Devonshire informed me that the custom of burning the Christmas-block, *i. e.* the Yule Clog, still continues in that county.

In Poor Robin's Almanack for 1677, in the beginning of December, he observes :

"Now blocks to cleave

This time requires,

'Gainst Christmas for

To make good fires."

^c Bourne's *Antiq. of the Common People*, cap. xiii. Grose, in his *Provincial Glossary*, tells us, that in "Farm-houses in the North, the servants lay by a large knotty block for their Christmas fire, and during the time it lasts they are intitled, by custom, to Ale at their meals.

"At Rippon, in Yorkshire, on Christmas Eve, the chandlers sent large mold-candles, and the coopers logs of wood, generally called *Yule Clogs*, which are always used on *Christmas Eve*; but, should it be so large as not to be all burnt that night, which is frequently the case, the remains are kept till old Christmas Eve." See *Gent. Mag.* for Aug. 1790, vol. lx. p. 719.

The following occurs in Herrick's *Hesperides*, p. 309 :

"*Ceremonies for Christmasse.*"

"Come bring, with a noise,
My merry, merrie boys,

In the Supplement to the *Gent. Mag.* for 1790, p. 1193, the subsequent very curious note upon the Yule-log occurs : "On the Yule-log see the Cyclops of Euripides, Act i. sc. i. v. 10. *Archæologia*, vol. vii. p. 360. The size of these logs of wood, which were, in fact, great trees, may be collected from hence: that, in the time of the civil wars of the last century, Captain Hosier (I suppose of the Berwick family) burnt the house of Mr. Barker, of Haghmond Abbey, near Shrewsbury, by setting fire to the Yule-log."

M. Court de Gebelin, in his *Allegories Orientales*, printed at Paris in 1773, informs us that the people in the county of Lincoln, in England, still call a log, or stump, which they put into the fire on Christmas Day, (which was to last for the whole octave,) a Gule-block, *i. e.* a block or log of Iul. I believe our author is not quite accurate as to the time. It is always set fire to on Christmas Eve.

A Writer in the *Gent. Mag.* for February 1784, vol. liv. p. 97, says: "That this rejoicing on *Christmas Eve* had its rise from the *Juul*, and was exchanged for it, is evident from a custom practised in the Northern Counties, of putting a large clog of wood on the fire this evening, which is still called the *Yule-clog*; the original occasion of it may have been, as the *Juul* was their greatest festival, to honour it with *the best fire*."

"Croire qu'une Bûche," (says the Author of the *Traité des Superstitions*,) "que l'on commence à mettre au feu la Veille de Noël (ce qui fait qu'elle est appelée le *Trefoir*, ou le *tison de Noël*) et que l'on continuë d'y mettre quelque temps tous les Jours jusqu'aux Rois, peut garantir d'incendie ou de tonnerre toute l'année la Maison où elle est gardée sous un lit, ou en quelqu'autre endroit: qu'elle peut empêcher que ceux qui y demeurent, n'ayent les Mules aux talons en Hyver; qu'elle peut guerir les Bestiaux de quantité de maladies; qu'elle peut delivrer les Vaches prestes à veler, en faisant tremper un morceau dans leur breuvage, enfin qu'elle peut préserver les Bleds de la rouille en jettant de sa Cendre dans les Champs." *Traité des Superstitions*, par M. Jean Baptiste Thiers, 8vo. Par. 1679, tom. i. p. 323.

In a very rare Tract, intitled, "The Vindication of the Solemnity of the Nativity of Christ," &c. by Thomas Warmstry, D. D. 4to. 1648, p. 24, is the following passage: "If it doth appeare that the time of this Festival doth comply with the time of the Heathens' *Saturnalia*, this leaves no charge of impiety upon it; for, since things are best cured by their contraries, it was both wisdom and piety in the ancient Christians, (whose work it was to convert the Heathens from such as well as other superstitions and miscarriages,) to vindicate such times from that service of the Devill, by appoynting them to the more solempne and especiaall service of God. The *Blazes* are foolish and vaine," (he means here, evidently, the Yule-clogs or Logs,) "and not countenanced by the church."

"*Christmasse Kariles*, if they be such as are fit for the time, and of holy and sober composures, and used with Christian sobriety and piety, they are not unlawfull, and may be profitable, if they be sung with grace in the heart. *New Yearess Gifts*, if performed without superstition, may be

The Christmass Log to the firing;
 While my good Dame she
 Bids ye all be free,
 And drink to your hearts desiring.
 "With the last year's Brand
 Light the new Block d, and,
 For good successe in his spending,
 On your psalties play,
 That sweet luck may
 Come while the Log is a teending.

harmles provocations to Christian love and mutuall testimonies thereof to good purpose, and never the worse because the heathens have them at the like times." From p. 25, it appears to have been a custom to send the Clergy *New Yeare's Gifts*. The author is addressing a Clergyman: "Trouble not yourself, therefore; if you dislike New Yeare's Gifts, I would advise your parishioners not to trouble your conscience with them, and all will be well *."

The following is from "Christmas, a Poem, by Romaine Joseph Thorn," 8vo. Bristol, 1795, l. 129:

"Thy welcome Eve, lov'd Christmas, now arriv'd,
 The parish bells their tunefull peals resound,
 And mirth and gladness every breast pervade.
 The pondrous *Ashen-faggot*, from the yard,
 The jolly farmer to his crowded hall
 Conveys, with speed; where, on the rising flames
 (Already fed with store of massy brands)
 It blazes soon; *nine bandages it bears*,
 And, as they each disjoin (so Custom wills),
 A mighty jug of sparkling cyder's brought,
 With brandy mixt, to elevate the guests."

Again:

— "High on the cheerful fire
 Is blazing seen th' enormous Christmas brand."

Sir Thomas Overbury, in his *Characters*, speaking of the "Franklin," mentions, among the ceremonies which he keeps annually, and yet considers as no reliques of Popery "*the wakefull ketches on Christmas Eve*."

^d See p. 44. among the Ceremonies for Candlemass Day.

* He is answering a query: "Whether this Feast had not its rise and growth from Christians' conformity to the mad Feasts of Saturnalia, (kept in December to Saturne the Father of the Gods,) in which there was a sheafe offered to Ceres, Goddess of Corne; a hymne to her praise called *ἔλοι*, or *ἔλος*; and whether those Christians, by name, to cloake it, did not afterwards call it Yule, and *Christmas* (as though it were for Christ's honour); and whether it be not yet by some (more antient than truely or knowingly religious) called *Yule*, and the mad playes (wherewith 'tis celebrated like those Saturnalia) *Yule Games*? and whether, from the offering of that sheafe to Ceres, from that song in her praise, from those gifts the Heathens gave their friends in the Calends of January, *ominis gratia*, did not arise or spring our *Blazes*, *Christmas Kariles*, and *New Yeare's Gifts*?"

"Drink now the strong beere,
 Cut the white loafe here,
 The while the meat is a shredding
 For the rare mince-pie,
 And the plums stand by
 To fill the paste that's a kneadinge."

Christmas, says Blount, was called the Feast of Lights in the Western or Latin Church, because they used many lights or candles at the feast; or rather, because Christ, the light of all lights, that true light, then came into the world. Hence the Christmas Candle, and what was, perhaps, only a succedaneum, the Yule-Block, or Clog, before candles were in general use. Thus a large coal is often set apart at present, in the North, for the same purpose; *i. e.* to make a great light on Yule or Christmas Eve. Lights, indeed, seem to have been used upon all festive occasions. Thus our illuminations, fire-works, &c. on the news of victories.

In the antient times to which we would trace up the origin of these almost obsolete customs, Blocks, Logs, or Clogs of dried wood, might be easily procured and provided against this festive season. At that time of day it must have been in the power but of a few to command candles or torches for making their annual illumination.

However this may be, I am pretty confident that the Yule Block will be found, in its first use, to have been only a counterpart of the Midsummer Fires, made within doors because of the cold weather at this Winter Solstice, as those in the hot season, at the summer one, are kindled in the open air^f.

Waldron, in his Description of the Isle of Man, (Works, fol. p. 155,) tells us: "On the 24th of December, towards evening, all the servants in general have a holiday; they go not to bed all night, but ramble about till the bells ring in all the churches, which is at twelve o'clock: prayers being over, they go to hunt

* In p. 278, Herrick has another copy of Christmas Verses, "*To the Maids*:"

"Wash your hands, or else the fire
 Will not teind to your desire;
 Unwasht hands, ye Maidens, know,
 Dead the fire, though ye blow."

† After a diligent and close study of Gebelin, the French Bryant, on this subject, one cannot fail, I think, of adopting this hypothesis, which is confirmed by great probability, and many cogent, if not infallible proofs.

the wren; and, after having found one of these poor birds, they kill her, and lay her on a bier with the utmost solemnity, bringing her to the parish church, and burying her with a whimsical kind of solemnity, singing dirges over her in the Manks language, which they call her knell; after which, Christmas begins^g."

^g A Writer in the Gentleman's Magazine for February 1795, p. 110, gives the following account of a custom which takes place annually on the 24th of December, at the house of Sir — Holt, bart. of Aston juxta Birmingham: "As soon as supper is over, a table is set in the hall. On it is placed a brown loaf, with twenty silver threepences stuck on the top of it, a tankard of ale, with pipes and tobacco; and the two oldest servants have chairs behind it, to sit as judges if they please. The steward brings the servants, both men and women, by one at a time, covered with a winnow-sheet, and lays their right hand on the loaf, exposing no other part of the body. The oldest of the two judges guesses at the person, by naming a name, then the younger judge, and lastly the oldest again. If they hit upon the right name, the steward leads the person back again; but, if they do not, he takes off the winnow-sheet, and the person receives a threepence, makes a low obeisance to the judges, but speaks not a word. When the second servant was brought, the younger judge guessed first and third; and this they did alternately, till all the money was given away. Whatever servant had not slept in the house the preceding night forfeited his right to the money. No account is given of the origin of this strange custom, but it has been practised ever since the family lived there. When the money is gone, the servants have full liberty to drink, dance, sing, and go to bed when they please."

Can this be what Aubrey, in a passage already quoted from the Introduction to his Survey of Wiltshire, calls the sport of "Cob-loaf-stealing"? See page 358.

Mr. Beckwith, in Gent. Mag. for February 1784, p. 99, tells us that, in the country about Rotherham, in Yorkshire, *Furmety* used, in his remembrance, to be always the breakfast and supper on Christmas Eve.

Mr. Douce's Manuscript Notes say: "Thiers mentions, that some imagine that bread baked on Christmas Eve will not turn mouldy." *Traité des Superst.* tom. i. p. 317.

Sir Herbert Croft informs us, that the inhabitants of Hamburgh are obliged, by custom, to give their servants carp for supper on Christmas Eve. Letter from Germany, 4to. 1797, p. 82. It is to be regretted the learned gentleman did not inquire into the origin of this practice.

L'Estrange, in his Alliance of Divine Offices, p. 135, says: "The celebration of Christmas is as old as the time of Gregory Nazianzen, and his great intimate St. Basil, having each an excellent homily upon it; the latter of whom says: "We name this Festival the *Theophany*."

Andrews, in his History of Great Britain connected with the Chronology of Europe, vol. i. p. 2. 4to, 1795, p. 329, mentions "the humorous Pageant of Christmass, personified by an old man hung round with savory dainties;" which, he says, in common with "dancing round the May-pole and riding the Hobby-horse," suffered a severe check at the Reformation.

John Herolt, a Dominican friar, in a Sermon on the Nativity, condemning those who make a bad use of this festival, mentions: "qui istam noctem in ludo consumpserunt. Item qui cumulos salis ponunt, & per hoc futura prognosticant. Item qui calceos per caput jactant; similiter qui arbores cingunt. Et significantur qui cum micis et fragmentis, qui tolluntur de mensa in vigilia natalis Christi sua sortilegia exercent."

Of the Word

YULE,

formerly used to signify

CHRISTMAS.

I HAVE met with no word of which there are so many and such different etymologies as this of YULE, of which there seems nothing certain but that it means CHRISTMAS.

Mrs. Elstob, in her Saxon Homily on the Birth-day of St. Gregory (Append. p. 29), has the following observations on it: "Gehol. *geol*. Angl. Sax. *Iol*, vel *Iul*, Dan. Sax. and to this day in the North *Yule*, *Youle*, signifies the solemn festival of Christmass, and were words used to denote a time of festivity very antiently, and before the introduction of Christianity among the Northern nations. Learned men have disputed much about this word, some deriving it from *Julius Cæsar*, others from the word *gehlpeol*, a wheel, as Bede^a, who

^a "December Guili, eodem quo Januarius nomine vocatur. Guili a conversione solis in auctum Diei, nomen accipit." Beda. de Rat. Temp. cap. xiii.

A writer in the *Gent. Mag.* for 1784, vol. liv. p. 97, observes that the night of the winter solstice was called by our ancestors "Mother Night," as they reckoned the beginning of their years from thence. "One of the principal Feasts," it is added, "among the Northern nations was the *Juul*, afterwards called *Yule*, about the shortest day, which, as Mr. Mallet observes, bore a great resemblance to the Roman *Saturnalia*, Feasts instituted in memory of Noah, who, as Mr. Bryant has shewn, was the real Saturn. In the *Saturnalia*, all were considered on a level, like Master, like Man; and this was to express the social manner in which Noah lived about this time with his family in the Ark. And as Noah was not only adored as the god of the Deluge, but also recognized as a great benefactor to mankind, by teaching or improving them in the art of husbandry, what could be more suitable than for them to regale themselves on it with a palatable dish for those times, the principal ingredient of which is wheat?" [This is to account for the use of *Furmety* on Christmas Eve.]

The same writer, *ibid.* p. 347, derives the Feast *Juul* or *Yule* from a Hebrew word לילה *Lile*, Night. *Lile*, he adds, is formed from a verb signifying *to howl*, because at that time, *i. e.* at night, the beasts of the forest go about howling for their prey. "In the Northern counties, nothing is more common than to call that melancholy barking dogs oft make in the night *Yowling*, and which they think generally happens when some one is dying in the neighbourhood."

would therefore have it so called, because of the return of the sun's annual course, after the winter solstice. But he, writing *De Ratione Temporum*, speaks rather as an astronomer than an antiquary.

The best antiquaries derive it from the word *OL*, *Ale*, which was much used in their festivities and merry meetings; and the *I* in *Iol*, *iul*. Cimbr. as the *ge* and *gi* in *gehol*, *geol*, *giul*, Sax. are premised only as intensives, to add a little to the signification, and make it more emphatical. *Ol*, or *Ale*, as has been observed, did not only signify the liquor then made use of, but gave denomination likewise to their greatest festivals, as that of *gehol* or *Yule* at Midwinter; and as is yet plainly to be discerned in that custom of the Whitsun-Ale at the other great festival^b."

Bishop Stillingfleet, in his *Origines Britannicæ*, says, "that some think the name of this Feast was taken from *Iola*, which in the Gothic language signifies to make merry." The Bishop, however, seems not inclinable to this opinion; and therefore tells us that Olaus Rudbeck thinks the former (viz. its being called so from the joy that was conceived *at the return of the sun*) more proper, not only from Bede's authority, but because in the old Runick *Fasti* a *wheel* was used to denote that Festival^c.

Mr. Park, in his copy of Bourne and Brand's *Popular Antiquities*, p. 167, has inserted the following note: "At Christmas, or the Feast of Yule (*Festis Iolensis*, as it is translated from the Scandinavian language, vide Baillie's *Lettres sur les Sciences*), peculiar dishes have been always employed, and every domestic diversion adopted that tends to cheer or to dissipate the gloom of winter. See Henry's *History of Great Britain*, vol. xii. p. 384."

^b Mr. Douce observes on this passage, that the best argument in support of *Yule* being synonymous with *Ale* is, that the latter word is always used as synonymous with Feast in these compounds, *Bride-Ale*, *Church-Ale*, &c.

^c "All the Celtic nations," says Mallet, in his *Northern Antiquities*, vol. ii. p. 68, "have been accustomed to the worship of the Sun; either as distinguished from *Thor*, or considered as his symbol. It was a custom that every where prevailed in antient times, to celebrate a Feast at the winter solstice, by which men testified their joy at seeing this great luminary return again to this part of the heavens. This was the greatest solemnity in the year. They called it, in many places, *Yole* or *Yuul*, from the word *Hiaul* and *Houl*, which, even at this day, signifies the SUN in the languages of Bass-Britagne and Cornwall."

This is giving a Celtic derivation of a Gothic word (two languages extremely different). The learned Dr. Hickes thus derives the term in question: *I-ol* Cimbricum, Anglo Saxonice scriptum *Leol*, et Dan. Sax. *iul*, o in u facile mutato, ope intensivi præfixi i et *ge*, faciunt *Ol*, commessatio, compotatio, convivium, symposium. (Isl. *Ol* cerevisiam denotat et metonymicè convivium.) Junii Etym. Ang. v. *Yeol*.

Dr. Moresin supposes Yule a corruption of *Io! Io!*^d well known as an ancient acclamation on joyful occasions. *Ule, Yeule, Yool*, or *Yule* games, says Blount^e, in our Northern parts, are taken for Christmas games or sports: from the French *Novel*, Christmas, which the Normans corrupt to *Nuel*, and from *Nuel* we had *Nule* or Yule. Dr. Hammond thinks Yule should be taken immediately from the Latin *Jubilum*, as that signifies a time of rejoicing or festivity.

M. Court de Gebelin, in his *Allegories Orientales*, printed at Paris in 1773, is profuse of his learning on the etymon of this word^f.

Iol, he says, pronounced *Hiol, Iul, Jul, Giul, Hweol, Wheel, Wiel, Vol*, &c. is a primitive word, carrying with it a general idea of *Revolution* and of *Wheel*. *Iul-Iom* signifies in Arabic the first day of the year; literally, the day of Revolution or of Return.

Giul-ous, in the Persian tongue, is Anniversary. It is appropriated to that of a king's coronation.

Our ingenious author, however, is certainly right as to the origin and design of the Yule Feast; the Greenlanders at this day keep a Sun-Feast at the winter solstice, about Dec. 22, to rejoice at the return of the sun, and the expected renewal of the hunting season, &c. which custom they may possibly have learnt of the Norwegian colony formerly settled in Greenland. See Crantz's *History of Greenland*, vol. i. p. 176.

^d "Sed Scoti adhuc efficacius soliti sunt reddere Saturnalia, qui ad Natalia Christi per urbes nocte ululare *Iul, Iul*, non a nomine *Iulii* Cæsaris, sed corruptè pro *Io, Io*, ut fieri solet in omni linguarum ad diversos commigratione, et hodie cum ab aliis aliis accipit, fit." Moresini Papatus, p. 106.

^e Mr. Blount tells us, that in Yorkshire, and our other Northern parts, they have an old custom: After sermon or service on Christmas-day, the people will, even in the churches, cry *Ule, Ule*, as a token of rejoicing; and the common sort run about the streets, singing

Ule, Ule, Ule, Ule,
Three puddings in a pule,
Crack nuts, and cry *Ule*.

This puts one in mind of the proverb in Ray's Collection:

"It is good to cry *Ule* at other men's costs."

There is a Scottish proverb on this subject, which runs thus: "A Yule Feast may be quit at Pasche;" i. e. one good turn deserves another.

^f "*Iol* prononcé *Hiol, Iul, Jul, Giul, Hweol, Wheel, Wiel, Vol*, &c. est un mot primitif qui emporta avec lui toute idée de revolution et de roue. *Iul-Iom* désigne en Arabe le premier jour de l'année: c'est mot à mot le Jour de la Revolution, ou du Retour. *Giul-ous* en Persan signifie anniversaire. Il est affecté à celle du Couronnement des Rois. *Hiul* en Danois & en Suédois signifie Roue. En Flamand, c'est *Wiel*. En Anglois, *Wheel*.

Hiul, in Danish and Swedish, implies *Wheel*. It is *Wiel* in Flemish; in English, *Wheel*.

The verb *Well-en* in German signifies to turn. *Wel* implies waves, which are incessantly coming and going. 'Tis our word *Houle* (French). The *Vol-vo* of the Latin too is from hence.

The solstices being the times when the sun returns back again, have their name from that circumstance. Hence the Greek name *Tropics*, which signifies return.

Stiernhielm, skilled in the languages and antiquities of the North, informs us, that the antient inhabitants of Sweden celebrated a feast, which they call *Iul*, in the winter solstice, or Christmas; that this word means *Revolution*, *Wheel*; that the month of December is called *Iul-month*, the month of return; and that the word is written both *Hiule* and *Giule*."

Our author goes on, where I think we cannot with safety follow him, to state that it is probable "that July, *which follows the summer solstice*, has had its name from hence." This is a striking instance of "proving too much; for July and August are certainly Roman names of months^g.

It is the rather to be regretted that our learned foreigner should have done this, seeing that he had already exhibited such a convincing parade of proof, that it must appear like scepticism to doubt any longer of the true origin of this very remarkable word^h.

"Chez les Germains le verbe *Well-en* signifie tourner. *Well* désigne les flots, parcequ'ils ne font qu'aller & venir. C'est notre mot Houle. De-là le *Vol-vo* des Latins. Les Solstices étant le tems où le soleil revient sur ses pas, en prirent le nom: de-là chez les Grecs le nom des tropiques, qui signifie retour.

"Il en fut de même chez les Celtes, ils donnerent aux Solstices, et aux mois qui commencent aux solstices, le nom d'*Iul*, qui signifioit également retour.

"Stiernhielm, habile dans les Langues et dans les Antiquités du Nord, nous apprend, que les anciens habitans de la Suède célébroient au solstice d'Hyver ou à Noel, une fête, qu'ils appelloient *Iul*, que ce mot signifie *Revolution*, *Roue*; que le mois de Décembre s'en apelloit *Iul-manat*, mois du retour, & que cet mot s'écrivoit également par *Hiule* & *Giule*."

^g Mr. Douce subjoins a note on this passage of Gebelin, observing that there can be no doubt that the names of our months are borrowed from the Romans.

^h The following is in Leland's Itinerary, end of fourth volume, p. 182; edit. 1769, 8vo.
 "Out of Dodsworth's Coll. MSS." vol. clvii. fol. 114 a.

"Yule att York, out of a Cowcher belonging to the Cytty, per Carolum Fairfax, ar.

"The Sheriffs of York, by the custome of the citty, do use to ride betwixt Michalemas and Midwynter, that is Youle, and for to make a proclamation throughout the citty, in forme following:

The following is the account of "Christmass Day" in Barnaby Googe's Translation of Naogeorgus :

"Then comes the day wherein the Lorde did bring his birth to passe ;

Whereas at midnight up they rise, and every man to Masse.

"O yes! We command of our leige lord's behalfe the King of England (that God save and keepe), that the peace of the King be well kepted and maynteyned within the citty and suburbs, by night and by day, &c.

"Also, that no common woman walke in the streetes without a gray-hood on her head, and a white wand in her hand, &c.

"Also the Sheriffes of the citty on *St. Thomas Day* the Apostle, before *Youle*, att tenne of the bell, shall come to *All-Hallow kirke* on the pavement, and ther they shall heare a Masse of *St. Thomas* in the high wheare (quire), and offer at the Masse; and when the Masse is done, they shall make a proclamation att the pillory of the *Youle-Girth* (in the forme that followes) by ther serjant :

"Wee commaund that the peace of our Lord the King be well kepted and mayntayned by night and by day, &c. (prout solebat in proclamatione prædicta vice-comitum in eorum equitatione.)

"Also that no manner of man make no congregations nor assemblyes (prout continetur in equitatione vice-comitum.)

"Also that all manner of whores and theives, dice-players, carders, and all other unthrifty folke, be welcome to the towne, whether they come late or early, att the reverence of the high feast of *Youle*, till the twelve dayes be passed.

"The proclamation made in forme aforesaid, the fower serjeants shall goe or ride (whether they will); and one of them shall have a horne of brasse, of the Toll-Bouth; and the other three serjeants shall every one of them have a horne, and so go forth to the fower barres of the citty, and blow the *Youle-Girth*. And the Sheriffes for that day use to go together, they and ther wives, and ther officers, att the reverence of the high feast of *Yole*, on ther proper costs, &c."

I find the following curious passage in the Scotch Presbyterian Eloquence displayed, p. 98 : "One preaching against the observation of Christmass, said in a Scotch jingle, 'Ye will say, sirs, good old Yole day; I tell you, good old Fool day. You will say it is a brave Holiday; I tell you it is a brave Belly-day.'" Swift, in his Tale of a Tub, might have given this as an instance of Jack's tearing off the lace, and making a plain coat.

Julklaps, or Yule-gifts, were so called from those who received them striking against the doors of the donors. See *Ihre*, Glossar. Suio-Goth. pp. 1002, 1010.

[We learn from Wormius, that to this day the Icelanders date the beginning of their year from *Yule*, in consequence of ancient custom which the laws of their country oblige them to retain. They even reckon a person's age by the Yules he has seen. Fast. Dan. lib. i. s. 12. See Jamieson's Etym. Dict. of the Scottish Language; v. YULE.]

This time so holy counted is, that divers earnestly
 Do thinke the waters all to wine are chaunged sodainly;
 In that same houre that Christ himselfe was borne, and came to light,
 And unto water streight againe transformde and altdred quight.
 There are beside that mindfully the money still do watch,
 That first to aultar commes, which then they privily do snatch.
 The priestes, least other should it have, take oft the same away,
 Whereby they thinke throughout the yeare to have good lucke in play,
 And not to lose: then straight at game till day-light do they strive,
 To make some present prooffe how well their hallowde pence wil thrive.
 Three Masses every priest doth sing upon that solemne day,
 With offrings unto every one, that so the more may play.
 This done, a wooden childe in clowtes is on the aultar set,
 About the which both boyes and gyrls do daunce and trymly jet;
 And Carols sing in prayse of Christ, and, for to helpe them heare,
 The organs aunswere every verse with sweete and solemne cheare.
 The priestes do rore aloude; and round about the parentes stande
 To see the sport, and with their voyce do helpe them and their hande¹."

The Popish Kingdome, fol. 44 b.

"Upon Wednesday, Dec. 22, 1647, the cryer of Canterbury, by the appointment of master Maior, openly proclaimed that Christmas Day, and all other

¹ Barrington, in his *Observations on the Statutes*, p. 306, speaking of the people, says, "They were also, by the customs prevailing in particular districts, subject to services not only of the most servile, but the most ludicrous nature: 'Utpote DIE NATIVITATIS DOMINI coram eo saltare, buccas cum sonitu inflare, et ventris crepitum edere.'" Struvii, *Jurispr. Feud.* p. 541. Sir Richard Cox, in his *History of Ireland*, likewise mentions some very ridiculous customs, which continued in the year 1565.

Hasted, in his *History of Kent*, vol. iii. p. 380, speaking of *Folkstone*, says, "there was a singular custom used of long time by the fishermen of this place. They chose eight of the largest and best whittings out of every boat, when they came home from that fishery, and sold them apart from the rest, and out of the money arising from them they made a feast every Christmas Eve, which they called a *Rumbald*. The master of each boat provided this feast for his own company. These whittings, which are of a very large size, and are sold all round the country, as far as Canterbury, are called *Rumbald whittings*. This custom (which is now left off, though many of the inhabitants still meet socially on a Christmas Eve, and call it *Rumbald Night*), might have been antiently instituted in honour of St. Rumbald, and at first designed as an offering to him for his protection during the fishery."

superstitious festivals, should be put downe, and that a market should be kept upon Christmas Day." See a very rare tract, intitled, "Canterbury Christmas; or, a true Relation of the Insurrection in Canterbury on Christmas Day last; with the great hurt that befell divers Persons thereby." written by a Cittizen to his Friend in London," 4to, Lond. 1648.

[Among the single Sheets in the British Museum is an Order of Parliament, dated Dec. 24th 1652, directing "that no Observation shall be had of the five and twentieth Day of December, commonly called CHRISTMAS DAY; nor any solemnity used or exercised in Churches upon that day in respect thereof."]

In Sir John Sinclair's Statistical Account of Scotland, parish of Kirkden, county of Angus, 8vo, Edinb. 1792, vol. ii. p. 509, it is said, "Christmas is held as a great festival in this neighbourhood." On that day, "the servant is free from his master, and goes about visiting his friends and acquaintance. The poorest must have beef or mutton on the table, and what they call a dinner with their friends. Many amuse themselves with various diversions, particularly with shooting for prizes, called here *Wad-shooting*; and many do but little business all the Christmas week; the evening of almost every day being spent in amusement."

In the same work, vol. v. p. 428, in the account of Keith, in Banffshire, the inhabitants are said to "have no pastimes or holidays, except dancing on Christmas and New Year's Day."

THE CHRISTMAS CAROL.

"Now too is heard

The hapless cripple, tuning through the streets

His *Carol* new; and oft, amid the gloom

Of midnight hours, prevail th' accustom'd sounds

Of wakeful *Waits*, whose melody (compos'd

Of hautboy, organ, violin, and flute,

And various other instruments of mirth)

Is meant to celebrate the coming time."

Christmas, a Poem. l. 40.

BISHOP TAYLOR observes that the "Gloria in Excelsis," the well-known Hymn sung by the angels to the shepherds at our Lord's Nativity, was the ear-

liest Christmas Carol. Bourne cites Durand, to prove that in the earlier ages of the churches, the Bishops were accustomed on Christmas Day to sing Carols among their Clergy^a. He seems perfectly right in deriving the word Carol from *cantare*, to sing, and *rola*, an interjection of joy^b.

This species of pious song is undoubtedly of most antient date. We have before considered that of which the burden is Hagmena^c.

The subsequent Anglo-Norman Carol is of the date of the thirteenth century. It is copied from a Manuscript in the British Museum, Bibl. Reg. 16 E. VIII. where it occurs upon a spare page in the middle of the Manuscript. I owe the spirited Translation which follows it to my very learned and communicative friend Mr. Douce; in which it will easily be observed that the translator has necessarily been obliged to amplify, but endeavours every where to preserve the sense of the original.

“ Seignors ore entendez a nus,
De loinz sumes venuz a wous;
Pur quere NOEL;
Car lem nus dit que en cest hostel
Soleit tenir sa feste anuel
Ahi cest iur.
Deu doint a tuz icels joie d’amurs
Qi a DANZ NOEL ferunt honors.
Seignors io vus di por veïr
Ke DANZ NOEL ne uelt aveïr
Si joie non;
E repleni sa maison,
De payn, de char, & de peison,
Por faire honor.
Deu doint a tuz ces joie damur.
Seignors il est crie en lost,
Qe cil qui despent bien & tost,

^a “ In quibusdam quoque locis — in Natali, Prælati cum Clericis ludunt, vel in domibus Episcopilibus: ita ut etiam descendant ad Cantus. Durand. Rat. lib. vi. cap. 86, s. 9.

^b Bourne’s Antiquities of the Common People, chap. xv.

^c Bourne agrees in the derivation of Hagmena already given from the Scotch Presbyterian Eloquence displayed. See p. 353. “ Angli,” says Hospinian, “ *Haleg-monath*, quasi sacrum mensem vocant.” De Origine Ethn. p. 81.

E largement ;
 E fet les granz honors sovent
 Deu li duple quanque il despent
 Por faire honor.
 Deu doint a.

Seignors escriez les malveis,
 Car vus nel les troverez jameis
 De bone part :
 Botun, batun, ferun groinard,
 Car tot dis a le quer cuuard
 Por faire honor.
 Deu doint.

NOEL beyt bien li vin Engleis
 E li Gascoin & li Franceys
 E l'Angeuin :
 NOEL fait beivre son veisin,
 Si quil se dort, le chief en clin,
 Sovent le ior.
 Deu doint a tuz cels.

Seignors io vus di par NOEL,
 E par li sires de cest hostel,
 Car beuez ben :
 E io primes beurai le men,
 E pois apres chescon le soen,
 Par mon conseil,
 Si io vus di trestoz Wesseyl
 Dehaiz eit qui ne dirra Drincheyl."

TRANSLATION.

Now, Lordings, listen to our ditty,
 Strangers coming from afar ;
 Let poor Minstrels move your pity,
 Give us welcome, soothe our care :
 In this mansion, as they tell us,
 Christmas wassell keeps to day ;
 And, as the king of all good fellows,
 Reigns with uncontroled sway.

Lordings, in these realms of pleasure,
Father Christmas yearly dwells;
Deals out joy with liberal measure,
Gloomy sorrow soon dispels :
Numerous guests, and viands dainty
Fill the hall and grace the board;
Mirth and beauty, peace and plenty
Solid pleasures here afford.

Lordings, 'tis said the liberal mind,
That on the needy much bestows,
From Heav'n a sure reward shall find ;
From Heav'n, whence ev'ry blessing flows.
Who largely gives with willing hand,
Or quickly gives with willing heart ;
His fame shall spread throughout the land,
His memory thence shall ne'er depart.

Lordings, grant not your protection
To a base, unworthy crew,
But cherish, with a kind affection,
Men that are loyal, good, and true.
Chace from your hospitable dwelling
Swinish souls, that ever crave;
Virtue they can ne'er excel in,
Gluttons never can be brave.

Lordings, Christmas loves good drinking,
Wines of Gascoigne, France, Anjou^d,
English ale, that drives out thinking,
Prince of liquors old or new.
Every neighbour shares the bowl,
Drinks of the spicy liquor deep,
Drinks his fill without controul,
Till he drowns his care in sleep.

^d Gascoigne and Anjou, being at this time under the dominion of the English Sovereigns, were not regarded as part of France.

"And now—by Christmas, jolly soul!
 By this mansion's generous sire!
 By the wine, and by the bowl,
 And all the joys they both inspire!
 Here I'll drink a health to all:
 The glorious task shall first be mine:
 And ever may foul luck befall
 Him that to pledge me shall decline!

THE CHORUS.

"Hail, father Christmas! hail to thee!
 Honour'd ever shalt thou be!
 All the sweets that Love bestows,
 Endless pleasures, wait on those
 Who, like vassals brave and true,
 Give to Christmas homage due."

Dugdale, in his *Origines Juridiciales*, p. 155, speaking of the Christmas Day Ceremonies in the Inner Temple, says: "Service in the church ended, the gentlemen presently repair into the hall to breakfast, with brawn, mustard, and malmsey." At dinner, "at the first course, is served in a *fair and large* BORE'S HEAD, upon a silver platter, with minstralsye."

Warton tells us, that, in 1521, Wynkyn de Worde printed a set of Christmas Carols^c. These were festal chansons for enlivening the merriments of the Christmas celebrity; and not such religious songs as are current at this day with the common people, under the same title, and which were substituted by those enemies of innocent and useful mirth, the Puritans. The Boar's Head soused was antiently the first dish on Christmas Day, and was carried up to the principal table in the hall with great state and solemnity. For this indispensable ceremony there was a Carol, which Wynkyn de Worde has given us in the *Miscellany* just mentioned, as it was sung in his time, with the title,

^c Hist. Eng. Poetry, vol. iii. p. 142. He adds: "I have seen a fragment of this scarce book, and it preserves this colophon: "Thus endeth the Christmasse Carolles newly imprinted at London, in the Flete-strete, at the sygne of the Sonne, by Wynkyn de Worde. The yere of our Lord M.D.xxi." 4to.

In the Churchwarden's Accounts of St. Mary at Hill in the City of London, A.D. 1537, is the following entry: "To Sr Mark for Carolles for Christmas and for 5 square Books. iij^s. iiij^d."

*A CAROL bryngyng in the Bore's Head.**Caput Apri defero**Reddens laudes Domino.*

The Bore's Heade in hande bring I,
 With garlandes gay and rosemary,
 I pray you all synge merely,

Zui estis in convivio.

The Bore's Head, I understande,
 Is the chefe servyce^f in this lande:
 Loke wherever it be fande

Servite cum Cantico.

Be gladde, Lordes, both more and lasse,
 For this hath ordayned our stewarde
 To chere you all this Christmasse,
 The Bore's Head with mustarde.

"This Carol," Mr. Warton adds, "yet with many innovations, is retained at Queen's College in Oxford^g."

^f That is, the chief dish served at a feast.

^g [A copy of it as it is still sung, may be found in the new Edition of Herbert's *Typographical Antiquities*, vol. ii. p. 252.] It is probable that Chaucer alluded to the above custom in the following passage, in his *Franklin's Tale*:

"Janus sitteth by the fire with double berd,
 And he drinketh of his bugle-horne the wine,
 Before him standeth the *brawne of the tusked swine*."

In a curious Tract by Thomas Dekker, intitled, "*The wonderful Yeare, 1603*," 4to. Lond. signat. D. 2. our author, speaking of persons apprehensive of catching the plague, says, "they went (most bitterly) miching and muffled up and downe, with rue and wormewood stufte into their eares and nostrills, looking like so many BORES HEADS *stuck with branches of rosemary, to be served in for brawne at Christmas*."

Holinshed says, that, in the yere 1170, upon the day of the young Prince's coronation, King Henry the Second "served his son at the table as sewer, bringing up the BORE'S HEAD, with trumpets before it, according to the manner." Chron. vol. iii. p. 76. See also Polyd. Virg. Hist. edit. 1534, p. 212. 10.

In "*Batt upon Batt, a Poem upon the Parts, Patience, and Pains of Barth. Kempster, Clerk, Poet, Cutler, of Holy-Rood-Parish, in Southampton, by a Person of Quality*," the 4th edition, 4to. Lond. 1694, p. 4, speaking of Batts carving knives, &c. the author tells us:

"Without their help, who can good Christmass keep?
 Our teeth would chatter, and our eyes would weep

The subsequent specimen of a very curious Carol in the Scottish language, preserved in "Ane compendious Booke of godly and spirituall Sangs^h, Edinburgh, 1621, printed from an old Copy," will, I flatter myself, be thought a precious relick by those who have a taste for the literary antiquities of this island.

Hunger and Dulness would invade our feasts,
 Did not Batt find us arms against such guests.
 He is the cunning engineer, whose skill
 Makes fools to carve the goose, and shape the quill:
 Fancy and wit unto our meals supplies:
Carols, and not minc'd-meat, make Christmas pies.
 'Tis mirth, not dishes, sets a table off;
 Brutes and Phanaticks eat, and never laugh.

* * * * *

When *brawn*, with *powdred wig*, comes swaggering in,
 And mighty serjeant ushers in the Chine,
 What ought a wise man first to think upon?
 Have I my Tools? if not, I am undone:
 For 'tis a law concerns both saint and sinner,
 He that hath no knife must have no dinner.
 So he falls on; pig, goose, and capon, feel
 The goodness of his stomach and Batt's steel.
 In such fierce frays, alas! there no remorse is;
 All flesh is grass, which makes men feed like horses:
 But when the battle's done, *off goes the hat* *,
 And each man sheaths, with God-a-mercy Batt."

^h In this Collection there is a Hunting Song, in which the author runs down Rome with great fury. I subjoin a specimen:

"The Hunter is Christ, that hunts in haist,
 The Hunds are Peter and Paul;
 The Paip is the Fox, Rome is the Rox
 That rubbis us on the gall."

Indulgences are alluded to in a most comical thought in the following stanza:

"He had to sell the Tantonie Bell,
 And Pardons therein was,
 Remission of sins in auld sheep skinnis,
 Our sauls to bring from grace."

These, which are by no means golden verses, seem well adapted to the poverty of our antient wooden churches. Yet had we, of the established English Church, no great cause of exultation, so long as David's Psalms travesty by Sternhold, Hopkins, &c. were retained in our religious assemblies.

In Lewis's Presbyterian Eloquence, 8vo. Lond. 1720, p. 142, in a "Catalogue of Presbyterian

* It should seem to have been the custom to have sat at meat with their hats on at this time, which, however, they took off while Grace was saying.

"ANE SANG OF THE BIRTH OF CHRIST:

With the Tune of Barw lula lawⁱ.

(Angelus, ut opinor, loquitur.)

"I come from Hevin to tell
The best nowellis that ever befell;
To yow this tythingses trew I bring,
And I will of them say^k and sing.
"This day to yow is borne ane Childe
Of Marie meike and Virgine mylde,
That blissit Barne, bining and kynde,
Sall yow rejoyce baith heart and mynd.

Books," occurs the following: "A Cabinet of choice Jewels, or the Christian's Joy and Gladness: set forth in sundry pleasant new Christmas Carols, viz. a Carol for Christmass Day, to the tune of Over Hills and high Mountains; for Christmass Day at Night, to the tune of My Life and My Death; for St. Stephen's Day, to the tune of O cruel bloody Tale; for New Year's Day, to the tune of Caper and firk it; for Twelfth Day, to the tune of O Mother Roger."

There is a Christmas Carol preserved in Tusser's Husbandry, and another at the end of Aylet's Eclogues and Elegies, 1653.

ⁱ The Rev. Mr. Lamb, in his entertaining Notes on the old Poem on the Battle of Flodden Field, tells us that the Nurse's Lullaby Song, Balow, (or "He balelow"), is literally French, "He bas! la le loup." "Hush! there's the wolf." An etymologist, with a tolerably inventive fancy, might easily persuade himself that the song usually sung in dandling children in Sandgate, in the suburbs of Newcastle-upon-Tyne, the Wapping or Billingsgate of that place, "A you a hinny *," is nearly of a similar signification with the antient Eastern mode of saluting kings, viz. "Live for ever." A, aa, or aaa, in Anglo Saxon signifies for ever. See Benson's Vocabulary.

The good women of the district above-named are not a little famous for their powers in a certain female mode of declamation, vulgarly called scolding. A common menace which they use to each other is, "I'll make a holy byson of you." In Anglo Saxon, Byrenē signifies *example*: so that this evidently alludes to the penitential act of standing in a white sheet before the congregation, which a certain set of delinquents are enjoined to perform, and is synonymous with that in the Gentle Shepherd:

— "I'll gar ye stand
Wee a het face before the haly band."

^k If it were fair to bring to the standard of modern criticism compositions of such remote antiquity, one might observe that the word say is happily used here. The author, whoever he has been, has dealt much more in saying than in singing. He is, indeed, the veriest coast-sailor that ever ventured out into the perilous ocean of verse.

* His Grace the Duke of Northumberland informed me that a similar kind of Song is used about Keelder Castle, his Hunting Seat, on the borders of Scotland.

"My saull and lyfe, stand up and see
 Quha lyes in ane cribe of tree,
 Quhat Babe is that, so gude and faire?
 It is Christ, God's sonne and aire.

"O God! that made all creature,
 How art thou becum so pure,
 That on the hay and stray will lye,
 Amang the asses, oxin, and kye?

"O, my deir hert, zoung Jesus sweet,
 Prepare thy creddill in my spreit,
 And I sall rocke thee in my hert,
 And never mair from thee depart.

"But I sall praise thee ever moir,
 With sangs sweet unto thy gloir,
 The knees of my hert sall I bow,
 And sing that right Balulalow'."

At the end of Wither's *Juvenilia*, in a "Miscellany of Epigrams, Sonnets, Epitaphs," &c. is a "Christmas Carroll," in which the customs of that season are not overlooked.

"Lo! now is come our joyful'st feast!

Let every man be jolly.

Each roome with yvie leaves is drest,

And every post with holly.

Now, all our neighbours' chimneys smoke,

And Christmas Blocks are burning;

Their ovens they with bak't-meats choke,

And all their spits are turning.

Without the doore let sorrow lie;

And if, for cold, it hap to die,

Wee'le bury't in a Christmas pye,

And ever more be merry.

"Now every lad is wondrous trimm,

And no man minds his labour.

It is hardly credible that such a composition as this should ever have been thought serious. The author has left a fine example in the art of sinking. Had he designed to have rendered his subject ridiculous, he could not more effectually have made it so; and yet we will absolve him from having had, in the smallest degree, any such intention.

Our lasses have provided them

A bag-pipe and a tabor.

Ranke misers now doe sparing shun :

Theire hall of musicke soundeth :

And dogs thence with whole shoulders run,

So all things there aboundeth.

The countrey-folke themselves advance ;

For Crowdy-Mutton's come out of France :

And Jack shall pipe, and Jyll shall daunce,

And all the towne be merry.

" Now poore men to the justices

With capons make their arrants,

And, if they hap to faile of these,

They plague them with their warrants.

* * * * *

" Harke how the waggies abroad doe call

Each other forth to rambling ;

Anon, you'll see them in the hall,

For nuts and apples scrambling.

The wenches, with their wassell-bowles,

About the streets are singing ;

The boyes are come to catch the owles^m,

The wild mare in is bringing.

Our kitchen-boy hath broke his boxe,

And, to the dealing of the oxe,

Our honest neighbours come by flocks,

And here they will be merry.

* * * * *

" Now kings and queens poore sheep-cotes have,

And mate with every body :

The honest now may play the knave,

And wise men play at noddy.

Some youths will now a mumming goe ;

Some others play at Rowland-hoe,

And twenty other gameboyes moe ;

Because they will be merry."

^m A credible person born and brought up in a village not far from Bury St Edmunds in the county of Suffolk, informed me that, when he was a boy, there was a rural Custom there among the youths, of hunting Owls and Squirrels on Christmas Day.

At the end of Herrick's "Hesperides" in his Noble Numbers, or his pious Pieces, p. 31. is "A Christmas Caroll sung to the King in the presence at White-Hall. The Musical Part composed by Mr. Henry Lawes." It concludes as follows :

" — The darling of the world is come,
And fit it is, we find a roome
To welcome him. The nobler part
Of all the House here is the Heart.

Chor. Which we will give him; and bequeath
This *Hollie* and this *Ivie Wreath*,
To do him honour; who's our King,
And Lord of all this *revelling*."

The following good old English Christmas Carol is preserved in "Poor Robin's Almanack," for 1695.

"A Christmas Song.

"Now thrice welcome, Christmas,
Which brings us good cheer,
Minc'd-pies and plumb-porridge,
Good ale and strong beer;
With pig, goose, and capon,
The best that may be,
So well doth the weather
And our stomachs agree.

Observe how the chimneys
Do smoak all about,
The cooks are providing
For dinner, no doubt;
But those on whose tables
No victuals appear,
O may they keep Lent
All the rest of the year!

With holly and ivy
So green and so gay;
We deck up our houses
As fresh as the day,

With bays and rosemary,
And lawrel compleat,
And every one now
Is a king in conceit.

* * * * *

But as for curmudgeons,
Who will not be free,
I wish they may die
On the three-legged tree."

I saw some years ago, at Newcastle-upon-Tyne, in the printing office of the late Mr. Saint, a hereditary collection of Ballads, numerous almost as the celebrated one in the Pepysian Library at Cambridge. Among these, of which the greater part were the veriest trash imaginable, and which neither deserve to be printed again or remembered, I found several Carols for this Season; for the Nativity, St. Stephen's Day, Childermas Dayⁿ, &c. with Alexander and the King of Egypt, a mock play, usually acted about this time, by Mummers. The style of all of these was so puerile and simple, that I could not think it would have been worth while to have invaded the hawker's province by exhibiting any specimens of them. The conclusion of this bombastic play I find in Ray's Collection of Proverbs:

"Bounce Buckram, velvets dear^o,
Christmas comes but once a year:

ⁿ Strype, in his Annals, vol. iii. p. 139, sub anno 1582, mentions a riot in Finsbury, about Christmas holidays, "by some loose young men of the Inns of Chancery, one of whom, named Light, was especially indicted for singing in the church, upon *Childermas Day*, *Fallantida dilli*, &c. an idle loose song then used."

In the Scilly Islands they have a custom of singing Carols on a Christmas Day at church, to which the congregation make contribution by dropping money into a hat carried about the church when the performance is over. Heath's Account of the Scilly Islands, p. 125.

Dr. Goldsmith, in his Vicar of Wakefield, describing the manner of some Rustics, tells us, that among other customs which they retained, "they kept up the Christmass Carrol."

[A writer in the Gent. Mag. for May 1811, vol. lxxxi. p. 423. describing the manner in which the Inhabitants of the North Riding of Yorkshire celebrate Christmas, says: "About six o'clock on Christmas day, I was awakened by a sweet singing under my window; surprized at a visit so early and unexpected, I arose, and looking out of the window I beheld six young women, and four men, welcoming with sweet music the blessed morn."]

^o "Bounce Buckram, &c." seems, if it has any meaning at all, to be an apology offered for the

And, when it comes, it brings good cheer P;
But, when it's gone, it's never the near."

Dr. Johnson, in a note on Hamlet, tells us, that the pious Chansons, a kind of Christmas Carol containing some Scripture History thrown into loose rhimes, were sung about the streets by the common people, when they went at that season to beg alms ^q.

HOBBY-HORSE AT CHRISTMAS.

IN "A true Relation of the Faction begun at Wisbeach, by Fa. Edmonds, alias Weston, a Jesuite, 1595," &c. "newly imprinted 1601," 4to. p. 7. speaking of Weston, the writer says: "He lifted up his countenance, as if a new spirit

badness or coarseness of the mummers' cloaths: the moral reflections that follow are equally new and excellent: the "carpe diem" of Horace is included in them, and, if I mistake not, the good advice is seldom thrown away.

P There is an old proverb preserved by Ray, which I think is happily expressive of the great doings, as we say, or good eating at this festive time.

"Blessed be St. Stephen, there's no Fast upon his Even."

q In "The Twelve Months," &c. by M. Stevenson, 4to. Lond. 1661, p. 4. speaking of January the author says, "For the recreations of this month, they are within doors, as it relates to Christmasse: it shares the chearfull *Carrols of the Wassell Cup*—Cards and dice purge many a purse, and the adventurous youth shew their agility in shooing the Wild-Mare. The Lord of Misrule is no meane man for his time; masking and mumming, and choosing king and queen." Under December are the following notices: p. 56. "Now capons and hens, besides turkeys, geese, and ducks, with beef and mutton—must all die—for in twelve dayes a multitude of people will not be fed with a little. Now plumbes and spice, sugar and honey, square it among pies and broath. Now a journeyman cares not a rush for his master though he begs his plum-porridge all the twelve dayes. Now or never must the music be in tune, for the youth must dance and sing to get them a heat, while the aged set by the fire. The country maid leaves half her market, and must be sent againe if she forgets a pair of cards on Christmasse Even. Great is the contention of holly and ivy, whether master or dame weares the breeches. Dice and the cards benefit the butler; and, if the cook do not lack wit, he will sweetly lick his fingers."

"Christmasse is come, make ready the good cheare:

Apollo will be frolick once a yeare:

I speake not here of England's twelve dayes madness,

But humble gratitude and hearty gladnesse.

These but observ'd let instruments speak out,

We may be merry, and we ought, no doubt;

Christians 'tis the birth-day of Christ our King,

Are we disputing when the angels sing." Ibid. p. 59.

had been put into him, and tooke upon him to controll, and finde fault with this and that : (as *the comming into the Hall* of the *Hobby-Horse* in Christmas :) affirming that he would no longer tolerate these and those so grosse abuses, but would have them reformed."

[“ Dr. Plot, in his History of Staffordshire, p. 434, mentions that within memory, at Abbot's or Paget's Bromley, they had a sort of sport, which they celebrated at Christmas, or on New Year and Twelfth Days, called the *Hobby-Horse Dance*, from a person who carried the image of a horse between his legs, made of thin boards, and in his hand a bow and arrow. The latter passing through a hole in the bow, and stopping on a shoulder, made a snapping noise when drawn to and fro, keeping time with the musick. With this man danced six others, carrying on their shoulders as many rein-deer heads, with the arms of the chief families to whom the revenues of the town belonged. They danced the heys and other country dances. To the above Hobby-Horse Dance there belonged a pot, which was kept by turns by the reeves of the town, who provided cakes and ale to put into this pot ; all people who had any kindness for the good intent of the institution of the sport giving pence a-piece for themselves and families. Foreigners also that came to see it contributed ; and the money, after defraying the expence of the cakes and ale, went to repair the church and support the poor : which charges, adds the doctor, are not now perhaps so cheerfully borne.*.]

* Douce's Illustr. of Shaksp. vol. ii. p. 470. In an ingenious paper in the World, No. 104, attributed to R. O. Cambridge, Esq. the following occurs : “ Our ancestors considered Christmas in the double light of a holy commemoration and a chearful festival ; and accordingly distinguished it by devotion, by vacation from business, by merriment, and hospitality. They seemed eagerly bent to make themselves and every body about them happy. With what punctual zeal did they wish one another a *merry Christmas* ? and what an omission would it have been thought, to have concluded a letter without *the compliments of the season* ? The great hall resounded with the tumultuous joys of servants and tenants, and the gambols they played served as amusement to the lord of the mansion and his family, who, by encouraging every art conducive to mirth and entertainment, endeavoured to soften the rigour of the season, and mitigate the influence of winter. What a fund of delight was the chusing King and Queen upon Twelfth Night ! and how greatly ought we to regret the neglect of Minced Pyes, which, besides the ideas of merry-making inseparable from them, were always considered as the test of schismatics ! How zealously were they swallowed by the orthodox, to the utter confusion of all fanatical recusants ! If any country gentleman should be so unfortunate in this age as to lie under a suspicion of heresy, where will he find so easy a method of acquitting himself, as by the ordeal of *Plumb-Porridge* ?

CHRISTMAS BOX.

“ Gladly, the Boy, with Christmass Box in hand,
Throughout the town, his devious route pursues;
And, of his master's Customers, implores
The yearly mite : often his cash he shakes ;
The which, perchance, of coppers few consists
Whose dulcet jingle fills his little soul
With joy as boundless as the debtor feels,
When, from the bailiff's rude, uncivil gripe
His friends redeem him, and with pity fraught,
The claims of all his creditors discharge.”

Christmas, a Poem, l. 262.

“ The Christmas Box (says the author of the *Connoisseur*) was formerly the bounty of well-disposed people, who were willing to contribute something towards rewarding the industrious, and supplying them with necessaries^a. But the gift is now almost demanded as a right, and our journeymen, apprentices, &c. are grown so polite, that instead of reserving their Christmas Box for its original use, their ready cash serves them only for pocket-money ; and instead of visiting their friends and relations, they commence the fine gentlemen of the week.”

The bestowing of Christmas Boxes, indeed, is one of those absurd customs of antiquity which, till within these few years, had spread itself almost into a national grievance.

The butcher and the baker sent their journeymen and apprentices to levy contributions on their customers, who were paid back again in fees to the servants

^a Mr. Hutchinson, in his *History of Northumberland*, vol. ii. ad finem, p. 20, observes on these *Gifts to Servants and Mechanics*, for their good services in the labouring part of the year, “ The Paganalia of the Romans, instituted by Servius Tullius, were celebrated in the beginning of the year : an altar was erected in each village, where all persons gave money. This was a mode originally devised for gaining the number of inhabitants.”

In Lewis's *English Presbyterian Eloquence*, p. 142, (8vo. Lond. 1720,) in a Catalogue of Presbyterian Books, I find one, with the following title, “ Christmass Cordials fit for refreshing the Souls and cheering the Hearts ; and more fit for *Christmass Boxes* than Gold or Silver.”

of the different families. The tradesman had, in consequence, a pretence to lengthen out his bill, and the master and mistress to lower the wages on account of the vails^c.

We are told, in the Athenian Oracle, vol. i. p. 360, that the Christmas Box money is derived from hence. The Romish Priests had Masses said for almost every thing: if a ship went out to the Indies, the Priests had a Box in her, under the protection of some Saint: and for Masses, as their cant was, to be said for them to that saint, &c. the poor people must put in something into the Priest's Box, which was not opened till the ship's return. The Mass at that time was called Christmass: the Box called Christmass Box, or money gathered against that time, that Masses might be made by the Priests to the Saints to forgive the people the debaucheries of that time: and from this, servants had the liberty to get box money^d, that they too might be enabled to pay the Priest for his Masses, knowing well the truth of the proverb; "No Penny, no Pater Nosters."

^c In the illustration of the cut to "The English Usurer," 4to. Lond. 1634, the author speaking of the usurer and swine, says:

"Both with the *Christmas Boxes* may well comply,
It nothing yields till broke; they till they dye."

In "A Map of the Microcosme, or a Morall Description of Man, newly compiled into Essays by H. (Humphrey) Browne," 12mo. Lond. 1642, signat. c. 6 b. speaking of "a covetous wretch," the author says, he "doth exceed in receiving, but is very deficient in giving; like the *Christmas earthen Boxes* of apprentices, apt to take in money, but he restores none till hee be broken like a potter's vessell into many shares." And in Mason's "Handful of Essaies," 12mo. Lond. 1621, signat. c. 2. we find a similar thought—"like a swine he never doth good till his death: as an *apprentice's box of earth*, apt he is to take all, but to restore none till hee be broken."

Aubrey, in his Introduction to the Survey and Natural History of the North Division of the County of North Wiltshire (Miscellanies on several curious Subjects, 8vo. Lond. printed for E. Curll, 1714,) p. 26. speaking of a Pot in which some Roman Denarii were found, says; "it resembles in appearance an *apprentice's earthen Christmass Box*."

^d This is still retained in Barbers' shops. A *Thrift Box*, as it is vulgarly called, is put up against the wall, and every customer puts in something. Gay, in his Trivia, mentions the *Christmas Box*:

"Some boys are rich by birth beyond all wants,
Belov'd by uncles, and kind, good, old aunts;
When Time comes round a *Christmas Box* they bear,
And one day makes them rich for all the year."

Misson, in his Travels in England, translated by Ozell, p. 34, says: "From Christmas Day till after

The practice, however, of giving presents at Christmas, was undoubtedly founded on the Pagan custom of New Years Gifts, with which in these times it is blended. Monsieur de Valois says, that the Kings of France gave presents to their soldiers at this season*.

Twelfth Day is a time of Christian rejoicing; a mixture of devotion and pleasure.—They give treats, and make it their whole business to drive away melancholy. Whereas little presents from one another are made only on the first day of the year in France, they begin here at Christmas; and they are not so much presents from friend to friend, or from equal to equal (which is less practis'd in England now than formerly) as from superior to inferior. In the taverns the landlord gives part of what is eaten and drank in his house, that and the two next days; for instance, they reckon you for the wine, and tell you there is nothing to pay for bread, nor for your slice of Westphalia," *i. e.* ham. He had observed, p. 29. "The English and most other Protestant nations are utterly unacquainted with those diversions of the Carnival which are so famous at Venice, and known more or less in all other Roman Catholic countries. The great festival times here are from Christmas to Twelfth Day inclusive, at Easter, and at Whitsuntide."

The following is from "Hildebrandi de Diebus festis Libellus," 4to. Helmæst. 1735. p. 16. Denique in nostris Ecclesiis nocte natali Parentes varia munuscula, Crepundia, Cistellas, Vestes, Vehicula, Poma, Nuces, &c. liberis suis donant, quibus plerumque *Virga* additur, ut metu castigationis eo facilius regantur. Dantur hæc munuscula nomine S. Christi, quem per tegulas vel fenestras illabi, vel cum Angelis domos obire fingunt. Mos iste similiter a Saturnalibus Gentilium descendere videtur, in quibus Ethnicos sportulas sive varia Munera ultro citroque misisse, antiquissimus patrum Tertullianus meminit in lib. de Persecut."

I find the Christmas Box mentioned in the following passage in Cotgrave's English Treasury of Wit and Language, 8vo. Lond. 1655, p. 163 :

"th'are sure fair gamesters use
To pay the *Box* well, especially at *In* and *In*.
Innes of Court Butlers would have but a
Bad Christmass of it else."

The subsequent passage is in the work of John Taylor the Water-poet, p. 180. "One ask'd a fellow what Westminster Hall was like: Marry, quoth the other, it is like a *Butlers Box at Christmas amongst gamesters*, for whosoever loseth, the box will be sure to be a winner."

* See Valesiana, p. 72. See also Du Cange's Glossary, in *v. Natali*. Drechler, in his Treatise "De Larvis," p. 30, thinks he has discovered the origin of this custom: "Quin et Donorum Semina invenimus apud rerum ecclesiasticarum Scriptores et Conciliorum Observatores. Nam Concil. Constantinopolitanum, vi. Can. 79, inter alia, hæc habet: 'Quando aliqui post Diem Natalis Christi Dei nostri reperiuntur coquentes similam et se hac mutuo donantes, prætextu scil. honoris secundinarum impollutæ Virginis Matris, statuimus ut deinceps nihil tale fiat a fidelibus.' Simila ergo mutuum fuit donum natalitium in recordationem (sic enim colligo ex dicto Canone) nati Messiae, & honorem beatæ Matris Virginis; cui dono postmodum alia sine discrimine fuerunt addita, retento eodem fine ac respectu."

SPORTS, GAMES, &c.

at CHRISTMAS.

THE LORD OF MISRULE.

“ Upon my life, I am a LORD, indeed ;
And not a tinker, nor Christopher Sly.
Well, bring our Lady hither to our sight :
And once again, a pot o’ the smallest ale.”

Shaksp. Tam. of the Shrew.

WARTON, in his History of English Poetry, tells us, that in an original Draught of the Statutes of Trinity College at Cambridge, founded in 1546, one of the Chapters is entitled, “ De Præfecto Ludorum qui IMPERATOR dicitur,” under whose direction and authority Latin Comedies and Tragedies are to be exhibited in the Hall at Christmas ; as also Sex Spectacula, or as many Dialogues.

With regard to the peculiar business and office of Imperator, it is ordered, that one of the Masters of Arts shall be placed over the juniors every Christmas, for the regulation of their Games and Diversions at that season of festivity. His sovereignty is to last during the twelve days of Christmas : and he is to exercise the same power on Candlemas Day. His fee is forty shillings^a.

In an audit-book of Trinity College in Oxford, for the year 1559, Mr. Warton found a disbursement “ *Pro prandio Principis NATALICII.*” A Christmas Prince, or *Lord of Misrule*, he adds, corresponding to the Imperator at

^a Hist. Eng. Poet. vol. ii. p. 378. It appears from the “ Status Scholæ Etonensis,” A. D. 1560, that the Eton Scholars used to act Plays in the Christmas Holidays.

“ Decembri Mense.

“ Circiter Festum D. Andreæ Ludi Magister eligere solet pro suo arbitrio scænicas Fabulas optimas et quam accommodatissimas, quas pueri Feriis Natalitiis subsequentibus non sine ludorum elegantia, populo spectante, publice aliquando peragant. Histriorum levis ars est : ad actionem tamen oratorum et gestum motumve corporis decentem tantopere facit, ut nihil magis.

“ Interdum etiam exhibet Anglicis Sermone contextas fabulas quas habeant acumen et leporem.”

Cambridge, was a common temporary Magistrate in the Colleges at Oxford^b.

“When the Societies of the Law performed these Shews within their own respective Refectories, at Christmas, or any other festival, a Christmas Prince or Revel Master was constantly appointed. At a Christmas celebrated in the Hall of the Middle Temple in the year 1635, the Jurisdiction, Privileges, and Parade of this mock monarch are thus circumstantially described. He was attended by his Lord Keeper, Lord Treasurer, with eight white Staves, a Captain of his Band of Pensioners, and of his Guard; and with two Chaplains, who were so seriously impressed with an idea of his regal dignity, that when they preached before him on the preceding Sunday in the Temple Church, on ascending the pulpit they saluted him with three low Bows. He dined both in the Hall and in his Privy Chamber, under a Cloth of Estate. The pole-axes for his Gentlemen Pensioners were borrowed of Lord Salisbury. Lord Holland, his temporary Justice in Eyre, supplies him with venison, on demand; and the Lord Mayor and Sheriffs of London, with wine. On Twelfth Day, at going to Church, he received many Petitions, which he gave to his Master of Requests: and, like other kings, he had a favourite, whom with others, gentlemen of high quality, he knighted at

^b Hist. Eng. Poet. vol. ii. p. 380. Wood, in his *Athenæ Oxonienses*, vol. ii. p. 239, speaking of a Manuscript which among other things contains “The Description of the Christmas Prince of St. John’s College, whom the Juniors have annually for the most part elected from the first foundation of the College,” says: “the custom was not only observed in that College, but in several other Houses, particularly in Merton College, where, from the first foundation, the Fellows annually elected, about St. Edmund’s Day, in November, a Christmas Lord, or Lord of Misrule, styled in the Registers *Rex Fabarum* and *Rex Regni Fabarum*; which custom continued till the Reformation of Religion, and then, that producing Puritanism, and Puritanism Presbytery, the profession of it looked upon such laudable and ingenious customs as popish, diabolical, and antichristian.”

Thus far Wood, who gives us also the titles, (ludicrous enough,) assumed by Thomas Tooker, when he was elected Prince: they will not be thought foreign to our purpose. “The most magnificent and renowned Thomas, by the favour of Fortune, Prince of Alba Fortunata, Lord of St. John’s, High Regent of the Hall, Duke of St. Giles’s, Marquis of Magdalen’s, Landgrave of the Grove, Count Palatine of the Cloysters, Chief Bailiff of Beaumont, High Ruler of Rome, (Rome is a piece of land, so called, near to the end of the walk called non ultra, on the north side of Oxon), Master of the Manor of Walton, Governor of Gloucester Green, sole Commander of all Titles, Tournaments, and Triumphs, Superintendant in all Solemnities whatever.” I fear the humour with which this bombast is so parsimoniously seasoned, can only be relished by an Oxonian, well acquainted with the Topography of that place and its environs. See similar Titles in the “*Gesta Greyorum*.”

returning from Church. His expences, all from his own purse, amounted to two thousand pounds." After he was deposed, the King knighted him at Whitehall^c.

In the feast of Christmas, says Stow in his Survey, there was in the King's House, wheresoever he lodged, a *Lord of Misrule*^d, or Master of merry Disports, and the like had ye in the House of every Nobleman of honour or good worship, were he spiritual or temporal^e. The Mayor of London and either

^c Hist. Eng. Poet. vol. ii. p. 405. George Ferrers of Lincoln's Inn was Lord of Misrule or the merry disports for twelve days, when King Edward VI. kept his Christmass with open House at Greenwich A. D. 1553, to his Majesty's great delight in the diversion. See Stowe's Chron. by Howes, ed. fol. 1631. p. 608. See also Holinshed, Chron. vol. iii. p. 1067.

Dugdale, in his Origines Juridicales, p. 156, speaking of the Fooleries of the Lord of Misrule in the Inner Temple on St. Stephen's Day, says: "Supper ended, the Constable-Marshall presented himself with Drums afore him, mounted upon a Scaffold born by four men, and goeth three times round about the harthe, crying out aloud, '*A Lord, a Lord,*' &c. Then he descendeth, and goeth to dance, &c. and after he calleth his Court, every one by name, *e. g. Sir Randle Rackabite*, of Raskall-Hall in the County of Rake-hell, &c. &c. This done, the Lord of Misrule addresseth himself to the Banquet: which ended with some Minstralsye, Mirth, and Dancing, every man departeth to rest."

^d In a Royal Household Account, communicated by Craven Ord, Esq. of the Exchequer, I find the following article: "From 16 to 18 Nov. 8 Hen. VII. Item, to Walter Alwyn for the *Revells at Christenmes* xiiij^{li}. vj^s. viij^d."

^e [In the Northumberland Household Book, p. 344, we read: "Item my Lord useth and accustomed to gyf yerely when his Lordship is home and hath an ABBOT of *Miserewll* in Christynmas in his Lordschippis Hous upon New-yers-day in rewarde — xxs." See also the Notes to the same work, p. 441.]

The following curious passage is from Roper's Life of Sir Tho. More, p. 3. "He was, by his Father's procurement, received into the House of the right reverend, wise, and learned prelate Cardinall Mourtoun, where (thoughe hee was yonge of yeares, yet) would he at *Christmas tyd* sodenly sometymes *stepp in among the Players*, and never studinge for the matter, *make a parte of his owne* there presently amonge them, which made the lookers-on more sport than all the players besid. In whose witt and towardnesse the Cardinall much delightinge, would often say of him unto the Nobles that divers tymes dyned with him: '*This child here wayting at the Table, who soever shall live to see it, will prove a marveilous man.*'"

Langley's Translation of Polydore Vergil, fol. 102 b. mentions "*The Christemass Lordes*, that be commonly made at the nativitee of our Lorde, to whom all the householde and familie, with the Master himself, must be obedient, began of the equabilitie that the Servauntes had with their Masters in Saturnus Feastes that were called Saturnalia: wherein the Servauntes have like autorite with their Masters duryng the tyme of the sayd Feastes."

of the Sheriffs^f had their several *Lords of Misrule*, ever contending, without quarrel or offence, who should make the rarest pastime to delight the beholders. These Lords, beginning their rule at Allhallond Eve, continued the same till the morrow after the feast of the Purification, commonly called Candlemas Day: in which space there were fine and subtle disguisings, masks, and mummeries, with playing at Cards for Counters, Nayles, and Points in every House, more for pastimes than for gaine^g.

The following is too curious an account of the Lord of Misrule to be omitted here: it is extracted from a most rare book intituled, "The Anatomie of Abuses," by Phillip Stubs, 12mo. Lond. 1585. f. 92 b. Our author has been already noticed in the Account of May Customs as a rigid puritan.

"Firste, all the wilde heades of the parishe, conventynge together, chuse them a grand Capitaine (of mischeef) whom they innoble with the title of my *Lorde of Misserule*, and hym they crown with great solemnitie, and adopt for

Hinde, in his *Life of John Bruen, Esq.* an eminent puritan, born about the beginning of Queen Elizabeth's reign, and who died in 1625, p. 86. censures those Gentlemen "who had much rather spend much of their estate in maintaining idle and base persons to serve their owne lustes and satisfie the humour of a rude and profane people as many do their Hors-riders, Faulkeners, Huntsmen, *Lords of Misrule*, Pipers, and Minstrels, rather to lead them and their followers (both in their publike Assemblies and private Families) a Dance about the Calfe, than such a Dance as David danced before the Arke, with spiritual rejoicing in God's mercies, &c."

Sir Thomas Urquhart, in his most curious work, intituled, "The Discovery of a most exquisite Jewel found in the Kennel of Worcester Streets, the Day after the Fight," 1651, p. 238, says, "They may be said to use their King as about Christmas we use to do the *King of Misrule* *; whom we invest with that title to no other end, but to countenance the Bacchanalian riots and preposterous disorders of the Family where he is installed."

Christmas, says Selden, succeeds the Saturnalia, the same time, the same number of holy days, then the Master waited upon the Servant like the Lord of Misrule. See his *Table Talk*.

^f In Stowe's *Chronicle*, by Howes, fol. 1631. p. 608, we read that Serjeant Vawce was Lord of Misrule to John Mainard, one of the Sheriffs of London in 1553.

The keeping a *Fool* in a family to entertain them with his several pleasantries was antiently very common. I have shewn in my *History of Newcastle* that the *Mayor* of that Town used to keep his Fool. The following passage I found in Lodge's *Wits Miserie*, or the Devils Incarnate of this Age, 4to. Lond. 1596. p. 73. "He is like Captain Cloux' Foole of Lyons, that would needs die of the sullen, because his master would entertaine a new Foole besides himselfe."

^g See Strype's *Edit. of Stowe*, B. i. p. 252.

* Dugdale, in the Account of the grand Christmasses held in *Lincolne's Inn*, in his *Orig. Juridic.* p. 347. mentions the choosing "a king on Christmass Day."

their kyng. This kyng anoynted, chuseth for the twentie, fourtie, three score, or a hundred lustie guttes like to hymself, to waite uppon his lordely majestie, and to garde his noble persone. Then every one of these his menne he investeth with his liveries, of greene, yellowe, or some other light wanton colour. And as though that were not (baudie) gaudy enough I should saie, they bedecke themselves with scarffes, ribons, and laces, hanged all over with golde rynges, precious stones, and other jewelles: this doen, they tie about either legge twentie or fourtie belles with rich hande-kercheefes, in their handes, and sometymes laied acrossse over their shoulders and neckes, borrowed for the moste parte of their pretie Mopsies and loovying Bessies for bussying them in the darcke. Thus thinges sette in order, they have their Hobbie horses^h, Dragons, and other antiques, together with their baudie Pipers, and thunderyng Drommers, to strike up the Deville's Daunce withallⁱ, then marche these Heathen companie towards the Church and Church-yard, their Pipers pipyng, Drommers thunderyng, their stumpes dauncyng, their Belles iynglyng, their handkerchefes swyngyng about their heades like madmen, their Hobbie horses, and other Monsters skyrmyshyng amongst the throng: and in this sorte they goe to the Church, (though the Minister bee at Praier or Preachyng) dauncyng and swingyng their handkerchefes over their heades, in the Church, like Devilles incarnate, with suche a confused noise, that no man can heare his owne voice. Then the foolishne people, they looke, they stare, they laugh, they fleere, and mount upon formes and pewes, to see these goodly pageauntes, solemnized in this sort. Then after this, aboute the Church they goe againe and againe, and so forthe into the Church-yard^k, where they have commonly their sommer haules, their Bowers,

^h See p. 219.

ⁱ He means here the Morris Dance.

^k I find the following, in Articles to be enquired of within the Archdeaconry of Yorke, by the Churchwardens and Sworne Men, A.D. 163—, (any year till 1640.) 4to. Lond. *b.l.* "Whether hath your Church or Church-yard beene abused and prophaned by any fighting, chiding, brawling, or quarrelling, and Playes, *Lords of Misrule*, Summer Lords, Morris-Dancers, Pedlers, Bowlers, Bearewards, Butchers, Feastes, Schooles, Temporal Courts, or Leets, Lay-Juries, Musters, or other prophane usage in your Church or Church-yard.

Arbours, and Banquettyng Houses set up, wherein they feaste, banquet, and daunce all that daie, and (peradventure) all that night too. And thus these terrestrial furies spend their Sabbaoth daie.

“Then for the further innoblyng of this honorable Lurdane (Lorde I should saye) they have also certaine papers, wherein is paynted some babblerie or other, of Imagerie worke, and these they call my Lord of Misrules badges, these thei giue to every one, that will geve money for them to maintaine them in this their Heathenrie, Divelrie, Whoredome, Dronkenness, Pride, and what not. And who will not shewe himselfe buxome to them, and geve them money for these the Deville’s Cognizaunces, they shall be mocked, and flouted at shamefully. And so assotted are some that they not onely give them money, to maintaine their abhominacion withall, but also weare their Badges and Cognizances in their Hattes, or Cappes, openly.

“An other sorte of fantastick fooles, bring to these Helhoundes (the Lord of Misrule and his complices) some Bread, some good Ale, some newe Cheese, some olde Cheese, some Custardes, some Cakes, some Flaunes, some Tartes, some Creame, some Meate, some one thing, some another: but if they knewe that as often as they bring any to the maintenaunce of these execrable pastymes, they offer sacrifice to the Devill and Sathanas, they would repent, and withdrawe their handes, whiche God graunt they maie.”

The name only of the Lord of Misrule is now remembered: The Lords of Misrule in Colleges were preached against at Cambridge¹ by the Puritans in the

Lodge, in his *Wits Miserie*, already quoted, 4to. 1596, p. 84. speaking of a JEASTER, says, “This fellow in person is comely, in apparell courtly, but in behaviour a very ape, and no man: his studye is to coine bitter Jeastes, or to show antique motions, or to sing baudie sonnets and ballads: give him a little wine in his head, he is continually fleering and making of mouths: he laughs intemperately at every little occasion, and dances about the house, leaps over tables, outskips men’s heads, trips up his companion’s heeles, burns sacke with a candle, and hath *all the feats of a Lord of Misrule in the countrie*. It is a special marke of him at Table, he sits and makes faces.

¹ See Warton’s *Observations on Spenser’s Fairy Queen*, vol. ii. p. 211. See also Fuller’s *Church History*, fol. Lond. 1655. *Hist. of Cambridge*, p. 159. See also the *Life of Dr. Dee* in Joan. Glastoniensis *Chronica*. ed. Hearne, 8vo. Oxon, 1726. Append. p. 502. Dugd. *Orig. Jurid.* ed. 1671. pp. 154. 156. 247. 285.

reign of James the First, as inconsistent with a place of religious education and as a relict of the Pagan ritual^m.

In Scotland, where the Reformation took a more severe and gloomy turn than in England, the *Abbot of Unreason*, as he was called, with other festive characters, were thought worthy to be suppressed by the Legislature as early as 1555ⁿ. This Abbot of Misrule, or Unreason, appears to have borne much resemblance to the *Abbas Stultorum*, who presided over the Feast of Fools in France. At Rodez, the capital of the Province of Rovergne in France, they had an *Abbé de la Malgouverné*, who corresponds exactly with our Abbot of Misrule^o.

Fuller, in his "Meditations on the Times," in "Good Thoughts in Worse Times," 12mo. Lond. 1647. p. 139. tells us: "Some sixty yeares since, in the University of Cambridge, it was solemnly debated betwixt the *Heads* to debarre young schollers of that liberty allowed them in Christmas, as inconsistent with the Discipline of Students. But some grave Governors mentioned the good use thereof, because thereby, in twelve days, they more discover the dispositions of Scholars than in twelve moneths before."

^m "If we compare," says Prynne, *Histrio-Mastix*. p. 757. "our Bacchanalian Christmasses and New Years Tides with these Saturnalia and Feasts of Janus, we shall finde such near affinitye betweene them both in regard of time (they being both in the end of December and on the first of January) and in their manner of solemnizing (both of them being spent in revelling, epicurisme, wantonnesse, idlenesse, dancing, drinking, Stage-plaies, Masques, and carnall Pompe and Jollity), that wee must needes conclude the one to be but the very ape or issue of the other. Hence Polydor Virgil affirms in expresse tearmes that our Christmas Lords of Misrule (which custom, saith he, is chiefly observed in England), together with dancing, Masques, Mummeries, Stage-playes, and such other Christmass disorders now in use with Christians, were derived from these Roman Saturnalia and Bacchanalian Festivals; which (concludes he) should cause all pious Christians eternally to abominate them."

ⁿ See p. 213. [Dr. Jamieson says the prohibition does not appear to have been the effect of the Protestant Doctrine: for as yet the Reformation was strenuously opposed by the Court. He thinks it was most probably owing to the disorders carried on, both in town and country, under the pretence of innocent recreation. *Etym. Dict.*]

^o See Du Tilliot *Memoire de la Fete des Fous*, p. 22.

[Mr. Warton, in a Note on the History of English Poetry, says, "In the French towns there was *L'Abbe de Liesse*, who in many towns was elected from the burgesses by the magistrates, and was the director of all their public shews. Among his numerous mock officers were a herald, and a *Maitre d'Hotel*. In the city of Auxerre he was especially concerned to superintend the Play which was annually acted on Quinquagesima Sunday. *Carpentier*, *Suppl. Gloss. Lat. Du Cange*, tom. i. p. 7. v. *ABBAS LÆTITIÆ*. See also, *ibid.* v. *CHARAVARITUM*, p. 923."]

IN "The Vindication of Christmas, or his Twelve Yeares Observations upon the Times," 4to. Lond. 1653, a very rare Tract, Old Christmas is introduced describing the former annual Festivities of the Season as follows: "After dinner we arose from the Boord and sate by the Fire, where the Harth was imbrodered all over with *roasted Apples*, piping hot, expecting a Bole of Ale for a cooler, which immediately was transformed into Lamb-wool. After which we discoursed merily, without either prophaness or obscenity; some went to Cards; others sang Carols and pleasant Songs (suitable to the times); then the poor labouring Hinds and Maid-servants, with the Plow-boys, went nimbly to dancing; the poor toying wretches being glad of my Company, because they had little or no sport at all till I came amongst them; and therefore they skipped and leaped for joy, singing a Carol to the tune of Hey,

"Let's dance and sing, and make good cheer,
For Christmass comes but once a year."

"Thus at active Games and Gambols of *Hot-cockles*, *Shooing the Wild Mare*, and the like harmless sports, some part of the tedious Night was spent, and early in the morning I took my leave of them, promising they should have my presence again the next 25th of December."

Another account of the Christmas Gambols occurs in the curious Poem, "Batt upon Batt, upon the Parts, Patience, and Pains of Barth. Kempster," by a Person of Quality, 4th Edit. 4to. Lond. 1694, p. 5.

"O mortal Man! is eating all you do
At Christ-Tide? or the making Sing-Songs? No:
Our Batt can *dance*, play at *high Jinks with Dice*,
At any primitive, orthodoxal Vice.
Shooing the wild Mare, tumbling the young *Wenches*,
Drinking all Night, and sleeping on the Benches.
Shew me a man can *shuffle fair and cut*,
Yet always *have three Trays in hand at Putt*:
Shew me a man can *turn up Noddy still*,
And *deal himself three Fives too* when he will:

Conclude with *one and thirty, and a Pair*,
 Never fail *Ten in stock*, and yet play fair,
 If Batt be not that Wight, I lose my aim^a."

Stafforde, in his "*Niobe, or Age of Teares*," 12mo. Lond. 1611. p. 107. speaking of some deluded men, says, they "make me call to mind an old Christmas Gambole, contrived with a Thred, which being fastned to some Beame, hath at the nether end of it a sticke, at the one end of which is tied a Candle, and at the other end an Apple; so that when a Man comes to bite at the Apple, the Candle burnes his nose. The Application is as easy as the Trick common."

^a Another enumeration of the festive Sports of this Season occurs in a Poem, already quoted more than once, intitled "*Christmas*," l. 285.

"Young Men and Maidens, now
 At *Feed the Dove* (with laurel leaf in mouth)
 Or *Blindman's Buff*, or *Hunt the Slipper* play,
 Replete with glee. Some, haply, *Cards* adopt;
 Or if to *Forfeits* they the sport confine,
 The happy Folk, adjacent to the fire,
 Their stations take; excepting one alone
 (Sometimes the social Mistress of the house)
 Who sits within the centre of the room,
 To cry the pawns; much is the laughter, now,
 Of such as can't the Christmas Catch repeat,
 And who, perchance, are sentenc'd to salute
 The jetty beauties of the chimney-back*,
 Or Lady's shoe: others, more lucky far,
 By hap or favour, meet a sweeter doom,
 And on each fair-one's lovely lips imprint
 The ardent kiss.

[Among the Garrick Plays in the British Museum, is "*The Christmas Ordinary, a private Show*, wherein is expressed the jovial Freedom of that Festival: *as it was acted at a Gentleman's House among other Revels*. by W. R. Master of Arts," 4to. Lond. 1692.]

* The following from Goldsmith's *Deserted Village* must not be omitted:

"The Swain mistrustless of his smutt'd Face,
 While secret Laughter titter'd round the Place."

FOOL PLOUGH and SWORD DANCE.

IN the North of England there is a Custom used at or about this time, which, as will be seen, was antiently observed also in the beginning of Lent. The FOOL PLOUGH^a goes about, a Pageant that consists of a number of *Sword*

^a It is also called the *fond** *Plough*, aliter the *white Plough* †, so denominated because the gallant young men that compose it appear to be dressed in their shirts (without coat or waistcoat) upon which great numbers of ribbands folded into roses are loosely stitched on. It appears to be a very airy Habit at this cold season, but they have on warm waistcoats under it. Mr. Hutchinson in his History of Northumberland, vol. ii. ad finem, p. 18. speaking of the dress of the Sword-dancers at Christmas, adds: "Others, in the same kind of gay attire, draw about a Plough, called the *Stot Plough* ‡, and, when they receive the gift, make the exclamation *Largess!* but if not requited at any house for their appearance, they draw the Plough through the Pavement and raise the ground of the front in furrows. I have seen twenty men in the yoke of one Plough." He concludes thus: "The Stot-plough has been conceived by some to have no other derivation than a mere rural triumph, the plough having ceased from its labour."

In "A Compendiouse Treetise Dyalogue of Dives and Pauper," printed by Richard Pynson, fol. 1493. signat. E. 2. among Superstitions censured at the beginning of the year we find the following: "*ledyng of the PLOWGHE aboute the Fire as for gode begynnyng of the yere that they shulde fare the better alle the yere followyng.*"

In a very rare book in my Library, intituled "Yet a Course at the Romyshe Foxe, a Dysclosyng or Openyng of the Manne of Synne," &c. by Johan Harryson [*i. e.* John Bale] 8vo. Zurick. 1542. signat. D. 4. the author enumerates, among "auncyent Rytes & lawdable Ceremonyes of holy Church" then it should seem laid aside, the following, asserting "than ought my Lorde (Bonner Bishop of London) to suffre the same selfe ponnyshment *for not sensing the PLOWGHESS, upon Plowgh Mondaye.*"

In the printed Churchwardens' Accounts of St. Margaret's Westminster, 4to. p. 3. under the year 1494, is the following item:

"Item of the Brotherhood of Rynsyvale for the *Plow-gere* £.0 4s. Od."

* *Fond* means the same as *Fool*.

† In Mr. Nichols's Illust. of Antient Manners and Expences, p. 169. Churchwardens' Accounts of Heybridge near Malden, Essex, under A. D. 1522. is the following Receipt, "Item receyved of the gadryng of the *White Plowe* £.0. 1s. 3d." To which this Note is affixed: "Q. does this mean Plough Monday; on which the Country People come and dance and make a gathering as on May-Day?"

‡ A *Stot* signifies a young Bullock or Steer. See Ray's North Country Words.

dancers dragging a Plough, with Music, and one, sometimes two, in very strange attire; the Bessy, in the grotesque habit of an old woman, and the Fool, almost covered with skins, a hairy cap on, and the tail of some Animal hanging from his back. The Office of one of these characters, in which he is very assiduous, is to go about rattling a Box amongst the Spectators of the Dance, in which he receives their little Donations.

This Pageant, or Dance, as used at present, seems a composition made up of the gleanings of several obsolete customs, followed antiently, here and elsewhere, on this and the like festive occasions^b.

The *Fool-Plough* upon the Continent appears to have been used after the solemn service of Ash Wednesday was over. Hospinian gives a very particular account of it from Naogeorgus, and explains the origin of its name^c.

In another page of Mr. Nichols's *Illustrations of Antient Manners and Expences*, among the extracts from the Churchwardens' Accounts of Wigtoft, Lincolnshire, 1575, is

"Receid of Wyllm Clarke & John Waytt, of ye *plougadryn* £.1. Os. Od."

With the following Note: "Plow-gathering; but why this was applied to the use of the Church, I cannot say. There is a custom in this neighbourhood of the *ploughmen parading on Plow-Monday*; but what little they collect is applied wholly to feasting themselves. They put themselves in *grotesque habits, with ribbands, &c. &c.*"

I find in Stukeley's *Itinerary*, p. 19. the following Article from "A Boake of the Stuffe in the Cheyrche of Holbeche sowlde by Chyrche Wardyns of the same according to the Injunctyons of the Kynges Magyste."

"Item, to Wm. Davy the Sygne whereon the Plowghe did stond, xvjd.

There was a Light in many Churches called the *Plow Light*, maintained by old and young persons who were husbandmen, before some Image; who on Plough Monday had a Feast, and went about with a Plough and some Dancers to support it. See Blomefield's *Hist. of Norfolk*, fol. vol. iv. p. 237.

^b See Reed's *Shakspeare*, vol. viii. p. 241.

^c Est ubi se sociant Juvenes tibicine sumpto,
Et famulas rapiunt ex ædibus, atque ad ARATRUM
Jungunt, quos Scutica pellitque atque dirigit unus,
Unus item stivam tenet: at tibicen Aratri
Considet in medio, ridendasque occinit Odas.
Unus item sequitur SATOR, is vel spargit arenam,
Vel fatuo cinerem gestu, vultuque sereno.
Postquam luserunt ita per fora, perque plateas,

Joannes Boemus Aubanus, in his Description of some remarkable Customs, used, in his time, in Franconia, tells us of a similar one on Ash Wednesday,

Per rivum tandem ancillas et ducit Aratrum
Rector, et ad Cœnam Madidas vocat atque Choreas."

Hospinian. de Origine Festorum Christian. fol. 47. b.

See Google's translation of this passage in p. 82.

It has been before remarked that in some places where this pageant is retained, the Sword-dancers plough up the soil before any house at which they have exhibited and received no reward. "Aratrum inducere Moris fuit Romanis, cum urbem aliquam evertissent, ut eam funditus delerent." Vocab. utriusque Juris, a Scot. J. C. in v. ARATRUM.

In the British Apollo, fol. 1710, vol. ii. number 92, to an enquiry, why the first Monday after Twelfth Day is called *Plough Monday*? answer is given: "Plough Monday is a country phrase, and only used by peasants, because they generally used to meet together at some neighbourhood over a cup of ale, and feast themselves, as well to wish themselves a plentiful Harvest from the great Corn sown (as they call Wheat and Rye) as also to wish a God-speed to the Plough as soon as they begin to break the ground to sow Barley and other Corn, which they at that time make a Holiday to themselves as a *finishing stroke after Christmas*, which is their Master's holyday time, as Apprentices in many places make it the same, appropriated by consent to revel amongst themselves."

T. Row (Dr. Samuel Pegge) in the Gent. Mag. for December 1762, vol. xxxii. p. 568. informs us that *Plough-Monday*, the Monday after Twelfth Day, is when the labour of the Plough and the other rustic toils begin. On this day the young men yoke themselves and draw a PLOUGH about with Musick, and one or two persons, in antic dresses, like Jack-Puddings, go, from house to house, to gather money to drink. If you refuse them they plough up your dunghill. We call them here [in Derbyshire?] the Plough Bullocks."

Macaulay, in his History and Antiquities of Claybrook in Leicestershire, 8vo. Lond. 1791. p. 128, says: "On *Plow-Monday* I have taken notice of an annual display of MORRIS-DANCERS at Claybrook, who come from the neighbouring Villages of Sapcote and Sharnford."

In Tusser's Five Hundred Points of Husbandry, under the Account of the Ploughman's Feast-Days are the following lines:

"Plough Munday.

Plough Munday, next after that Twelf-tide is past,
Bids out with the Plough, the worst Husband is last:
If Plowman get hatchet, or whip to the skreene,
Maids loseth their Cocke, if no water be seen:"

which are thus explained in Tusser Redivivus, 8vo. Lond. 1744, p. 79. "After Christmass (which, formerly during the Twelve Days was a time of very little work,) every Gentleman feasted the Farmers, and every Farmer their Servants and Task Men. *Plough Monday* puts them in mind of their business. In the morning the Men and Maid-servants strive who shall shew their diligence in rising earliest. If the Ploughman can get his Whip, his Plough-staff, Hatchet, or any thing

when such young women, he says, as have frequented the Dances throughout the year are gathered together by young men, and, instead of Horses, are yoked to a Plough, upon which a Piper sits and plays: in this manner they are dragged into some river or pool. He suspects this to have been a kind of self-enjoined voluntary penance for not having abstained from their favourite diversion on Holidays, contrary to the injunctions of the Church^d.

that he wants in the Field, by the Fire-side, before the Maid hath got her Kettle on, then the Maid loseth her Shrove-tide Cock, and it wholly belongs to the Men. Thus did our Forefathers strive to allure youth to their duty, and provided them innocent mirth as well as labour. On this Plough Monday they have a good Supper and some strong Drink."

The Monday after Twelfth Day (as Coles tells us) was antiently called Plough Monday, when our Northern Ploughmen begged Plough-money to drink. He adds, "In some places if the Ploughman (after that day's work) come with his Whip to the Kitchen Hatch and cry "Cock in Pot" before the Maid cry "Cock on the Dunghill," he gains a Cock for Shrove Tuesday. Coles tells us also of an old custom, in some places, of Farmers' giving sharpening Corn to their Smith at Christmas, for *sharpening Plough irons*, &c.

In a marginal Note to a most rare Poem, entitled "A Briefe Relation of the Gleanings of the Idiotismes and Absurdities of Miles Corbet Esquire, Councellor at Law, Recorder and Burgesse for Great Yarmouth: by Antho: Roiley," 4to. 1646. p.6. we are told that the Monday after Twelfth Day is called "*Plowlick Monday* by the Husbandmen in Norfolk, because *on that day they doe first begin to plough.*"

Among the Antients the "Compitalia were Feasts instituted, some say, by Tarquinius Priscus, in the month of January, and celebrated by servants alone, *when their plowing was over.*" Sheridan's Persius, 2d edit. 8vo. 1739, p.67. note.

Mr. Christie, junr. in his "Inquiry into the ancient Greek game, supposed to have been invented by Palamedes," 4to. Lond. 1801. says, p. 136. "The new year of the Persians was opened with agricultural ceremonies (as is also the case with the Chinese at the present day.)"

Ibid. p. 137. "The Athenians (says Plutarch) celebrate three sacred ploughings." "The Chinese ploughing took place on the first day of their (solar) new year, (the same ceremony is practised in Tunquin, Cochinchina, and Siam) which, however, happened at an earlier season than with the Greeks, *viz.* when the sun entered the 15th degree of Aquarius; but the difference of season need not be objected to, since we have observed that similar rites were adopted by the antient Persians, the beginning of whose year differed again from that of the Greeks and Chinese; but all these ceremonies may be presumed to have sprung from the same source. The Grecian ploughing was perhaps at first but a civil institution, although a mystical meaning was afterwards attached to it.

^d "In Die Cinerum mirum est quod in plerisque locis agitur. Virgines quotquot per annum Choream frequentaverunt, a juvenibus congregantur, et aratro, pro equis advectæ, cum tibicine, qui super illud modulans sedet, in fluvium aut lacum trahuntur. Id quare fiat non plane video,

In Du Cange's Glossary^e, there is a reference to some old Laws which mention *the drawing a Plough about*. These may be seen in Lindenbrogii Codex Legum Antiquarum, and the passage cited from Du Cange in vol. i. p. 434, of that rare and curious work, but it appears to have nothing to do with the subject in question.

I find a curious and very minute description of the SWORD DANCE in Olaus Magnus's History of the Northern Nations^f. He tells us that the Northern Goths and Swedes have a sport wherein they exercise their youth, consisting of *a Dance with Swords* in the following manner: first, with their Swords sheathed and erect in their hands, they dance in a triple round: then with their drawn

nisi cogitem eas per hoc expiare velle, quod festis diebus contra Ecclesiæ præceptum, a levitate sua non abstinuerunt." p. 278.

^e "Aratrum circumducere, in Lege Bajuvar." tit. xvii. § 2.

^f De Choreâ gladiatoria vel armifera Saltatione."

"Habent præterea Septentrionales Gothi et Sueci pro exercenda juventute Ludum, quod inter nudos enses et infestos gladios seu frameas, sese exerceant saltu; idque quodam gymnastico ritu et disciplina, ætate successiva, a peritis et præsultore, sub cantu addiscunt: et ostendunt hunc ludum præcipue tempore Carnisprivii *Maschararum* Italico verbo dicto. Ante etenim tempus ejusdem Carnisprivii, octo diebus continua Saltatione sese adolescentes numerosè exercent, elevatis, scilicet Gladiis, sed vagina reclusis, ad triplicem gyrum. Deinde evaginatīs, itidemque elevatis Ensibus, postmodum manuatim extensis, modestius gyrando alterius cuspidem capulumque receptantes, sese mutato ordine in modum figuræ hexagoni subjiciunt: quam Rosam dicunt: et ilico eam gladios retrahendo elevandoque resolvunt ut super uni uscuque caput quadrata rosa resultat: et tandem vehementissima gladiatorum laterali collisione, celerrimè retrograda Saltatione determinant ludum: quem tibiis, vel cantilenis, aut utrisque simul, primum per graviorem, demum vehementiorem saltum, et ultimo impetuosissimum moderantur." Olai Magni Hist. Septentr. Gent. Breviar. 12mo. Lugd. Bat. 1645. p. 408.

Henry, in his Hist. of Britain, 4to. Lond. 1771. vol. i. p. 487. says, "The Germans, and probably the Gauls and Britons, had a kind of martial Dance which was exhibited at every entertainment. This was performed by certain young men, who, by long practice, had acquired the art of dancing amongst the sharp points of swords and spears, with such wonderful agility and gracefulness, that they gained great applause to themselves, and gave great delight to the spectators."

Dr. Morisin, who has been a most accurate observer of Popular Antiquities, mentions a Dance without Swords, in Scotland: "Sicinnium, genus Saltationis, seu Choreæ, ubi Saltitantes cantabant, ac Papistæ facere sunt soliti in Scotia ad Natalitia Domini et alibi adhuc servant." *Papatus*. p. 160.

Swords held erect as before : afterwards, extending them from hand to hand, they lay hold of each other's hilts and points, and while they are wheeling more moderately round and changing their order, throw themselves into the figure of a hexagon, which they call a Rose : but, presently raising and drawing back their Swords, they undo that figure, in order to form with them a four-square Rose, that they may rebound over the head of each other. Lastly, they dance rapidly backwards, and vehemently rattling the sides of their Swords together, conclude their sport. Pipes, or Songs, (sometimes both) direct the measure, which, at first, is slow, but increasing afterwards, becomes a very quick one towards the conclusion.

Mr. Douce has a very curious old Cut representing this Dance.

Olaus Magnus calls this a kind of Gymnastic rite, in which the ignorant were

g Mr. Park has inserted the following Note in his Copy of Bourne and Brand's Popular Antiquities, p. 176. on the Sword Dance :

"This is performed by the MORRIS-DANCERS in the vicinage of *Lincoln*."

I have before me a copy of a Drama played by a set of "*Plow-Boys or Morris-Dancers*," in their ribbon dresses, with Swords, on October the 20th 1779, at Revesby Abbey in Lincolnshire, the seat of the Right Hon. Sir Joseph Banks, Bart. P.R.S. The assumed characters of the piece are different from those of the more regular MORRIS, and they were accompanied by two men from Kirtley without any particular dresses, who sang the song of Landlord and Tenant. The Dramatis personæ were ; *Men*, The Fool and his five Sons, Pickle Herring, Blue Breeches, Pepper Breeches, Ginger Breeches, and John Allspice : *Woman*, Cicely : with a Fidler or Master Musick Man.

In the Play itself the Hobby Horse is not omitted :

"We are come over the Mire and Moss ;

We dance an Hobby Horse ;

A Dragon you shall see,

And a wild Worm for to flee.

Still we are all brave jovial boys,

And take delight in *Christmas* toys."

[A Writer in the *Gent. Mag.* for May 1811, vol. lxxxi. p. 422. tells us that in the North Riding of Yorkshire the Sword Dance is performed from St. Stephen's Day till New Year's Day. The Dancers usually consist of six youths dressed in white with ribbands, attended by a fidler, a youth with the name of 'Bessey,' and also by one who personates a Doctor. They travel from village to village. One of the six youths acts the part of King in a kind of farce which consists chiefly of singing and dancing, when the Bessey interferes while they are making a hexagon with their swords, and is killed.]

successively instructed by those who were skilled in it: and thus it must have been preserved and handed down to us.

I have been a frequent spectator of this Dance, which is now, or was very lately, performed with few or no alterations in Northumberland^h and the adjoining counties: one difference however is observable in our Northern Sword Dancers, that, when the Swords are formed into a figure, they lay them down upon the ground and dance round them.

As to the Fool and Bessy, they have probably been derived to us from the antient Festival of Fools held on New Year's Dayⁱ.

There was antiently a profane sport among the Heathens on the Kalends of January^k, when they used to roam about in disguises, resembling the figures of

^h Wallis, in his History of Northumberland, vol. ii. p. 28. tells us, that the *Saltatio armata* of the Roman Militia on their Festival *Armilustrium*, celebrated on the 19th of October, is still practised by the country people in this neighbourhood, on the annual Festivity of Christmas, the Yule-tide of the Druids. Young Men march from Village to Village, and from House to House, with Music before them, dressed in an antic attire, and before the vestibulum or entrance of every house entertain the family with the *Motus incompositus*, the antic Dance, or *Chorus Armatus*, with Sword or Spears in their hands, erect and shining. This they call the *Sword Dance*. For their pains they are presented with a small gratuity in money, more or less, according to every householder's ability: their gratitude is expressed by firing a gun. One of the company is distinguished from the rest by a more antic dress; a foxes skin generally serving him for a covering and ornament to his head, the tail hanging down his back. This droll figure is their chief or leader. He does not mingle in the dance."

ⁱ Concerning the Feast of Fools, see Du Cange's Glossary, v. *KALENDÆ*, and Du Tilliot, "Mémoire pour servir à l'Histoire de la Fete des Foux," 12mo. Lausanne, 1751.

^k "Ludi profani apud ethnicos et Paganos: solebant quippe ii Kalendis Januarii belluarum, pecudum, et vetularum assumptis formis huc et illuc discursare, & petulantius sese gerere: quod a Christianis non modo proscriptum, set et ab iis postmodum inductum constat, ut ea die *ad calcandam Gentilium consuetudinem* privatæ fierent Litaniæ, & jejunaretur, ut observare est ex Concilio Toletano iv. can. 10. S. Isidoro lib. 1. de Offic. Eccles. cap. 40, &c." Du Cange, v. *CERVULA*.

"Vide quæ in hanc rem disserit D. Le Bœuf, tom. i. Collect. ver. Script. p. 294, & seq." Carpentier Supplem. ad Du Cange.

Delrio in *Disquisit. Magic. L. III. P. ii. Quæst. 4. Sect. 5. p. 477*, has the subsequent passage: "Verba sunt Concil. Antisiodorensis.—Non licet calendis Januariis *Vecolo* (Vitulo seu Buculo) aut *Cervolo* facere, vel strenas diabolicas observare; sed in ipsa die sic omnia beneficia tribuantur, sicut et reliquis diebus." See also Hospinian de Origine Festorum Christianorum, fol. 32 b. where the practice is mentioned nearly in the same words.

wild beasts, of cattle, and of old women. The Christians adopted this: Faustinus, the bishop, inveighs against it with great warmth. They were wont to be covered with skins of cattle, and to put on the heads of beasts, &c.¹

Dr. Johnson tells us in his *Journey to the Western Islands*, that a gentleman informed him of an odd game: at New Year's Eve, in the hall or castle of the Laird, where at festal seasons there may be supposed a very numerous company, one man dresses himself in a cow's hide, upon which other men beat with sticks. He runs with all this noise round the house, which all the company quits in a counterfeited fright; the door is then shut. At New Year's Eve, there is no great pleasure to be had out of doors in the Hebrides. They are sure soon to recover from their terror enough to solicit for re-admission: which, for the honour of poetry, is not to be obtained but by repeating a verse, with which those that are knowing and provident take care to be furnished. The learned traveller tells us that they who played at this odd game, gave no account of the origin of it, and that he described it as it might perhaps be used in other places, where the reason of it is not yet forgotten.

This, too, is probably a vestige of the Festival of Fools. The "*vestiuntur pellibus Pecudum*" of Du Cange, and "a man's dressing himself in a cow's hide," both too on the first of January, (observe here that they sat up the whole night upon these Vigils) are such circumstances as leave no room for doubt, but that, allowing for the mutilations of time, they are one and the same custom.

Ihre in his "*Glossarium Suo Gothicum*," fol. Upsaliæ 1769, v. JUL says: "*Julbock est ludicrum, quo tempore hoc pellem et formam Arietis induunt Adolescentuli, et ita adstantibus incursant. Credo, idem hoc esse quod exteri Scriptores Cervulum appellant, vel in Cervulum se transformare: ut olim in sacris ludi profana consuetudine, usitati erant: e. g. pilæ ludus in festo Paschatos. v. Du Fresne Lex. Lat. in v. PELOTA, ut nil dicam de Festo Stultorum, de quadragesimali Scena, &c. Aliam Arietis Julii originem tradit Wormius in Fastis, p. 21. quem, qui fabulas amat, adire poterit.*"

¹ Faustinus Episcopus Sermon in Kl. Jan. has these words: "Quis enim sapiens credere poterit inveniri aliquos sanæ mentis qui Cervulum facientes, in ferarum se velint habitus commutari? Alii vestiuntur pellibus pecudum, alii assumunt capita bestiarum, gaudentes et exultantes, si taliter se in ferinas species transformaverint, ut homines non esse videantur." v. Du Cange, v. CERVULA.

DECKING CHURCHES, HOUSES, &c.

With EVERGREENS at

CHRISTMAS.

“ From ev’ry hedge is pluck’d by eager hands
The *Holly* branch with prickly leaves replete,
And fraught with berries of a crimson hue ;
Which, torn asunder from its parent trunk,
Is straightway taken to the neighb’ring towns,
Where windows, mantels, candlesticks, and shelves,
Quarts, pints, decanters, pipkins, basons, jugs,
And other articles of household ware,
The verdant garb confess.”

Christmas, a Poem, l. 32, &c.

THIS custom too, the Christians appear to have copied from their Pagan ancestors. Bourne, in his *Antiquities of the Common People*, p. 173, cites the Council of Bracara Canon 73^a, as forbidding Christians to deck their Houses with Bay leaves and green Boughs ; but this extended only to their doing it at the same time with the Pagans.

Dr. Chandler tells us, in his *Travels in Greece*, that it is related where

^a Non liceat iniquas observantias agere Kalendarum et oclis vacare Gentilibus, neque lauro, neque viriditate arborum cingere domos. Omnis enim hæc observatio Paganismi est. Bracc. Can. 73. Instell. Prynne, in his *Histrio-Mastix*, p. 581, cites nearly the same words from the 73d Canon of the “*Consilium Antisiodorensis*,” in France, anno Domini 614. In the same work, p. 21. he cites the Councils as forbidding the early Christians “to decke up their houses with lawrell, yvie, and greene boughes (as we use to doe in the Christmass Season).” Adding from Ovid, *Fast.* lib. iii.

“*Hedera est gratissima Baccho.*”

Compare also, Tertull. de *Idol.* cap. 15.

Druidism prevailed *the houses were decked with ever-greens in December*, that the sylvan Spirits might repair to them, and remain unnipped with frost and cold winds, until a milder season had renewed the foliage of their darling abodes.

Stow, in his Survey of London, says, that against the Feast of Christmas, every man's house, as also their parish churches, were decked with holme, ivy, bayes^b, and whatsoever the season of the year afforded to be green. The Con-

I find the following dull Epigram in an old Collection of Poetry, &c. p. 357 :

“ On Christmass IVY.

“ At Christmass men do always Ivy get,
And in each corner of the house it set :
But why do they then use that *Bacchus' weed* ?
Because they mean, then, *Bacchus-like* to feed.”

Bourne cites an Oration of Gregory Nazianzen, which throws light upon the antient rites of Christmas Day. “ Let us not,” says he, “ celebrate the feast after an earthly, but an heavenly manner ; let not our doors be crowned ; let not dancing be encouraged ; let not the cross-paths be adorned, the eyes fed, nor the ears delighted ; let us not feast to excess, nor be drunk with wine.”

“ Trimming of the Temples,” says Polydore Vergil, (Langley's Transl. fol. 100 b.) “ with hangynges, floures, boughes, and garlondes, was taken of the heathen people, whiche decked their idols and houses with suche array.”

^b In the antient Calendar of the Church of Rome, in my Library, so frequently quoted in this work, I find the following observation on Christmas Eve :

“ *Templa exornantur.*”

Churches are decked.

Gay, in his Trivia, B. ii. l. 437. describes this custom :

“ When *Rosemary* and *Bays*, the poet's crown,
Are bawl'd in frequent cries through all the town ;
Then judge the festival of Christmass near,
Christmass, the joyous period of the year !
Now with bright *Holly* all the temples strow,
With *Lawrel* green, and sacred MISLETOE.”

Among the antient Annual Disbursements of the Church of St. Mary at Hill, in the city of London, I find the following entry : “ Holme and Ivy at Christmas Eve *iiijd.*”

In Coates's Hist. of Reading, 4to Lond. 1802, p. 216, in the Churchwardens' Accounts of St. Laurence's Parish, anno 1505, we read : “ It. payed to Makrell for the Holy Bussh agay' Christmas *ijd.*”

In the Churchwardens' Accounts of St. Martin Outwich, London, A. D. 1524, is : “ It'm for Holy and Ivy at Chrystmas *ijd.* ob. A. D. 1525, “ Payd for Holy and Ivey at Chrystmas *ijd.*”

duits and Standards in the streets were likewise garnished : among the which I read that in the year 1444 by tempest of thunder and lightning, towards the morning of Candlemas Day, at the Leaden-hall, in Cornhill, a Standard of tree, being set up in the midst of the pavement, fast in the ground, nailed full of holme and ivie, for disport of Christmass to the people, was torne up and cast downe by the malignant Spirit^c (as was thought,) and the stones of the pavement all about were cast in the streets, and into divers houses, so that the people were sore aghast at the great tempests.

Bourne observes that this Custom of adorning the Windows at this season with Bay and Laurel, is but seldom used in the North; but in the South, particularly at our Universities, it is very common to deck not only the common windows of the town, but also the chapels of the colleges, with Branches of Laurel, which was used by the antient Romans as the emblem of Peace, Joy, and

In similar Accounts for the Parish of St. Margaret, Westminster, A. D. 1647, we read : “ Item paid for *Rosemarie* and *Bayes* that was stuck about the church at Christmas, 1s. 6d.”

In Herbert's Country Parson, 12mo. Lond. 1675, p. 56. the author tells us : “ Our Parson takes order that the church be swept and kept clean, without dust or cobwebs, and at great festivals *strawed and stuck with boughs*, and perfumed with incense.”

A writer in the *Gent. Mag.* for 1765, conjectures that the antient custom of dressing Churches and Houses at Christmas with Laurel, Box, Holly, or Ivy, was in allusion to many figurative expressions in the Prophets relative to Christ, *the Branch of Righteousness*, &c. or that it was in remembrance of the Oratory of Wrythen Wands or Boughs, which was the first Christian Church erected in Britain. Before we can admit either of these hypotheses, the Question must be determined whether or not this Custom did not prevail at this season prior to the introduction of the Christian Faith amongst us.

Another writer in that Magazine for July 1783, vol. liii, p. 578, remarking on the same usage, enquires, “ May we refer the *Branches* (as well as the Palms on Palm Sunday) to this, ‘ And they cut down Branches and strewed them in the way’ ?”

[A third writer in the same Miscellany for May 1811, speaking of the manner in which the Inhabitants of the North Riding of Yorkshire celebrate Christmas, says : “ The Windows and Pews of the Church (and also the windows of Houses) are adorned with branches of Holly, *which remain till GOOD FRIDAY*.”]

• This illustrates the Spectator's observation, where he tells us that our forefathers looked into Nature with other eyes than we do now, and always ascribed common natural effects to supernatural causes. It should seem that this joy of the people at Christmas was death to their infernal enemy. Envyng their festal pleasures, and owing them a grudge, he took this opportunity of spoiling their sport.

Victory. In the Christian sense it may be applied to the Victory gained over the Powers of Darkness by the coming of Christ.

In a curious Tract, without date, but certainly published about the beginning of the last Century, entitled, "Round about our Coal Fire, or Christmas Entertainments," (8vo Lond. 2d edit.) I find the following passage on this subject: "The Rooms were embowered with Holly^d, Ivy, *Cyprus*, Bays, Laurel, and Mistletoe, and a bouncing Christmas Log in the Chimney."

^d The following Carol in praise of the HOLLY, written during the reign of the sixth Henry, is to be found in the Harleian Collection of Manuscripts, No. 5396.

"Nay, Ivy ! nay, it shall not be I wys ;
Let Holy hafe the maystry, as the maner ys.

Holy stond in the Halle, fayre to behold ;
Ivy stond without the dore ; she ys full sore a cold.

Nay, Ivy ! &c.

Holy and hys mery men they dawnsyn and they syng,
Ivy and hur maydenys they wepyn and they wryng.

Nay, Ivy, Nay, hyt, &c.

Ivy hath a lybe ; she laghtit with the cold,
So mot they all hafe that wyth Ivy hold.

Nay, Ivy ! Nay, hyt, &c.

Holy hat berys as red as any Rose,
The foster the hunters, kepe hem from the doo*.

Nay, Ivy ! Nay, hyt, &c.

Ivy hath berys as black as any slo ;
Ther com the oule and ete hym as she goo.

Nay, Ivy ! Nay, hyt, &c.

Holy hath byrdys, aful fayre flok,
The Nyghtyngale, the Poppyngy, the gayntyl Lavyrok.

Nay, Ivy ! Nay, hyt, &c.

Good Ivy ! what byrdys ast thou !
Non but the howlet that kreye ' How ! How !'

Nay, Ivy ! Nay, hyt shall not, &c.

From this it should seem that *Holly* was used only to deck the inside of Houses at Christmas : while Ivy was used not only as a Vintner's Sign, but also among the evergreens at Funerals.

* Perhaps *doole*, pain, fatigue.

In this Account the "CYPRUS" is quite a new article. Indeed I should as soon have expected to have seen the *Yew* as the Cypress used on this joyful occasion^e.

I am of opinion, although Gay mentions the MISLETOE among those evergreens that were *put up in Churches*, it never entered those sacred edifices but by mistake, or ignorance of the sextons; for it was the heathenish and profane plant, as having been of such distinction in the pagan rites of Druidism, and it therefore had its place assigned it in Kitchens, where it was hung up in great state with its white berries, and whatever female chanced to stand under it, the young man present either had a right or claimed one of saluting her, and of plucking off a berry at each kiss^f. I have made many diligent enquiries after the truth of this. I learnt at Bath that it never came into Churches there. An old Sexton at Teddington in Middlesex informed me that some Mistletoe was once put up in the Church there, but was by the Clergyman immediately ordered to be taken away^g.

Sir John Colbatch, in his Dissertation concerning Mistletoe^h, which he strongly

^e Coles, however, in his Introduction to the Knowledge of Plants, (Art of Simpling, 12mo. Lond. 1656.) p. 64, tells us, "In some places setting up of Holly, Ivy, Rosemary, Bayes, YEW, &c. in Churches at Christmass is still in use." The use of *Box* as well as Yew, "to decke up Houses in Winter," is noticed in Parkinson's Garden of Flowers, &c. fol. Lond. 1629, p. 606.

A Clergyman of Devonshire informed me that the custom of Decking Churches at Christmas is still continued in that county.

^f Coles, in the Introduction just quoted, p. 41, speaking of Mistletoe, says: "It is carryed many miles to set up in Houses about Christmas time, when it is adorned with a white glistering berry."

^g Stukeley, in his Medallie History of Carausius, book ii. pp. 163, 164, mentions the Introduction of Mistletoe into York Cathedral on Christmas Eve as a remain of Druidism. Speaking of the Winter Solstice, our Christmas, he says: "This was the most respectable festival of our Druids, called Yule-tide; when Mistletoe, which they called *All-heal*, was carried in their hands and laid on their altars, as an emblem of the salutiferous advent of Messiah. This Mistletoe they cut off the trees with their upright hatchets of brass, called Celts, put upon the ends of their staffs, which they carried in their hands. Innumerable are these instruments found all over the British Isles.

"The custom is still preserved in the North, and was lately at York: on the Eve of Christmas-Day they carry MISLETOE to the high Altar of the Cathedral and proclaim a public and universal liberty, pardon, and freedom to all sorts of inferior and even wicked people at the gates of the city, towards the four quarters of Heaven."

^h 8vo. Lond. 1720. Two Parts.

recommends as a medicine very likely to subdue not only the Epilepsy, but all other convulsive disorders, observes that this beautiful plant must have been designed by the Almighty "for further and more noble purposes than barely to feed thrushes, or to be hung up superstitiously in Houses to drive away evil Spirits," p. 3.

He tells us, p. 12, that "the high veneration in which the Druids were antiently held by people of all ranks, proceeded in a great measure from the wonderful cures they wrought by means of the Mistletoe of the Oak: this tree being sacred to them, but none so that had not the Mistletoe upon them."

With the Druids the Mistletoe of the Oak was every thingⁱ, but Sir John endeavours to evince, that that of the Crab, the Lime, the Pear, or any other Tree, is of equal virtue.

This sacred Epidendron is beautifully described by Virgil in the 6th Æneid.

"Quale solet silvis brumali frigore *Viscum*

Fronde virere nova, quod non sua seminat Arbos,

Et croceo fœtu teretes circumdare truncos :

Talis erat species, &c." l. 205.^k

Mr. W. Williams, dating from Pembroke, Jan. 28th, 1791, tells us in the Gentleman's Magazine for February that year, that GUIDHEL, *Misseltoe*, a magical shrub, appears to be the *forbidden Tree in the middle of the Trees of Eden*; for in the Edda, the Misseltoe is said to be Balder's death, who yet perished through blindness and a woman."

ⁱ The Mistletoe of the Oak, which is very rare, is vulgarly said to be a cure for wind-ruptures in Children. The same authority asserts that the kind that is found upon the Apple is good for fits.

In the Statistical Account of Scotland, vol. xiii. p. 520, parish of Kiltarlity, county of Inverness, (8vo. Edinb. 1794,) it is said, "In Lovat's Garden are a great number of Standard Trees. On two Standard Apple Trees here Mistletoe grows, which is a very rare plant in this country."

^k Mr. Christie junior, in his Enquiry into the antient Greek Game, supposed to have been invented by Palamedes, 4to. London 1801, p. 129, Second Dissertation, speaking of the respect the Northern Nations entertained for the Mistletoe, and of the *Celts* and *Goths* being distinct in the instance of their equally venerating the Mistletoe about the time of the year when the Sun approached the Winter Solstice."

At p. 131, he adds, "We find by the allusion of Virgil, who compared the golden Bough in *Infernis*, to the Mistletoe, that the use of this plant was not unknown in the religious ceremonies of the antients, particularly the Greeks, of whose poets he was the acknowledged imitator."

YULE DOUGHS, MINCE-PIES, CHRISTMAS PIES,

and

PLUM PORRIDGE.

"Let Christmas boast her customary treat,
A mixture strange of suet, currants, meat,
Where various tastes combine, the greasy and the sweet."

Oxford Sausage, p. 22.

THE YULE-DOUGH, or Dow^a, was a kind of Baby, or little Image of Paste, which our Bakers used formerly to bake at this season, and present to their customers, in the same manner as the Chandlers gave Christmas Candles.

They are called *Yule Cakes* in the county of Durham. I find in the antient Calendar of the Romish Church, so often quoted, that at Rome, on the vigil of the Nativity, *Sweet Meats were presented* to the Fathers in the Vatican, and

* *Dough* or *Dow*, is vulgarly used in the North for a little cake, though it properly signifies a mass of flour tempered with water, salt, and yeast, and kneaded fit for baking. It is derived as Junius tells us from the Dutch *Deeg*, which comes from the Theostican *thihen*, to grow bigger, or rise, as the bakers term it.

"JULBROD dicitur panis, qui sub hoc tempore vario aromatum genere conditur, inque varias formas animalium pisciumque fictus apponi solet. Originem hujus ritus eam esse credo, quod apud veteres usu receptum erat, ut prædiorum locatores dominis suis hoc tempore offerrent panem, ut dicebatur natalitium, qui in Gallia *cuignets* appellabatur, et, ut speciosior esset, in diversas ejusmodi formas pinsebatur, v. Du Fresne in v. PANIS NATALITIUS." Glossar. Suio. Goth. auctore J. Ihre. fol. Upsal. 1769, tom. i. p. 1009.

Dufresne says: "PANIS NATALITIUS, cujusmodi fieri solet in die Natalis Domini, et præberi Dominis a prædiorum conductoribus, in quibusdam Provinciis, qui ex farina delicatiori, ovis et lacte confici solent: *Cuignets* appellant Picardi, quod in *cuneorum* varias species efformantur."

that all kinds of *little Images* (no doubt of *paste*) were to be found at the confectioners' shops^b.

There is the greatest probability that we have had from hence both our Yule-doughs, Plum-porridge, and Mince-pies, the latter of which are still in common use at this season^c. The *Yule-dough* has perhaps been intended for an image of the Child Jesus, with the Virgin Mary. It is now, if I mistake not, pretty generally laid aside, or at most retained only by children.

In Lewis's English Presbyterian Eloquence, 8vo. Lond. 1720, p. 17, the author, speaking of the Enthusiasts in the grand Rebellion, tells us, that under

^b "In Vaticano, Dulcia Patribus exhibentur.

In Cupidinariorum mensis, omnia generum imaguncula*."

On Christmas Day, in this Calendar, we read: "Dulcia continuantur et Strenæ."

Ben Jonson in his "Masque of Christmas," 4to. 1616, has introduced "Minced-Pye" and "Babie-Cake," who act their parts in the Drama. See Granger Biogr. Hist. vol. ii. p. 296, note.

Hospinian. de Origine Festorum Christianorum fol. 32, speaking of Christmas Customs, says: "Strenas quoque ultro citroque mittimus, et Dulciariis nos mutuo honoramus."

"At Rippon in Yorkshire on Christmas Eve, the Grocers send each of their customers a pound, or half a pound, of currants and raisins to make a Christmas Pudding." Gent. Mag. for Aug. 1790, vol. lx. p. 719.

^c A Writer in the Gent. Mag. for July 1783, vol. liii. p. 578. enquires: "May not the *Minced Pye*, a compound of the choicest productions of the East, have in view the offerings made by the Wise Men, who came from afar to worship, bringing *spices*, &c.?"

In Sheppard's Epigrams, 8vo. Lond. 1651, p. 121, Mince, [or Minced] Pies are called "*Shrid-pies*."

Epig. 19.

"*Christmasse Day.*

"No matter for Plomb-porridge, or *Shrid-pies*

Or a whole Oxe offered in sacrifice

To Comus, not to Christ," &c.

In a Tract in my library, the running title of which is "Warres," (the Title-page being lost) printed about the time of Q. Eliz. or James I. these Pies are called "*Minched Pies*." Signat. c. 4.

Minced Pies are thus mentioned in a small Poem entitled "The Religion of the Hypocritical Presbyterians in meeter," 4to. 1661, p. 16.

"Three Christmass or Minc'd Pies, all very fair,

Methought they had this Motto, 'Though they flirt us

And preach us down, *sub pondere crescit virtus*."

* See a most rare book entitled "Ephemeris, sive Diarium Hist. &c. 4to. Francof. 1590.

the censure of lewd customs they include all sorts of public sports, exercises, and recreations, how innocent soever. Nay, the poor Rosemary and Bays^d, and *Christmas Pye*^e, is made an abomination.

^d "My Dish of Chastity with Rosemary and Bays." Antiently many Dishes were served up with this Garaiture during the season of Christmas. See Reed's edit. of Shakespeare, vol. xxi. p. 344.

^e Selden, in his Table Talk, v. CHRISTMASS, tells us that the Coffin of our Christmas Pies, in shape long, is in imitation of the *Cratch*, i. e. the manger wherein the infant Jesus was laid.

In R. Fletcher's Poems and Translations, 8vo. Lond. 1656, p. 154, in a poem styled "Christmas Day," we find the ingredients and shape of the Christmas Pye.

"Christ-mass? give me my beads: the word implies

A plot, by its ingredients, beef and pyes.

The cloyster'd steaks with salt and pepper lye

Like Nunnes with patches in a monastrie.

Prophaneness in a conclave? Nay, much more,

Idolatrie in crust! Babylon's whore

Rak'd from the grave, and bak'd by hanches, then

Serv'd up in *Coffins* to unholy men;

Defil'd, with superstition, like the Gentiles

Of old, that worship'd onions, roots, and lentiles!"

Misson, in his Travels in England, p. 322, makes the following observations on Christmas Pies:

"Dans toutes les familles on fait à Noel un fameux Paté qu'on appelle *le paté de Noel*. C'est un grande science que la composition de ce paté: c'est un docte hachis de langue de bœuf, de blanc de volaille, d'œufs, de sucre, des raisins de Corinthe, d'ecorce de citron & d'orange, de diverses sortes l'epicerie," &c. &c. i. e. "Every family against Christmass makes a famous pye, which they call Christmas Pye. It is a great nostrum, the composition of this pasty: it is a most learned mixture of neat's-tongues, chicken, eggs, sugar, raisins, lemon and orange peel, various kinds of spicery, &c.

Among the ceremonies of Christmas Eve, in Herrick's Hesperides, I find the following: p. 278.

"Come guard this night the Christmas-Pie

That the Thiefe, though ne'r so slie,

With his flesh hooks don't come nie

To catch it;

From him, who all alone sits there,

Having his eyes still in his eare,

And a deale of nightly feare

To watch it."

In the Gentleman's Magazine for Dec. 1733, vol. iii. p. 652, is an essay on *Christmas Pye*, in

We have never been witnesses, says Dr. Johnson in his *Life of Butler*, of animosities excited by the use of Minced Pies and Plumb-porridge^f, nor seen

which the author tells us : "That this dish is most in vogue at this time of year, some think is owing to the barrenness of the season, and the scarcity of fruit and milk to make tarts, custards, and other desserts; this being a compound that furnishes a dessert itself. But I rather think it bears a religious kind of relation to the festivity from whence it takes its name. Our tables are always set out with this dish just at the time and probably for the same reason that our windows are adorned with Ivy. I am the more confirmed in this opinion from the zealous opposition it meets with from the Quakers, who distinguish their feasts by *an heretical sort of pudding, known by their name*, and inveigh against Christmas Pye as an invention of the scarlet whore of Babylon, an hodge-podge of superstition, popery, the devil, and all his works.

"The famous Bickerstaff rose up against such as would cut out the clergy from having any share in it. 'The Christmass Pye,' says he, 'is in its own nature a kind of consecrated cake, and a badge of distinction, and yet 'tis often forbidden to the Druid of the family. Strange! that a sirloin of beef, whether boiled or roasted, when entire, is exposed to his utmost depredations and incisions: but if minced into small pieces, and tossed up with plumbs and sugar, changes its property, and forsooth is meat for his master. Thus with a becoming zeal he defends the chaplains of noblemen in particular, and the clergy in general, who it seems were debarred, under pretence that a sweet tooth and liquorish palate are inconsistent with the sanctity of their character."

In the North of England, a *Goose* is always the chief ingredient in the composition of a Christmas Pye.

Allan Ramsay, in his *Poems*, (4to. Edinb. 1721.) p. 31. (Elegy on lucky Wood) tells us, that among other baits by which the good ale-wife drew customers to her house, she never failed to tempt them at Christmas with a *Goose-pye*.

"Than ay at Yule whene'er we came,
A bra' Goose Pye,
And was na that a good Belly baum?
Nane dare deny."

^f Both *Plum-porridge* and Christmas Pies are noticed in the following passage in Nedham's *History of the Rebellion*: 1661.

"All Plums the Prophet's sons defy,
And Spice-broths are too hot;
Treason's in a December-pye,
And death within the pot.
Christmas, farewell; thy days I fear
And merry days are done:
So they may keep feasts all the year
Our Saviour shall have none.

with what abhorrence those who could eat them at all other times of the year, would shrink from them in December.

In the Tract entitled "Round about our Coal-Fire, or Christmas Entertainments," (of which there are four Editions) I find the following account of the usual diet and drink of this season, with other curious particulars :

"An English Gentleman at the opening of the great day, *i. e.* on Christmass Day in the morning, had all his tenants and neighbours entered his Hall by day-break. The strong beer was broached, and the black jacks went plentifully about with toast, sugar, nutmegg, and good Cheshire cheese. The Hackin^s (the great sausage) must be boiled by day-break, or else two young men must take the maiden (*i. e.* the cook,) by the arms and run her round the market-place till she is ashamed of her laziness.

"In Christmass Holidays, the tables were all spread from the first to the last; the sirloins of beef, the minced pies, the plumb-porridge, the capons, turkeys, geese, and plumb-puddings, were all brought upon the board: every one eat heartily, and was welcome, which gave rise to the proverb, 'Merry in the hall when beards wag all^h.'"

Gone are those golden days of yore,

When Christmass was a high day:

Whose Sports we now shall see no more;

'Tis turn'd into Good-Friday."

Misson, in continuation of the passage already quoted from his Travels, says: "On fait aussi une certaine sorte de potage avec des raisins qui ne cede au pasté: cela s'appelle Plum-porridge." *i. e.* "They also make a sort of soup with plums which is not at all inferior to the pye, which is in their language called Plum-porridge."

Memorandum. I dined at the Chaplain's table at St. James's on Christmas Day 1801, and partook of the first thing served up and eaten on that festival at that table, *i. e.* a tureen full of rich luscious plum-porridge. I do not know that the custom is any where else retained.

^s I find the word HACKIN thus explained in Ray's Glossarium Northanhymbricum: "A Hackin. Lucanica. A. S. *gehaccob. Flejc. Farcimen; & gehæcca. Farcimentum.*"

^h Aubrey, in a MS. of the date of 1678, in the Ashmolean Museum at Oxford, cited in the Antiquarian Repertory, No. xxvi,¹ says, "Before the last Civil Wars in Gentlemen's houses at Christmass the first diet that was brought to table, was a Boar's Head with a Lemon in his mouth." See before, p. 375.

In Sir John Sinclair's Statistical Account of Scotland, vol. v. p. 48, 8vo. 1793, the Minister of Montrose, County of Angus, under the head of Amusements, tells us: "At Christmas and the New Year, the opulent Burghers begin to feast with their friends, and go a round of visits, which takes up the space of many weeks. Upon such occasions, the gravest is expected to be merry and to join in a cheerful song."

Morant, in his Account of Horn Church, in the Liberty of Havering, (Hist. of Essex, vol. i. p. 74.) informs us that "the Inhabitants pay the Great Tithes on Christmas Day, and are treated with a Bull and Brawn. The Boar's Head is wrestled for. The poor have the scraps."

Poor Robin, for 1677, notes the festive doings of Christmas as follows:

" Now grocer's trade	Mirth and gladness
Is in request,	Doth abound,
For Plums and Spices	And strong beer in
Of the best.	Each house is found.
Good cheer doth with	Minc'd Pies, roast Beef,
This month agree,	With other cheer
And dainty chaps	And feasting, doth
Must sweetned be.	Conclude the year.

They are likewise alluded to in King's Art of Cookery, p. 75.

"At Christmas time—

Then if you wou'd send up the Brawner's Head,
 Sweet Rosemary and Bays around it spread;
 His foaming tusks let some large Pippin * grace,
 Or, 'midst these thundring spears an Orange place;
 Sauce, like himself, offensive to its foes,
 The roguish Mustard, dang'rous to the nose.
 Sack, and the well-spiced Hippocras the wine
 Wassail the bowl with antient ribbands fine,
 Porridge with Plumbs, and Turkeys with the chine." }

* At Rippon, in Yorkshire, on Christmas Day, the singing boys come into the church with large baskets full of red Apples, with a sprig of Rosemary stuck in each, which they present to all the Congregation, and generally have a return made them of 2d. 4d. or 6d. according to the quality of the lady or gentleman." Gent. Mag. for August 1790, vol. lx. p. 719.

ST. STEPHEN'S DAY.

(Twenty-sixth of December.)

HOSPINIAN quotes a superstitious notion from Naogeorgus that it is good to gallop horses till they are all over in a sweat, and then bleed them, on St. Stephen's Day, to prevent their having any disorders for the ensuing year :

"Festo hoc quisque Caballos
In campo exercet cursu, saltuque volucris
Dum fluat e toto fessorum corpore sudor,
Adque Fabros ductis mandant pertundere venam,
Scilicet hoc prodesse ferunt, hac luce peractum
Ne morbis ullis illo tententur in anno :
Cornipedum Stephanus ceu curam gesserit unquam^a."

So also in Christmas, a Poem by Romaine Joseph Thorn :

"Now social friends their social friends invite
To share the feast ; and on the table's plac'd,
The fam'd sirloin, with Puddings nicely bak'd,
Surcharg'd with plumbs, and from the oven hot ;
Nor wanting are Minc'd Pies, in plenteous heaps,
T'augment the dainties of the brave repast." 1. 272, &c.

Luther in his Colloquia, P. i. p. 233. tells us that "upon the Eve of Christmas Day the women run about and strike a *swinish hour* (pulsant horam suillam) : if a great hog grunts, it denotes the future husband to be an old man, if a small one a young man." I am at a loss to conceive the precise meaning of this hour.

^a Hospinian. de Orig. Fest. Christianor. fol. 160. Thus translated by Barnabe Googe :

"Then followeth Saint Stephen's Day, whereon doth every man
His Horses jaunt and course abroad, as swiftly as he can,
Until they doe extreemely sweate, and than they let them blood,
For this being done upon this day, they say doth do them good,
And keepes them from all maladies and sicknesse through the yeare,
As if that Steven any time tooke charge of Horses heare."

Popish Kingdome, fol. 45.

In Tusser's Five Hundred Points of Husbandry, under December, are the following lines :

"Yer Christmas be passed, *let Horsse be let blood,*
For manie a purpose it dooth them much good :
The Day of S. Steeven, old fathers did use,
If that do mislike thee, some other day chuse :

On which is this Note in Tusser Redivivus, 8vo. Lond. 1744, p. 148. "About Christmas is a very proper time to bleed Horses in, for then they are commonly at house, then Spring comes on, the Sun being now coming back from the Winter Solstice, and there are three or four days of rest, and if it be upon St. Stephen's Day it is not the worse, seeing there are with it three days of rest, or at least two."

In Mr. Nichols's Illustrations of the Manners and Expences of Antient Times in England, p. 294, among the "Receipts and Disbursements of the Canons of St. Mary in Huntingdon," under the year 1517 we have the following entry :

"Item, for letting our Horses blede in Chrystmasse Weke *iiij*d."

Mr. Douce's manuscript notes say the practice of bleeding Horses on this day is extremely antient, and appears to have been brought into this country by the Danes. See Olai Wormii Fasti Danici, lib. ii. cap. 19.

"Duo abusus, qui in Festo Stephani & Johannis irrepserunt notemus. Altera superstitio est, quod in Festo S. Stephani equos exercent, donec toto corpore sudent : postea ad Fabros ducant, qui equis venam pertundant, rati tales equos, anno proximo mori non posse. Quasi vero S. Stephanus equorum unquam curam gesserit. Altera superstitio est, quod in Festo S. Johannis Apostoli sibi invicem benedictionem S. Johannis, vel haustum Johannis mittere solent. Putant nonnulli hunc morem a veteribus Ethnicis descendere qui sub initium Januarii, vinum honorarium amicis suis mittere solebant, in honorem bicipitis Jani quem primum vitium satorem putant. Christiani, postea, ex Jano Johannem formarunt. Legitur alias, in vita Johannis, quod poculum vini, veneno mixtum, propinatum ei fuerit, sed Johannes, cum poculum cruce signasset, sine damno ebibit. Hinc adhuc S. Johannis cum calice pingitur, ex quo Serpens promicat. Forte hinc nata est superstitio mittendi in Festo Johannis vinum, ut Johannes eidem adhuc benedicat." J. Hildebrandi de Diebus Festis, SS. Antiquitat. Epitome. p. 33.

The following is from a rare Quarto *b. l.* intitled "Wits Fits, and Fancies : " On S. Stevens Day it is the Custome for all Horses to be let bloud and drench'd. A gentleman being (that morning) demaunded whether it pleased him to have his Horse let bloud and drencht, according to the fashion ? He answered No, sirra, my Horse is not diseas'd of the *fashions*."

[Aubrey in the "Remains of Gentilisme," MS. Lands. Brit. Mus. 226. says : "On St. Stephen's Day the Farrier came constantly and blouded all our Cart-horses."]

Among the Finns, upon St. Stephen's Day, a piece of money, or a bit of silver must be thrown into the trough out of which the Horses drink, by every one that wishes to prosper ^b.

Bishop Hall, in his *Triumphs of Rome*, p. 58, says : "On St. Stephen's Day blessings are implored upon pastures."

^b See Tooke's *Russia*, vol. 1. p. 47. Perhaps it will be thought no uninteresting article in this little *Code of Vulgar Antiquities* to mention a well known Interjection used by the country people to their Horses, when yoked to a cart, &c. *Heit* or *Heck* ! I find this used in the days of Chaucer :

"They saw a cart, that charged was with hay,
The which a carter drove forth on his way ;
Depe was the way, for which the carte stode ;
The carter smote and cryde as he were wode,
Heit Scot ! Heit Brok ! what spare ye for the stones ?
The Fend quoth he, you fetch, body and bones."

Frere's T. ed. Tyrwh. 4to. Lond. vol. i. p. 287.

The name of *Brok* is still too in frequent use amongst farmer's draught Oxen.

A Writer in the *Gentleman's Magazine* for August 1799, vol. lxix. p. 659, derives "*Whoohe !*" the well known exclamation to stop a team of horses, from the Latin. "The exclamation used by our waggoners when they wish for any purpose to stop their team (an exclamation which it is less difficult to speak than to write, although neither is a task of great facility) is probably a legacy bequeathed us by our Roman ancestors : precisely a translation of the antient classical *Ohe !* an Interjection strictly confined to bespeaking a pause—rendered by our Lexicographers *Enough ! Oh, Enough !*

'Ohe, jam satis est—Ohe, Libelle'."

A learned friend, whose communications I have frequently had occasion to acknowledge in the course of this work, says : "The exclamation '*Geho, Geho,*' which carmen use to their horses is probably of great antiquity. It is not peculiar to this country, as I have heard it used in France. In the story of the Milkmaid who kicked down her pail, and with it all her hopes of getting rich, as related in a very antient Collection of Apologues, entitled "*Dialogus Creaturarum,*" printed at Gouda, in 1480, is the following passage : "Et cum sic gloriaretur, et cogitaret cum quanta gloria duceretur ad illum virum super equum dicendo *gio gio*, cepit pede percutere terram quasi pungeret equum calcaribus."

[A Memoir on the manner in which the Inhabitants of the North Riding of Yorkshire celebrate Christmas, in the *Gent. Mag.* for May 1811, informs us that "On the Feast of St. Stephen large Goose Pies are made, all of which they distribute among their needy neighbours, except one which is carefully laid up, and not tasted till the Purification of the Virgin, called Candlemas."]

ST. JOHN THE EVANGELIST.

(*The Twenty-seventh of December.*)

THE Custom of giving Wine on the Day of St. John the Evangelist has been already noticed under St. Stephen's Day. The following is Naogeorgus's account of the practice :

“ Nexte John the sonne of Zebedee hath his appoynted Day,
 Who once by cruell Tyraunts will, constrayned was they say
 Strong poyson up to drinke, therefore the Papistes doe beleve
 That whoso puts their trust in him, no poyson them can greeve.
 The wine beside that halowed is, in worship of his name,
 The Priestes doe give the people that bring money for the same.
 And after with the selfe same wine are little manchets made
 Agaynst the boystrous winter stormes, and sundrie such like trade.
 The men upon this solemne day, do take this holy wine
 To make them strong, so do the maydes to make them faire and fine.”

Popish Kingdome, fol. 45.

IN the Statistical Account of Scotland, 8vo. Edinb. 1793, vol. viii. p. 399, parish of Duffus, County of Moray, we read : “ Our common people here still celebrate (perhaps without ever thinking of the origin of the practice) St. JOHN'S DAY, *St. Stephen's Day*, *Christmas Day*, &c. by assembling in large companies to play at Foot-Ball, and to dance and make merry. That horror at the name of *Holidays* which was once a characteristic of the Puritans and *true blue* Presbyterians, never took possession of them.”

CHILDERMAS^a

or

HOLY INNOCENTS' DAY.

THIS Day, in the Calendar of Superstition, is of most unlucky omen. None ever marry on a Childermas Day.

Melton in his *Astrologaster*, p. 45. informs us it was formerly an article in the Creed of Popular Superstition, that it was not lucky to put on a new suit, pare ones nails, or begin any thing on a Childermas Day.

It appears from Fenn's Letters, vol. i. p. 234, that on account of this superstition the Coronation of king Edward the Fourth was put off till the Monday, because the preceding Sunday was Childermas Day.

In the play of Sir John Oldcastle, Act. ii. sc. 2. Murley objects to the rendezvous of the Wickliffites on a Friday: "Friday, quoth'a, a dismal day; Childermas Day this year was Friday^b."

The learned Gregory, in his Treatise on the Boy Bishop, preserved in his posthumous works, observes that "It hath been a custom, and yet is elsewhere, to whip up the children upon Innocents Day morning, that the memorie of Herod's murder of the Innocents might stick the closer, and in a moderate proportion to act over the crueltie again in kinde^c."

^a Childermas. cýðamæsse dæg, Sax. Childirmas-dai, in Wicklif's time. Childery-masse. Rob. Glouc. Gent. Mag. Jan. 1799, vol. lxix. p. 33.

^b Bourne tells us, chap. xviii. that "according to the Monks it was very unlucky to begin any work upon Childermas Day: and whatsoever day that falls on, whether on the Monday, Tuesday, or any other, nothing must be begun on that day through the year."

^c See Cotgrave's Dict. the Diction. de Furetiere, and Diction. de Trevoux, v. INNOCENTER.

This Custom is mentioned by Hospinian. de Orig. Festor. Christianor. fol. 160 b.

"Hujus lanienæ truculentissimæ ut pueri Christianorum recordentur et simul discant odium, persecutionem, crucem, exilium, egestatemque statim cum nato Christo incipere, virgis cædi solent in aurora hujus Diei adhuc in lectulis jacentes a parentibus suis."

Dugdale, in his *Origines Juridiciales*, p. 247, speaking of the Christmas Festivities kept in Lincoln's Inn, cites an order dated 9th Hen. VIII. "that the KING OF COCKNEYS, on Childermass Day, should sit and have due service; and that he and all his officers should use honest manner and good order, without any waste or destruction making in wine, brawn, chely, or other vitails: as also that he, and his marshal, butler, and constable marshal, should have their lawful and honest commandments by delivery of the officers of Christmas, and that the said King of Cockneys, ne none of his officers medyl neither in the buttery, nor in the stuard of Christmass his office, upon pain of 40s. for every such meddling, And lastly, that *Jack Straw*, and all his adherents, should be thenceforth utterly banisht and no more to be used in this house, upon pain to forfeit, for every time, five pounds, to be levied on every Fellow hapning to offend against this rule."

Processions of Children on this Day have been already noticed as forbidden by king Henry the Eighth's proclamation of July 22d 1540^d.

Naogeorgus in his *Regnum Papisticum*, lib. iv. shews it to have been still more extensively practised.

Clement Marot has an Epigram on this subject (Epig. cxxxv.) upon which Dufressus his Editor has the following Note:

"INNOCENTES. Allusion a un usage pratique lors en France, ou les jeunes personnes qu'on pouvoit surprendre au lit le jour des Innocens, recevoient sur le derriere quelques claques, & quelque fois un peu plus, quand les sujet en valois la paine. Cela ne se pratique plus aujourd'hui: nous sommes bien plus sages & plus reserves que nos peres."

The following is the account given of it in "*Les Origines des quelques Coutumes anciennes*," &c. 12mo. Caen. 1672, p. 141.

"Quoy que la memoire de cette sanglante Tragedie ne doive faire naitre que des pensees de pieté & des sentimens de compassion; neantmoins, il se pratique en Normandie, & ailleurs, une coutume badine et ridicule, qui est, que ce jour des Innocents, les plus eveillés & diligens à se lever matin, vont surprendre les paresseux & les endormis, & les fouetter dans leur lit, et cela s'appelle bailler les Innocents à quelqu'un."

^d See p. 321. Mr. Douce's MS Notes say: "Chez les cordeliers d'Antibes, le jour des Innocens, les Freres, coupe-choux et les Marmitons occupaient la place des Peres; et revêtu d'ornemens tournes a l'envers ayant au nez des Lunettes, garnies d'ecosses de citron, ils marmotaient confusement quelques mots des prieres dans le livres tournés a l'envers." *Voyageur à Paris*, tom. ii. p. 21

COUNTRY WAKES*,

called also

FEASTS OF DEDICATION, REVELLINGS, RUSH-BEARINGS,

and

in the North of England

HOPPINGS.

AS in the times of Paganism annual Festivals were celebrated in honour and memory of their Gods, Goddesses, and Heroes, when the people resorted toge-

* Spelman in his Glossary, v. Wak, derives the word Wake from the Saxon *ƿak*, signifying drunkenness. His words are, "Sunt celeberrimes bacchanales sub fructuum temporibus, ab occidulis et borealibus Anglis pagatim habitæ. Bacchanales dixi ex nomine: nam *ƿak*, Sax. est temulentia." With all deference to so great a name, I think Spelman is evidently mistaken, and that he even contradicts himself, when he tells us that on the Sunday after the Encœnia, or Feast of the Dedication of the Church, a great multitude both of grown and young persons were wont to meet about break of day, shouting *Holy Wakes, Holy Wakes*. "Die dominica post Encœniam seu Festum Dedicationis Ecclesiæ cujusvis Villæ convenire solet in aurorâ magna hominum juvenumque multitudo, & canora voce *Holy Wakes, Holy Wakes*, exclamando designare," &c. Gloss. fol. Lond. 1664, p. 562.

Mr. Strutt gives us a quotation on this subject from Dugdale's Warwickshire, from an old MS Legend of St. John the Baptist, which entirely overthrows the etymology of *Wake* given by Spelman:

"And ye shal understond & know how the *Evyns* were furst found in old time. In the begyn-

ther at their temples^b and tombs; and as the Jews constantly kept their anniversary feast of Dedication in remembrance of Judas Maccabæus their deliverer; so it hath been an antient custom among the Christians of this island to keep a feast every year upon a certain week or day, in remembrance of the finishing of the building of their parish Church, and of the first solemn dedicating of it to the service of God, and committing it to the protection of some guardian Saint or Angel^c.

At the Conversion of the Saxons, says Bourne, by Austin the monk, the Heathen Paganalia were continued among the converts, with some regulations, by an order of Pope Gregory the Great, to Mellitus the Abbot, who accompanied Austin in his mission to this island. His words are to this effect: on the Day of Dedication, or the Birth Day of holy Martyrs, whose relicks are there placed,

ning of holy Church, it was so that the pepul cam to the Chirche with Candellys brennyng and wold wake and coome with light toward to the Chirche in their devociions; and after they fell to lecherie and songs, daunces, harping, piping, and also to glotony and sinne, and so turned the holinesse to cursydness: wherefore holy Faders ordenned the pepul to leve that *Waking* and to fast the *Evyn*. But hit is called *Vigilia*, that is waking in English, and it is called *Evyn*, for at evyn they were wont to come to Chirche."

Bishop Hall, in his *Triumphs of Rome*, alludes as follows to these convivial entertainments: "What should I speak of our merry Wakes and May Games and Christmass Triumphs, which you have once seen here and may see still in those under the Roman dition: in all which put together, you may well say no Greek can be merrier than they." *Triumph of Pleasure*, p. 23.

I have a curious Sermon entitled "*The Religious REVEL*," preached at Atsuch, a Country Revel, dedicated to Mr. William Ekins of the Parish of St. Thomas near Exon, by H. Rosewell," 8vo. Lond. 1711. It is a Defence and Vindication of keeping the annual feast of the dedication, finishing, and consecration of our Churches (constantly kept and called in the country a *Wake* or *REVEL*) still supposing and asserting the very great impiety of revellings properly so called, *i. e.* lewd and disorderly *Revellings*, upon any account or occasion.

In Collinson's *History of Somersetshire*, vol. i. Abdick and Bulston Hundred, p. 64, speaking of Stocklinch, St. Magdalen Parish, the author says: "A *Revel* is held here on St. Mary Magdalen's day."

^b The Paganalia or Country Feasts of the Heathens were of the same stamp with this of the Wake. Spelman says: "*Hæc eadem sunt quæ apud Ethnicos Paganalia dicebantur*," &c. Gloss. ut supra.

^c Saint Michael for instance. Of Saints it has been observed by Antiquaries that few churches or none are any where found honoured with the name of St. Barnabas, except one at Rome.

let the people make to themselves booths of the boughs of trees, round about those very Churches which had been the temples of Idols, and in a religious way to observe a feast : that beasts may no longer be slaughtered by way of sacrifice to the Devil but for their own eating and the glory of God : and that when they are satisfied they may return thanks to him who is the giver of all good things^d. Such are the foundations of the Country Wake^e.

This feast was at first regularly kept on that day in every week, on which the Church was dedicated : but it being observed and complained of, that the number of holidays was excessively increased, to the detriment of civil government and secular affairs ; and also that the great irregularities and licentiousness which had crept into these festivities by degrees, especially in the Churches, Chapels, and Churchyards, were found highly injurious to piety, virtue, and good manners ; there were therefore both Statutes and Canons made to regulate and restrain them : and by an act of Convocation passed by Henry the Eighth in the year 1536^f, their number was in some measure lessened. The Feast of the

^d " Ut die Dedicationis, vel Natalitiis Sanctorum Martyrum, quorum illic Reliquiæ ponuntur, tabernacula sibi circa easdem Ecclesias, quæ ex fanis commutatæ sunt de ramis arborum faciant," &c. Bed. lib. . . . cap. 30.

In Bridges's Hist. of Northamptonshire, are very many instances recorded of the Wake being still kept on or near to the day of the Saint to which the Church was dedicated.

^e In Tusser's " Five Hundred Points of Good Husbandry," under the head of " Ploughman's Feast Days," are the following lines :

" The Wake-Day.

" Fil oven ful of flawnes, Ginnie passe not for sleepe,
To-morrow thy father his wake day will keepe :
Then every wanton may danse at her will
Both Tomkin with Tomlin, and Jankin with Gil."

Thus explained in Tusser Redivivus, 8vo. Lond. 1744, p. 81. " The Wake Day is the Day on which the Parish Church was dedicated, called so, because the night before it they were used to watch till morning in the church, and feasted all the next day. Waking in the Church was left off because of some abuses, and we see here it was converted to waking at the oven. The other continued down to our author's days, and in a great many places continues still to be observed with all sorts of rural merriments ; such as dancing, wrestling, cudgel-playing," &c.

^f This injunction, says Borlase, in his Account of Cornwall, was never universally complied with, Custom in this case, prevailing against the law of the land.

Dedication of every Church was ordered to be kept upon one and the same day every where; that is, on the first Sunday in October; and the Saint's Day to which the Church was dedicated entirely laid aside. This act is now disregarded; but probably it arose from thence that the Feast of Wakes was first put off till the Sunday following the proper day, that the people might not have too many avocations from their necessary and domestic business.

In King Charles the First's Book of Sports, Oct. 18, 1633, we read: "His Majesty finds that, under pretence of taking away abuses, there hath been a general forbidding, not only of ordinary meetings, but of the Feasts of the Dedications of the Churches, commonly called Wakes. Now his Majesty's express will and pleasure is, that these Feasts, with others, shall be observed; and that his Justices of the Peace, in their several Divisions, shall look to it, both that all disorders there may be prevented or punished, and that all neighbourhood and freedom, with manlike and lawful exercises be used." See Harris's Life of Charles I. p. 50.

In the southern parts of this nation, says Bourne, most country villages^g are

The following entries occur in the Churchwardens' Accounts of St. Mary at Hill in the City of London, A. D. 1495. "For bred and wyn and ale to Bowear (a singer) and his co. and to the Quere on Dedication Even and on the morrow, is. vjd.

1555. "Of the Sumcyon of our Ladys day, which is our Church holyday, for drinkyng overnight at Mr. Haywards at the Kings Head with certen of the parish and certen of the chapel and other singing men, in wyne, pears, and sugar, and other chargis viiis. jd.

"For a dynner for our Ladys Day for all the syngyng men & syngyng children, il."

"For a pounce and halfe of sugar at dinner is. vijd. ob."

1557. "For garlands for our Ladys Day & for strawenge yerbes, ijs. ijd."

"For bryngyng down the Images to Rome Land and other things to be burnt."

In these Accounts, "To singing Men and Children from the King's Chapel and elsewhere," on some of the grand festivals, particularly the Parish Feast (our Lady's Assumption), a reward in money and a feast is charged in several years.

When an order was made in 1627 and in 1631, at Exeter, and in Somersetshire, for the suppression of the Wakes, both the Ministers and the People desired their continuance, not only for preserving the memorial of the dedication of their several Churches, but for civilizing their parishioners, composing differences by the mediation and meeting of friends, increasing of love, and unity, by these feasts of charity, and for the relief and comfort of the poor.

^g Bourne's Antiq. of the Common People, chap. xxx. Carew tells us in his Survey of Cornwall, p. 69. "The Saint's Feast is kept upon the Dedication Day by every householder of the parish,

wont to observe some Sunday in a more particular manner than the rest, *i. e.* the

within his own dores, each entertaining such forrayne acquaintance, as will not fayle, when their like turne cometh about, to requite them with the like kindness." But Borlase informs us that, in his time, it being very inconvenient, especially in harvest time, to observe the Parish Feast on the Saint's Day, they were by the Bishop's special authority transferred to the following Sunday.

Stubs, in his "Anatomie of Abuses," 12mo. 1585, p. 95. gives us the manner of keeping of Wakesses and Feastes in England. "This is their order therein. Every towne, parish, and village, some at one time of the yeare, some at an other (but so that every one keeps his proper day assigned and appropriate to itselfe which they call their Wake day) useth to make great preparation and provision for goode cheare. To the which all their friendes and kinsfolkes farre and neere are invited." He adds that there are such doings at them, "insomuch as the poore men that beare the charges of these Feastes and Wakesses are the poorer and keep the worsen houses a long tyme after. And no marvaile, for many spend more at one of these Wakesses than in all the whole yere besides." Stubs has been already mentioned as a puritan: and consequently one who did not duly distinguish between the institution itself and the degenerate abuse of it.

Borlase says, the Parish Feasts instituted in commemoration of the dedication of parochial churches were highly esteemed among the primitive Christians, and originally kept on the Saint's Day to whose memory the church was dedicated. The generosity of the founder and endower thereof was at the same time celebrated, and a service composed suitable to the occasion. (This is still done in the Colleges of Oxford, to the memory of the respective Founders.) On the eve of this day prayers were said and hymns were sung all night in the church; and from these watchings the festivals were styled Wakes; which name still continues in many parts of England, though the vigils have been long abolished.

See also, Wheatley on the Common Prayer, 8vo. Lond. 1728, p. 92. and Dugd. Warw. 1st edit. p. 515.

Speght, in his Glossary to Chaucer, says: "It was the manner in times past upon festival evens called *Vigiliæ*, for parishioners to meet in their church houses or church yards, and there to have a drinking fit for the time. Here they used to end many quarrels between neighbour and neighbour. Hither came the wives in comely manner: and they which were of the better sort had their mantles carried with them, as well for shew as to keep them from cold at the table. These mantles, also, many did use in the church at morrow-masses and other times.

In the 28th Canon given under king Edgar (preserved in Wheloc's edition of Bede,) I find decent behaviour enjoined at these Church Wakes. The people are commanded to pray devoutly at them and not betake themselves to drinking or debauchery.

28. And þe læraþ ꝥ man æt Cýric pæccan ƿiþe Ʒeðneoh ȝý. ȝ ȝeoƿne ȝebibbe. ȝ ænize ðrenc ne ænig unnit þaƿne ðneoge.

This, too, opposes the opinion of Spelman that Wakes are derived from the Saxon word *Ʒak*, signifying drunkenness.

Sunday after the Day of Dedication, or Day of the Saint to whom their Church was dedicated. Then the inhabitants deck themselves in their gaudiest cloaths, and have open doors and splendid entertainments for the reception and treating of their relations and friends, who visit them on that occasion from each neighbouring town. The morning is spent for the most part at Church, though not as that morning was wont to be spent, not in commemorating the Saint or Martyr, or in gratefully remembering the Builder and Endower. The remaining part of the day is spent in eating and drinking. Thus also they spend a day or two afterwards in all sorts of rural pastimes and exercises : such as dancing on the Green, Wrestling, Cudgelling, &c.

Great numbers attending at these Wakes, by degrees, less devotion and re-

The following is preserved in the Antiquarian Repertory, No. xxvi. from the MS Collections of Aubrey (relating to North Wilts) in the Ashmolean Museum at Oxford. Dated 1678.

"Before the Wake or Feast of the Dedication of the Church, they sat up all night fasting and praying." That is, upon the Eve of the Wake.

Captain Silas Taylor says, that in the days of yore, when a Church was to be built, they watched and prayed on the Vigil of the Dedication, and took that point of the horizon where the sun arose for the east, which makes that variation, so that few [Churches] stand true except those built between the two equinoxes. I have experimented some Churches, and have found the line to point to that part of the horizon where the sun rises on the day of that Saint to whom the church is dedicated."

In the Introduction to the Survey of North Wiltshire, printed in Aubrey's Miscellanies, 8vo. 1714, p. 33, we read : "The night before the Day of Dedication of the Church, certain officers were chosen for gathering the money for charitable uses. Old John Wastfield of Langley, was Peter Man at St. Peter's Chapel there."

The following ludicrous trait in the Description of a Country Wake is a curious one, from a most rare little book entitled : "A strange Metamorphosis of Man, transformed into a Wildernesse, deciphered in Characters." 12mo. Lond. 1634. He is speaking of *The Goose*. "They hate" (says our quaint author) "the laurell, which is the reason they have no poets amongst them ; so as if there be any that seeme to have a smatch in that generous science, he arrives no higher than the style of a Ballet, wherein they have a reasonable facultie ; especially at a WAKE, when they assemble themselves together at a towne-greene, for then they sing their Ballets, and lay out such throats as the country fiddlers cannot be heard." I cannot omit quoting thence also, the well-known singularity of this domestic fowl. "She hath a great opinion of her own stature, especially if she be in company of the rest of her neighbours and fellow-gossippes, the Duckes and Hennes, at a Harvest Feast : for then if she enter into the Hall there, as high and wide as the Doore is, she will stoop for feare of breaking her head."

verence were observed, till, at length, from Hawkers and Pedlars coming thither to sell their petty wares, the Merchants^h came also and set up stalls and booths in the Church-yards: and not only those, says Spelman, who lived in the parish to which the Church belonged resorted thither, but others also, from all the neighbouring towns and villages: and the greater the reputation of the Saint, the greater were the numbers that flocked together on this occasion. The holding of these Fairs on Sundays was justly found fault with by the Clergy. The Abbot of Ely, in King John's reign, inveighed much against so flagrant a profanation of the Sabbath; but this irreligious Custom was not entirely abolished till the reign of King Henry the Sixth.

In many villages in the North of England these meetings are still kept up, under the name of HOPPINGSⁱ. We shall hope that the rejoicings on them are

^h The words of Hospinian on this head are as follow: "Accessit etiam Mercatus, ut circa Templum, necnon in Templis et cœmeteriis forum rerum venalium videas."

In the Statistical Account of Scotland, vol. xvi. p. 460. (Svo. Edinb. 1795.) Parishes of Sandwick and Stromness, co. of Orkney, we read: "Parish of Sandwick."—"The people do no work on the 3d day of March, in commemoration of the Day on which the Church of Sandwick was consecrated; and as the Church was dedicated to St. Peter, they also abstain from working for themselves on St. Peter's Day (29th of June); but they will work to another person who employs them."

In the same work, vol. xviii. p. 652. Parish of Culross, Appendix. St. Serf: we are told "St. Serf was considered as the tutelar Saint of this place, in honour of whom there was an annual procession on his day: viz. 1st July, early in the morning of which, all the inhabitants, men and women, young and old, assembled and carried green branches through the town, decking the publick places with flowers, and spent the rest of the day in festivity. (The Church was dedicated not only to the Virgin Mary, but also to St. Serf.) The procession is still continued, though the day is changed from the Saint's Day to the present King's Birth Day."

ⁱ *Hopping* is derived from the Anglo Saxon *þoppan*, to leap or dance, which Skinner deduces from the Dutch *Huppe*, *coxendix* (whence also our *Hip*.) "hæc enim Saltitatio, quâ corpus in altum tollitur ope robustissimorum illorum musculorum, qui ossibus femoris et coxendicis movendis dicati sunt, præcipue peragitur." Skinner in v. *Hop*. Dancings in the North of England, and I believe in other parts, are called *Hops*. The word in its original meaning is preserved in *Grass-hopper*.

The word "*Hoppe*" occurs in Chaucer, in the beginning of the Coke's Tale:

"And til that he had all the sight ysein
And dancet wel, he wold not come agein;

still restrained in general within the bounds of innocent Festivity; though it is

And gadred him a meinie of his sort

To hoppe and sing and maken swiche disport." Ed. Tyrwh. 4to. vol. i. p. 173.

So, in Northbrooke's rare Treatise against Dauncing, &c. p. 118. "Also their daunces were spiritual, religious, and godly, not after our *hoppings* and leapings, and interminglings men with women, &c. (dauncing every one for his part,) but soberly, gravely," &c. Also, p. 132, "What good doth all that dauncing of young women holding upon men's armes, that they may *hop* the higher?"

In a most curious and rare Tract, entitled, "A Joco-serious Discourse in two Dialogues, between a Northumberland-Gentleman and his Tenant a Scotchman, both old Cavaliers, &c. 4to. Lond. 1686, p. 32, we read:

"To Horse-race, Fair, or *Hoppin* go,
There play our casts among the whipsters,
Throw for the hammer, lowp * for slippers,
And see the maids dance for the ring,
Or any other pleasant thing;
F*** for the Pigg, lye for the Whetstone,
Or chuse what side to lay our betts on."

We find Notes explaining the word "*Hoppin*" by "Annual Feasts in country towns where no market is kept," and "*lying* for the Whetstone," I'm told, has been practised †, but * * * * *

* Leap.

† In Stowe's Chronicle (edit. Howes, fol. Lond. 1631. p. 604.) we read that in the month of September 1550, "Grig a poulter of Surrey, taken among the people for a prophet, in curing of divers diseases by words and prayers, and saying he would take no money, &c. was by commandement of the Earle of Warwick, and other of the Councell, set on a scaffold, in the towne of Croydon in Surrey, with a paper on his breast, wherein was written his deceiptfull and hypocriticall dealings. And after that, on the 8. of September set on the pillorie in Southwarke, being then our Lady faire there kept, and the Maior of London, with his brethren the Aldermen, riding thorow the faire, the said Grig asked them and all the Citizens forgiveness. Thus much for Grig.

"Of the like counterfeit physitian have I noted in the Summary of my Chronicles, Anno 1382, to be set on horse-backe, his face to the horse taile, the same taile in his hand as a bridle, a cholar of Jordans about his necke, a WHETSTONE on his breast, and so led through the City of London, with ringing of basons, and banished."

In Lupton's "Too good to be true," 4to. Lond. 1580. p. 80. (by way of Dialogue between Omen and Siuqila, *i. e.* *Nemo* and *Aliquis*, concerning Mauqsun *i. e.* *usquam*, but meaning England,) is the following passage: "Merry and pleasant lyes we take rather for a sport than for a sin. Lying with us is so loved and allowed, that there are many tymes *gamings* and *prises* therefore purposely, to encourage one to outlye another. Omen. And what shall he gaine that gets the victorie in lying. Siuqila. He shall have a silver WHETSTONE for his labour. Omen. Surely, if one be worthy to have a *Whetstone of silver* for telling of lyes, then one is worthy to have a Whetstone of gold for telling of truth: truly methinks a whip of whitleather were more meete for a lyar than a Whetstone of silver. Siuqila. In my judgment he was eyther a notable lyar, or loved lying better than St. Paule did, that devised suche a reward for suche an evil desert. I marvel what moved him, that the lewdest lyar

to be feared they sometimes prove fatal to the morals of our swains, and corrupt the innocence of our rustic maids^k.

for the Pigg is beyond the memory of any I met with ; tho' it is a common phrase in the North to any that's gifted that way ; *and probably there has been such a mad practice formerly.*" The antient grossierty of our manners would almost exceed belief." In the stage directions to old Moralities we often find "Here Satan letteth a ****."

^k Hospinian cites Thomas Naogeorgus, in his fourth Book of the Regnum Papisticum, as drawing a most loathsome picture of the excesses and obscenities used in his time at the Feast of Dedications.

shoulde have a silver Whetstone for his labour. *Omen.* I knowe not, *unlesse he thoughte he was worthy for his lying to goe always with a blunte knife*, whereby he should not be able to cutte his meate ; and that he shoulde have no other Whetstone wherewyth to sharp his knife, but the same of sylver which he hadde wonne with lying. *Singula.* What his fond fancie was therein I know not : but I wishe, that every such lyar hadde rather a sharp knife, and no meate, than to have meate enough, with a blunt edged knife. untill they left their lying."

Perhaps our author, in another passage of his work, p.94, speaking of Chesse, hints at a better reason than the above for making a Whetstone the prize in this singular contest : his words are 'Gentlemen to solace their wearied mindes by honest pastimes, playe at *Chesse*, the astronomer's game and the philosopher's game, *which whettes thyr wittes, recreates theyr minds, and hurts no body in the meane season.*" The essence of a lie is well known to be an intention to deceive. The prize-fighters in this contest have no such intention. Their aim is only, who can raise the loudest laugh.

In "A ful and round Answer to N. D. alias Robert Parsons the Noddie his foolish and rude Warne-word." 4to, Lond. 1604. *b. l.* by Matthew Sutcliffe, p. 310. "A List of Robert Parsons his Lies, Fooleries, and Abuses," we read : "And for his witnesses he citeth Æneas Sylvius, Dubravius, Genebrard, Surius, Claudius de Sanctes, and a rabble of other lying rascals, not worth a cockle-shell. What then doth he deserve, but a Crowne of Foxe taitles, counterpointed with *Whetstones* for his labour."

In Dekker's "Seven deadlie Sinns of London," 4to. 1606. Signat. D. it is said "the Chariot then that Lying is drawne in, is made al of *Whetstones*."

In "Plaine Percevall the Peace-Maker of England," *b. l.* (relating to the affair of Martin Mar-prelate). No date. Signat. C. 2. is the following passage : "He put those *Lies* into print unlawfully, which he coin'd in hugger-mugger : and others opposite to his humor will have their *Lies* lie open manifestly, if it be but to shew that they dare *put in for the Whetstone*, and make as lowd Lies as Martin the forman."

In "Faultes Faults, and nothing else but Faultes," by Barnabie Rich, 4to. Lond. 1606, p. 13. the author speaking of lying and slandering, says : "most execrable creatures, whose depraving tongues are more persing than the point of a sword, and are *whetted* still with scandalous and lying reports."

In Vaughan's Golden Grove, also, 8vo. Lond. 1608. B. i. chap. 32. "Of Lies," is the following passage : "Papists—assure yourselves that for all your falsehoods and lies, you shall, at the last, in recompence have *nought els save the Whetstone.*"

So, in Walter Costelow's "Charles Stuart and Oliver Cromwell united," 8vo. 1655. p. 92. "Of a like nature was one heard, praying in the pulpit for a Reformation, in those over-active times, despairingly say, How can we hope for it to God's glory, when there is not one in our Universities, or Cathedrals, but what are factors for that Whore of Babylon? Sure he was never there? he was so ignorant; mistake me not, I mean the University, if otherwise, *give him the Whetstone, having thus preached for it.*"

The following is found in Herrick's *Hesperides*, p. 300.

"*The WAKE.*"

"Come Anthea let us two
Go to feast, as others do.

"Adscribam ex Thoma Naogeorgo libro 4. Regni papistici quam turpia obscœna & idcirco non ferenda, in hujusmodi Dedicationum Festis ac Solennitatibus, passim fiant. Ita canit :

"Templi sacрати celebrantur festa quotannis,
Catholicè nimis. E turri suspenditur alta

Among Ray's proverbial Phrases, 8vo. Lond. 1762, p. 70, we have the following: "A Lie. *He deserves the Whetstone.*"

There are two allusions to something of this kind in the common version of the Psalms. Ps. lii. 2. "Thy tongue—like a sharp razor, working deceitfully." Ps. lxiv. 3. "Who *whet* their tongue like a sword."

In the Library of Francis Douce, Esq. is preserved a "Pake of Knaves," i. e. a Pack of bad characters, certainly out of Hollar's school, if not engraved by his own burin, consisting of eighteen in number. This appears to have been the first, and most fully illustrates the *Whetstone as an emblem of lying*. The last line of the inscription attempts to account for its having been so.

"An edge must needs be set on every lye,"

In an Extract from the Berkeley MSS. read to the Society of Antiquaries of London, Thursday June 4th, 1201. in an account of a sanctuary man at Westminster, who had behaved himself with great treachery and falsehood, it is stated, on his detection that (vol. 2. p. 568.) "upon his own confession, the Abbot decreed him to bee had to an open place in the Sanctuary of punishment and reproofe, and made him to bee arrayed in papires painted with signes of untroth, sedition, and doublenesse, and was made to goe before the procession in that array, and afterwards soe set him in the stocks that the people might behold him."

The curious Tract entitled "A full and round Answer to N. D. alias Robert Parsons," already quoted, furnishes a notice of some other modes of punishing LIERS.

P. 280. "For this worthy place therefore thus *falsely alledged*, this worthlesse fellow is worthy to have a paper clapped to his head for a Falsary."

Ibid. p. 223. "While he continued in Bailiol Colledge, one Stancliffe his fellow-burser did charge him with *forgery*, and with such favour he departed, that no man seemed desirous he should remaine in the Colledge any longer. I thinke he may remember, that *he was rung with belles out of the house*, which was either a *signe of triumph*, or else of his *dismall departure out of the world*."

Ibid. p. 279. "Would not this fellow then have a *Garland of Peacocke's Feathers* for his notorious cogging, and for his presumption in *falsely alleaging* and *belying* the Fathers?"

Ibid. p. 250. "I will here *bestow on him a crowne of fox tayles*, and make him *King of al renegade traitors*: and doubt not, if he come into England, but to see him *crowned at Tiburne*, and his quarters enstalled at Newgate and Moorgate."

Ibid. p. 355. "And so for his pride I give Parsons a *Crowne of Pecocke's Feathers*, and leave him to be enstalled Kard-foole at Tyburne."

Mr. Punshon informed me, that among the Colliers at Newcastle there is a custom of giving a pin to a person

Tarts and Custards, Creams and Cakes,
Are the Junketts still at Wakes :

Vexillum crucis, & redolenti gramine templi
Sternitur omne solum : ramisque virentibus aræ
Suggestumque nitet, sellæque omnesque columnæ
Panduntur tabulæ, idolorum armaria, pictæ,
Præcipuè verò sertis habituque patronus
Excolitur diti, atque sua resplendet in ara,
Mensula Pontificum bullas, indutaque multis
Sustentat signis, festum celebrantibus illud,
Concessa ; Idolum quoque patroni ostia circa
Sustinet hæc eadem mendicans : quod quia mutum est,
Aut nondum populi linguam oraque barbara novit,
Assidet interpres quidam, clamansque rogansque
Intrantes atque egredientes, munera præsent
Patrono, & nummis redimant indulta Paparum.
Pastor pastores alios invitat, & ipsa
Scorta jubet simul adduci, turbasque nothorum.
Vndique conveniunt quoque vicini, atque remoti
Ruricolæ, pars sponte sua, partimque vocati.
Arma ferunt omnes, gladios, venabla, secures,
Bombardas, fustes ferratas atque bipennes.
Adveniunt juvenes culti, comptæque puellæ,
Adsunt & mimi, mendicique atque choraules
Institor exponit nitidas ex ordine merces.
Caupo disponit mensas, & pocula profert
Omnia venturis : neutrum spes fallit avara.
Namque fere referunt summa ex hoc commoda festo,
Præ cunctis aliis. Igitur post sacra peracta,
Aut ad cauponem properant, notosve sodales,
Explenturque omnes lautè vinoque cibisque

in company, by way of hinting to him that he is *fibbing*. If another pit-man outlies him, he in turn delivers the pin to *him*. No duels ensue on the occasion.

"*Take my CAP*," appears to have been formerly a taunt for a Lier. In "*A Trip through the Town, &c.*" 8vo. p. 17, we read : "A Yorkshire wench was indicted at the Old Bailey for feloniously stealing from her mistress a dozen of round-eared laced caps, of a very considerable value. The creature pleaded not guilty, insisting very strenuously that she had her mistress's *express orders* for what she had done. The prosecutrix being called upon by the Court to answer this allegation, said, 'Mary, thou wast always a most abominable *LYAR*.' 'Very true, Madam,' replies the hussey, 'for whenever I told a *round Lye*, you was so good as to bid me *TAKE YOUR CAP*. The Court fell into a violent fit of laughter, and the Jury acquitted the prisoner."

Unto which the tribes resort,
Where the businessè is the sport.

Octo solent septemque interdum ponere missus,
Pontificumque nihil veterum concedere coenis.
Sublatis tandem mensis consurgitur, & mox
Orchestra juvenes adeunt ascaule vocato :
Qui postquam insonuit raucum, signumque choreis
Vtre dedit, veniunt illuc pueri atque puellæ,
Longævique senes, mediaque ætate mariti.
Spectatum accedunt & anus, juvenesque maritæ.
Tum varii surgunt ludi, turpesque choreæ
A madidis, nec non rixæ pugnæque cruentæ
Fervent, vt digiti, palmæ, calcantur & aures,
Et capita & facies & brachia sanguine manent ;
Nonnunquam & cæsus media linquatur arenâ.
Multi, quod placeat, cupidæ mercantur amicæ.
Multi cauponam repetunt, potantque gregatim,
Inspido adjuncto cantu, clamoreque summo.
Luduntque interea chartis, rapidoque fritillo.
In cauponam etiam est pastorem accersere moris,
Quo præsentè putant compleri denique ludum.
Is superat clamando omnes, calicesque frequentes
Siccando, rex quidam est : vicinoque vomenti
Sinciput apprendit, nimium officiosus & æquus,
Et tenet, ima quoad stomachi fundamina vertit,
Hinc est vicinis gratus, charusque sodalis :
Cui si quando nocent Euantica dona vicissim
Debilitantque gradum, ne possit adire Penates
Ipse suos (quod non rarò contingere notum)
Quadrupedem grati vice versâ in tecta reducunt :
Catholicum hunc servat veneranda dicatio morem."

Thus translated by Barnabe Googe :

The Dedication of the Church is yerely had in minde,
With worship passing Catholicke, and in a wondrous kinde :
From out the steeple hie is hangde a crosse and banner fayre,
The pavement of the temple strowde with hearbes of pleasant ayre,
The pulpets and the aulters all that in the Church are seene,
And every pewe and piller great, are deckt with boughes of greene :

Morris-dancers thou shalt see,
 Marian too in pagentrie:

The tabernacles opned are, and Images are drest,
 But chiefly he that patron is, doth shine above the rest :
 A borde there standes, whereon their bulles and pardons thicke they lay,
 That given are to every one that keepe this holyday :
 The Idoll of the Patron eke, without the doore doth stande,
 And beggeth fast of every man, with pardons in his hande :
 Who for bicause he lackes his tongue, and hath not yet the skill
 In common people's languages, when they speake well or ill :
 He hath his owne interpretor, that alwayes standeth by,
 And vnto every man that commeth in or out doth cry :
 Desiring them the Patrone there, with giftes to have in minde,
 And Popishe pardons for to buie, release of sinnes to finde.

* * * * *

On every side the neighbours come, and such as dwell not nere,
 Come of their owne good willes, and some required to be there.
 And every man his weapon hath, their swordes and launces long,
 Their axes, curriars, pystolets, with pykes and darts among.
 The yong men in their best array, and trimmest maydes appeare,
 Both jeasters, roges, and minstrels with their instruments are heare.
 The pedler doth his packe untrusse, the host his pots doth fill,
 And on the table breade and drinke doth set for all that will :
 Nor eyther of them their heape deceyves, for of the others all,
 To them th' advauntage of this feaste, and gaine, doth chiefly fall.
 The service done, they eyther to the taverne fast doe flie,
 Or to their neighbour's house, whereas they feede unreasonable :
 For sixe or seven courses they vnto the table bring,
 And for their suppers may compare with any heathen king.
 The table taken up, they rise, and all the youth apace,
 The minstrell with them called go to some convenient place :
 Where when with bagpipe hoarce, he hath begon his musicke fine,
 And vnto such as are prepaerde to daunce hath given signe,
 Comes thither streight both boys and gyrles, and men that aged bee,
 And maryed folkes of middle age, there also comes to see,
 Old wrinkled haggess, and youthfull daunes, that minde to daunce aloft,
 Then sundrie pastimes do begin, and filthie daunces oft :
 When drunkards they do lead the daunce with fray and bloody fight,
 That handes, and eares, and head, and face, are torne in wofull plight.
 The streames of bloud runne downe the armes, and oftentimes is seene
 The carkasse of some ruffian slaine, is left upon the greene.

And a Mimick to devise
Many grinning properties.

Here many, for their lovers sweete, some daintie thing do buie,
And many to the taverne goe, and drinke for companie,
Whereas they foolish songs do sing, and noyses great do make :
Some in the meane while play at cardes, and some the dice do shake.
Their custome also is, the priest into the house to pull :
Whom when they have, they thinke their game accomplished at full :
He farre in noyse exceeds them all, and eke in drinking drie
The cuppes, a prince he is, and holdes their heades that speewing lie."

In Hinde's *Life of John Bruen of Bruen-Stapleford*, in the county of Chester, Esquire, 8vo. Lond. 1641, at p. 89, the author, speaking of popish and profane Wakes at Tarum, says : "Popery and Profannes, two sisters in evil, had consented and conspired in this parish, as in many other places, together to advance their Idols against the Arke of God, and to celebrate their solemne Feastes of their Popish Saints, as being the *Dii Tutelares*, the *speciall Patrons and Protectors of their Church and Parish*, by their WAKES and VIGILS, kept in commemoration and honour of them, in all riot and excesse of eating and drinking, dalliance and dancing, sporting and gaming, and other abominable impieties and idolatries.

"In the Northern Counties," says Hutchinson, in his *History of Northumberland*, vol. ii. p. 26, "these holy Feastes are not yet abolished; and in the county of Durham, many are yet celebrated. They were originally Feastes of dedication in commemoration of the consecration of the Church, in imitation of Solomon's great Convocation at the consecrating the Temple of Jerusalem. The religious tenor is totally forgotten, and the Sabbath is made a day of every dissipation and vice which it is possible to conceive could crowd upon a villager's manners and rural life. The manner of holding these festivals in former times was under tents and booths erected in the Church-yard where all kinds of diversions were introduced. Interludes were there performed, being a species of theatrical performance consisting of a rehearsal of some passages in holy Writ personated by actors. This kind of exhibition is spoken of by travellers, who have visited Jerusalem, where the religious even presume to exhibit the Crucifixion and Ascension with all their tremendous circumstances. On these Celebrations in this country, great Feastes were displayed and vast abundance of meat and drink.

Of Cheshire, Dr. Gower, in his *Sketch of the Materials for a History of that County*, tells us : "I cannot avoid reminding you upon the present occasion, that Frumenty makes the principal entertainment of all our Country Wakes: our common people call it 'Firmity.' It is an agreeable composition of boiled wheat, milk, spice, and sugar." p. 10.

King, in his *Vale Royal of England*, p. 20, speaking of the Inhabitants of Chester, says, "touching their house-keeping, it is bountiful and comparable with any other Shire in the Realm: and that is to be seen at their Weddings and Burials, but chiefly at *their Wakes*, which they yearly hold (although it be of late years well laid down.)"

Players there will be, and those,
 Base in action as in clothes ;
 Yet with strutting they will please
 The incurious villages.
 Near the dying of the day,
 There will be a Cudgel-play,
 When a coxcomb will be broke,
 Ere a good word can be spoke.
 But the anger ends all here,
 Drencht in ale, or drown'd in Beere.
 Happy rusticks, best content
 With the cheapest merriment :
 And possesse no other feare
 Than to want the Wake next yeare¹.

It appears that in antient times the Parishioners brought Rushes at the Feast of Dedication, wherewith to strew the Church, and from that circumstance the Festivity itself has obtained the name of RUSH-BEARING^m, which occurs for a Country Wake in a Glossary to the Lancashire dialect.

Macaulay, in his History and Antiquities of Claybrook in Leicestershire, 8vo. Lond. 1791, p. 93, observes that there is a Wake the Sunday next after St. Peter, to whom the Church is dedicated ; adding at p. 128. " the people of this neighbourhood are much attached to the celebration of Wakes ; and on the annual return of those Festivals, the cousins assemble from all quarters, fill the Church on Sunday, and celebrate Monday with feasting, with musick, and with dancing. The spirit of old English hospitality is conspicuous among the Farmers on those occasions ; but with the lower sort of people, especially in manufacturing villages, the return of the Wake never fails to produce a week at least, of idleness, intoxication, and riot ; these and other abuses, by which these Festivals are so grossly perverted from the original end of their institution, render it highly desirable to all the friends of order, of decency, and of religion, that they were totally suppressed." [See Nichols's Leicestershire, vol. iv. p. 131.]

¹ In Sir Aston Cokain's Poems, 8vo. Lond. 1658, p. 210. is the following :

" To Justice Would be.

That you are vext their *Wakes* your neighbours keep
 They guess it is, because you want your *sleep* :
 I therefore wish that you your sleep would take
 That they (without offence) might *keep their Wake*."

^m The following quotation from Du Cange, v. JUNCUS, explains this appellation : "*Juncus*

In Ireland, "on the Patron Day, in most parishes, as also on the Feasts of Easter and Whitsuntide the more ordinary sort of people meet near the Ale-house in the afternoon, on some convenient spot of ground, and dance for the

majoribus Festis sparsus in Ecclesia et alibi. Consuetud. MSS. S. Augustini Lemovic. fol. 14. In festo S. Augustini præpositus debet recipere *juncum* qui debetur ex consuetudine ad parandum Chorum et capitulum. Codex MS. Montis S. Michaelis annorum circiter 400. Eleemosynarius tenetur etiam invenire *Juncum* in magnis festivitibus in choro & in claustro."

The Poet Naogeorgus, as already cited from Hospinian, thus describes this custom :

"redolenti gramine templi

Sternitur omne Solum ; ramisque virentibus aræ."

In the Churchwardens' Accounts of St. Mary at Hill, in the City of London, 1504. Yongeham and Revell, is the following article : "Paid for 2 Berden Rysshes for the strewyng the newe pewes, 3d." Ibid. 1493. Howtyng and Overy—"for 3 Burdens of Rushes for y^e new pewes, 3d."

In similar Accounts for the parish of St. Margaret's Westminster, (4to. p. 12.) under the year 1544, is the following item : "Paid for Rushes against the Dedication Day, which is always the first Sunday of October, 1s. 5d."

In Coates's Hist. of Reading, p. 227. among the entries in the Churchwardens' Accounts of St. Laurence Parish, for 1602, we have : "Paid for Flowers and *Rushes* for the Churche when the Queene was in towne, xxd."

In Thomas Newton's Herball to the Bible, 1587, is the following passage : "Sedge and Rushes with the which many in the Country do use in sommer time to strawe their Parlors & Churches, as well for cooleness as for pleasant smell." See Reed's edit. of Shaksp. 8vo. Lond. 1803, vol. xviii. p. 467. "Chambers, and indeed all apartments usually inhabited, were formerly strewed in this manner. As our ancestors rarely washed their floors, disguises of uncleanness became necessary things." Ibid. vol. xii. p. 250. It appears that the English stage was strewed with rushes. The practice in private houses is noticed by Dr. Johnson from Caius de Ephemera Britannica. Compare Reed's Shakespeare, vol. xi. p. 331.

In "Whimzies, or a new Cast of Characters," 12mo. 1631, p. 197, describing a zealous brother, the author tells us : "He denounceth a heavie woe upon all Wakes, Summerings, and *Rush-bearing*s, preferring that act whereby pipers were made rogues, by Act of Parliament, before any in all the *Acts and Monuments*." In the same work, p. 19. (Second Part) speaking of a Pedlar the author says : "A Countrey *Rush-bearing*, or Morrice-Pastoral, is his Festivall : if ever he aspire to plum-porridge, that is the day. Here the guga-girles gingle it with his neat nifles."

So, also, in a curious book, entitled, "A Boulster Lecture," 8vo. Lond. 1640. p. 78, we find : Such an one as not a *Rush-bearer* or *May-morrish* in all that Parish could subsist without him."

cake ; here to be sure the Piper fails not of diligent attendance. The cake to be danced for is provided at the charge of the Ale-wife, and is advanced on a board on the top of a pike, about ten feet high ; this board is round, and from it riseth a kind of a Garland, beset and tied round with meadow flowers, if it be early in the summer ; if later, the garland has the addition of Apples, set round on pegs, fastened unto it. The whole number of dancers begin all at once in a large ring, a man and a woman, and dance round about the bush, (so is this garland called,) and the piper, as long as they are able to hold out. They that hold out longest at the exercise, win the Cake and Apples, and then the Alewife's trade goes onⁿ.

Bridges, in his History of Northamptonshire, vol. i. p. 187, speaking of the parish of Middleton Chenduit, says : " It is a Custom here to strew the Church in summer with *Hay* * gathered from six or seven swaths in Ash-meadow, which have been given for this purpose. The Rector finds *straw* in winter.

ⁿ Sir Henry Piers's Description of Westmeath, 1682, in Vallancey's Collectanea de Rebus Hibernicis, No. i. p. 123.

" St. Kenelm's : a place consisting only of a few farm-houses, on the south east side of Clent-Hill, in the Parish of Hales-Owen, and County of Salop. At the Wake held there, called Kenelm's Wake, alias Crab Wake, the inhabitants have a singular custom of *pelting each other with CRABS* ; and even the Clergyman seldom escapes as he goes to or comes from the Chapel." See Gent. Mag. for Sept. 1797, vol. lxvii. p. 738.

* Hentzner, in his Itinerary, speaking of Queen Elizabeth's presence-chamber at Greenwich, says, " The floor, after the English fashion, was strewed with *Hay*," meaning Rushes.

" Henry the third, king of France, demaunded of Monsieur Dandelot, what especiall things he had noted in England, during the time of his negociation there : he answered that he had seene but three things remarkable : which were, that the people did drinke in bootes, eate rawe fish, and strewed all their best roomes with *Hay*, meaning blacke Jackes, Oysters, and *Rushes*." Wits, Fits, and Fancies, 4to. Lond. 1614. p. 2.

HARVEST HOME,

alias

MELL SUPPER, KERN, or CHURN SUPPER,

or

FEAST of INGATHERING.

MACROBIUS tells us ^a that, among the Heathens, the Masters of Families, when they had got in their Harvest, were wont to feast with their Servants, who had laboured for them in tilling the ground. In exact conformity to this, it is common among Christians, when the fruits of the earth are gathered in and laid in their proper repositories, to provide a plentiful supper for the harvest men and the servants of the family. At this entertainment, all are in the modern revolutionary idea of the word, perfectly equal. Here is no distinction of persons, but master and servant sit at the same table, converse freely together, and spend the remainder of the night in dancing, singing, &c. in the most easy familiarity^b.

Bourne thinks the original of both these customs is Jewish, and cites Hospinian, who tells us that the Heathens copied after this custom of the Jews, and at the end of their Harvest, offered up their First-Fruits to the Gods^c. For the Jews rejoiced and feasted at the getting in of the Harvest.

^a "Patres familiarum, & frugibus & fructibus jam coactis, passim cum servis vescerentur, cum quibus patientiam laboris in colendo rure toleraverant." Macrob. Saturnal. Die prim. cap. 10.

"Antiquitus consuetudo fuit apud Gentiles, quod hoc mense Servi, Pastores, et Ancillæ quadam libertate fruerentur; et cum dominis suis dominarentur, & cum eis facerent Festa & Convivia, post collectas messes." Durand. Rat. lib. vi. cap. 86.

^b See Bourne's Antiq. Vulg. chap. xxxi.

^c "Et pro collectis frugibus Deo gratiæ agebantur. Quem morem Ethnici postea ab iis mu-

This festivity is undoubtedly of the most remote antiquity. That men in all nations where agriculture flourished should have expressed their joy on this occasion by some outward ceremonies, has its foundation in the nature of things. Sowing is hope ; reaping, fruition of the expected good. To the husbandman, whom the fear of wet, blights, &c. had harrassed with great anxiety, the completion of his wishes could not fail of imparting an enviable feeling of delight. Festivity is but the reflex of inward joy, and it could hardly fail of being produced on this occasion, which is a temporary suspension of every care^d.

tuati sunt." Hospin. de Orig. Fest. Jud. Stukius Antiq. Conviv. p.63. Theophylact mentions "Scenopegia, quod celebrant in gratiarum actionem propter convectas Fruges in Mense Septembri. Tunc enim gratias agebant Deo, convectis omnibus fructibus, &c." Theoph. in 7 cap. Joan.

^d In Tusser's "Five Hundred Points of Husbandry," under the month of August are the following lines :

"Grant Harvest-Lord more, by a penny or twoo,
To call on his fellowes the better to doo:
Give Gloves to thy Reapers a Larges to crie,
And daily to loiterers have a good eie."

On which is this Note in Tusser Redivivus, 8vo. Lond. 1744, p. 100. "He that is the Lord of Harvest is generally some stayed sober-working man, who understands all sorts of Harvest-work. If he be of able body, he commonly leads the swarth in reaping and mowing. It is customary to give Gloves to Reapers, especially where the Wheat is thistly. As to crying a *Largess*, they need not be reminded of it in these our days, whatever they were in our author's time."

M. Stevenson in "The Twelve Moneths." 4to. Lond. 1661, p. 37. speaking of August, thus glances at the Customs of Harvest Home. "The Furmenty Pot welcomes home the Harvest Cart, and the Garland of Flowers crowns the Captain of the Reapers ; the battle of the field is now stoutly fought. The pipe and the tabor are now busily set a-work, and the lad and the lass will have no lead on their heels. O 'tis the merry time wherein honest neighbours make good cheer and God is glorified in his blessings on the earth."

The following is in Herrick's *Hesperides*, p. 113 :

"The Hock-Cart, or Harvest Home: to the Right Honourable Mildmay Earle of Westmorland."

"Come Sons of Summer, by whose toile
We are the Lords of Wine and Oile,
By whose tough labours, and rough hands,
We rip up first, then reap our lands,

The respect shewn to servants at this season seems to have sprung from a grateful sense of their good services. Every thing depends at this juncture on their labour and dispatch.

Vacina, (or Vacuna, so called as it is said *à vacando*, the tutelar Deity, as it

Crown'd with the eares of cornè, now come,
 And to the pipe sing Harvest home.
 Come forth, my Lord, and see the Cart,
 Drest up with all the country art.
 See here a Maukin, there a sheet
 As spotlesse pure as it is sweet :
 The horses, mares, and frisking fillies,
 (Clad, all, in linnen, white as lillies,)
 The harvest swaines and wenches bound
 For joy, to see the Hock-Cart crown'd.
 About the Cart, heare, how the rout
 Of rural younglings raise the shout * ;
 Pressing before, some coming after,
 Those with a shout, and these with laughter.
 Some blesse the Cart ; some kisse the sheaves ;
 Some prank them up with oaken leaves :
 Some crosse the fill-horse ; some, with great
 Devotion, stroak the home-borne wheat :
 While other Rusticks, lesse attent
 To prayers than to merriment,
 Run after with their breeches rent. }
 Well, on brave boyes, to your Lord's hearth
 Glitt'ring with fire ; where, for your mirth,
 You shall see, first, the large and cheefe
 Foundation of your feast, fat beefe :
 With upper stories, mutton, veale,
 And bacon, (which makes full the meale)
 With sev'rall dishes standing by,
 And here a custard, there a pie,
 And here all-tempting Frumentie." }

* In "Poor Robin's Almanack" for 1676, among the Observations on August, we read :

" Hoacky is brought
 Home with hallowin,
 Boys with Plumb-Cake
 The Cart following."

were, of rest and ease) among the antients, was the name of the goddess to whom rustics sacrificed at the conclusion of harvest.

Moresin tells us^e, that Popery, in imitation of this, brings home her Chaplets of corn, which she suspends on poles, that Offerings are made on the altars of her tutelar Gods, while thanks are returned for the collected stores, and Prayers are made for future ease and rest. Images too of straw or stubble, he adds, are wont to be carried about on this occasion; and that in England he himself saw the rustics bringing home in a Cart, a Figure made of Corn, round which men and women were singing promiscuously, preceded by a Drum or Piper^f.

^e "Vacina Dea, cui sacrificabant Agricolaë messe peracta: Papatus fert domum spiceas coronas, quas a tignis suspendit, nunc altaribus suorum tutelarium offerunt, gratias agunt pro collectis frugibus et otium precantur. Alii stramineas statuas circumferunt. Anglos vidi spiceam ferre domum in Rheda Imaginem circum cantantibus promiscue viris et feminis, precedente tibicine aut tympano." Papatus, p.173. in *v. Vacina*.

Newton, in his "Tryall of a Man's owne Selfe," 12mo. Lond. 1602, p. 54, under Breaches of the second Commandment, censures "the adorning with garlands, or presenting unto any image of any Saint, whom thou hast made speciall choise of to be thy patron and advocate, the firstlings of thy increase, as CORNE and GRAINE, and other oblations.

^f In "A Journey into England by Paul Hentzner in the year 1598," Svo. Strawb. Hill, 1757, p. 79, speaking of Windsor, he says, "As we were returning to our inn we happened to meet some country people celebrating their Harvest-home; their last load of corn they crown with flowers, having besides an image richly dressed, by which perhaps they would signify Ceres: this they keep moving about, while men and women, men and maid-servants, riding through the streets in the cart, shout as loud as they can till they arrive at the barn."

"I have seen," says Hutchinson in his History of Northumberland, vol. ii. ad finem, p. 17, "in some places, an Image appparelled in great finery, crowned with flowers, a sheaf of corn placed under her arm, and a scycle in her hand, carried out of the village in the morning of the conclusive reaping day, with musick and much clamour of the reapers, into the field, where it stands fixed on a pole all day, and when the reaping is done, is brought home in like manner. This they call the Harvest Queen, and it represents the Roman Ceres."

An old woman, who in a case of this nature is respectable authority, at a Village in Northumberland, informed me that, not half a century ago, they used every where to dress up something, similar to the figure above described, at the end of Harvest, which was called a Harvest Doll, or *Kern Baby*. This northern word is plainly a corruption of Corn Baby, or Image, as is the *Kern Supper*, which we shall presently consider, of Corn Supper. In Carew's Survey of Cornwall, p. 20 b. "an ill kernald or saved Harvest" occurs.

At Werington in Devonshire, the clergyman of the parish informed me that when a farmer finishes his reaping, a small quantity of the ears of the last corn are twisted or tied together into a curious kind of figure, which is brought home with great acclamations, hung up over the table,

Different places adopt different ceremonies. There is a sport on this occasion in Hertfordshire, called "Crying the Mare," (it is the same in Shropshire,) when the Reapers tie together the tops of the last blades of Corn, which is

and kept till the next year. The owner would think it extremely unlucky to part with this, which is called "a Knack." The Reapers whoop and hollow "A Knack! a Knack! well cut! well bound! well shocked!" and, in some places, in a sort of mockery it is added, "Well scattered on the ground." A countryman gave me a somewhat different account, as follows: "When they have cut the Corn, the Reapers assemble together: a Knack is made, which one placed in the middle of the company holds up, crying thrice "a Knack," which all the rest repeat: the person in the middle then says:

' Well cut! well bound!

Well shocked! well saved from the ground.'

he afterwards cries 'Whoop' and his companions hollow as loud as they can."

I have not the most distant idea of the etymology of the "Knack," used on this occasion. I applied for one of them. No farmer would part with that which hung over his table; but one was made on purpose for me. I should suppose that Moresin alludes to something like this when he says: "Et spiceas papatus (habet) coronas, quas videre est in domibus, &c." Papatus, p. 163, v. SPICÆ.

Purchas in his Pilgr. (fol. Lond. 1626. lib. ix. c. 12.) speaking of the Peruvian Superstitions, and quoting Acosta, lib. vi. c. 3. tells us: "In the sixth moneth they offered a hundred sheep of all colours, and then made a feast, bringing the Mayz from the fields into the house, which they yet use. This feast is made, coming from the farm to the house, saying certain songs, and praying that the Mayz may long continue. They put a quantity of the Mayz (the best that groweth in their farms) in a thing which they call Pirva, with certain ceremonies, watching three nights. Then do they put it in the richest garment they have, and, being thus wrapped and dressed, they worship this Pirva, holding it in great veneration, and saying, it is the mother of the Mayz of their inheritance, and that by this means the Mayz augments and is preserved. In this moneth they make a particular sacrifice, and the witches demand of this Pirva if it hath strength enough to continue until the next year: and if it answers No, then they carry this Maiz to the Farm whence it was taken, to burn and make another Pirva as before: and this foolish vanity still continueth."

This Peruvian Pirva, says my learned and ingenious friend the Rev. Mr. Walter, Fellow of Christ's Coll. Cambridge, bears a strong resemblance to what is called in Kent, an *Ivy Girl*, which is a figure composed of some of the best corn the field produces, and made, as well as they can, into a human shape; this is afterwards curiously dressed by the Women, and adorned with paper trimmings, cut to resemble a cap, ruffles, handkerchief, &c. of the finest lace. It is brought home with the last load of corn from the field upon the waggon, and they suppose entitles them to a supper at the expence of their employers*.

[Dr. E. D. Clarke, noticing the annual Custom at Rhodes of carrying Silenus in procession at

* Here a note informs us, "This antient custom is, to this day, faintly preserved all over Scotland, by what we call the Corn Lady, or Maiden, in a small Packet of Grain, which is hung up when the Reapers have finished."

Mare, and standing at some distance, throw their sickles at it, and he who cuts the knot, has the prize, with acclamations and good cheer^s. I was in-

Easter, says: "Even in the town of Cambridge, and centre of our University, such curious remains of antient customs may be noticed, in different seasons of the year, which pass without observation. The custom of blowing horns upon the First of May (Old Stile) is derived from a Festival in honour of Diana. At the *Hawkie*, as it is called, I have seen a Clown dressed in woman's clothes, having his face painted, his head decorated with ears of Corn, and bearing about him other symbols of Ceres, carried in a Waggon, with great pomp and loud shouts, through the streets, the horses being covered with white sheets; and when I enquired the meaning of the ceremony, was answered by the people that *they were drawing the HARVEST QUEEN*."]

In "*Otia Sacra*," 4to. Lond. 1648, p. 173, in "Verses on Retiredness," we read:

"How the Hock-Cart with all its Gear
Should be trick'd up, and what good chear."

Hockey Cake is that which is distributed to the people at Harvest-home. The *Hockey Cart* is that which brings the last Corn and the Children rejoicing with Boughs in their hands, with which the horses also are attired. See Salmon's Survey. Hertfordshire, vol. ii. p. 415.

In some parts of Yorkshire, as a Clergyman of that County informed me, there is given at the end of shearing or reaping the Corn, a prize Sheaf to be run for, and when all the Corn is got home into the Stack-yard, an entertainment is given called the Inning Goose.

* See Blount. Who tells us farther that "After the Knot is cut, then they cry with a loud voice three times, 'I have her.' Others answer, as many times, 'What have you?'—'A Mare, a Mare, a Mare.'—'Whose is she,' thrice also.—J. B. (naming the owner three times).—'Whither will you send her?'—'To J. a Nicks,' (naming some neighbour who has not all his corn reaped); then they all shout three times, and so the ceremony ends with good chear.

"In Yorkshire, upon the like occasion they have a Harvest Dame; in Bedfordshire, a Jack and a Gill."

A writer in the *Gent. Mag.* for Feb. 1795, p. 124. on Antient Customs in the Isle of Sky, says: "In this Hyperborean country, in every district, there is to be met with a rude stone consecrated to Gruagach, or Apollo. The first who is done with his reaping, sends a man or a maiden with a bundle of Corn to his next neighbour, who hath not yet reaped down his Harvest, who when he has finished, dispatches to his own next neighbour, who is behind in his work, and so on, until the whole corns are cut down*. This Sheaf is called the Cripple Goat, an Gaobbir Bhacagh, and is at present meant as a brag or affront to the Farmer, for being more remiss, or later than others in reaping the harvest, for which reason the bearer of it must make as good a pair of heels, for fear of being ill used for his indiscretion, as he can. Whether the appellation of Cripple Goat may have any the least reference to the Apollonian Altar of Goats Horns, I shall not pretend to determine." From some Reflections by the Rev. Donald M'Queen of Kilmuir in the Isle of Sky.

* A Newspaper of 1773 says: "A few days ago a melancholy accident happened near Worcester at a Harvest Home. As near thirty persons were coming from the field in a waggon, it overturned, whereby great part of the company had one or other of their limbs broken, or were dangerously bruised; and one young woman was killed on the spot."

formed of the following custom on this occasion at Hitchin in the same county, where each farmer drives furiously home with the last load of his corn, while the people run after him with Bowls full of water in order to throw on it: this is also accompanied with great shouting.

Thomson, in his Seasons, has left us a beautiful description of this annual Festival of Harvest Home. His words are these :

—" The Harvest treasures all

Now gather'd in, beyond the rage of storms,
 Sure to the swain ; the circling fence shut up ;
 And instant Winter's utmost rage defy'd.
 While, loose to festive joy, the Country round
 Laughs with the loud sincerity of mirth,
 Shook to the wind their cares. The toil-strung youth,
 By the quick sense of musick taught alone,
 Leaps wildly graceful in the lively dance.
 Her ev'ry charm abroad, the Village toast,
 Young, buxom, warm, in native beauty rich,
 Darts not unmeaning looks : and where her eye
 Points an approving smile, with double force
 The cudgel rattles, and the wrestler twines.
 Age too shines out ; and, garrulous, recounts

In the antient Roman Calendar, so often cited, I find the following observations on the Eleventh of June: (The harvests in Italy are much earlier than with us.)

"Messorum æstas, et eorum consuetudo cum agresti pompâ."

The season of reapers, and their Custom with rustic pomp.

In the Statistical Account of Scotland, vol. xix. p. 550. 8vo. Edinb. 1797. Parish of Longforgan, in the County of Perth, we read: "It was, till very lately, the custom to give what was called a *Maiden Feast*, upon the finishing of the Harvest ; and to prepare for which, the last handful of Corn reaped in the field was called *the Maiden*. This was generally contrived to fall into the hands of one of the finest girls in the field, was dressed up with ribbands, and brought home in triumph with the music of fiddles or bagpipes. A good dinner was given to the whole band, and the evening spent in joviality and dancing, while the fortunate lass who took the Maiden was the *Queen of the Feast* ; after which this handful of Corn was dressed out generally in the form of a Cross, and hung up with the date of the year, in some conspicuous part of the house. This custom is now entirely done away, and in its room each shearer is given 6d. and a loaf of bread. However, some farmers, when all their Corns are brought in, give their servants a dinner and a jovial evening, by way of Harvest-Home."

The feats of youth. Thus they rejoice ; nor think
That, with to-morrow's sun, their annual toil
Begins again the never-ceasing round^h.

Autumn, l. 1215. ed. 8vo. Lond. 1793.

I once thought that the Northern name of the Entertainment given on this

^h In Tusser's Five Hundred Points of Husbandry, under the month of August, in addition to the lines already quoted, are the following, alluding to this festivity :

"In Harvest time, harvest folke, servants and all,
Should make, altogether, good cheere in the hall,
And fill out the black bol of bleith to their song,
And let them be merie al Harvest time long.
Once ended thy Harvest, let none be begilde,
Please such as did please thee, man, woman, and child.
Thus doing, with alway suche helpe as they can,
Thou winnest the praise of the labouring man."

On which is this note in "Tusser Redivivus," 8vo. Lond. 1744, p. 104: "This, the poor labourer thinks, crowns all, a good supper must be provided, and every one that did any thing towards the Inning must now have some reward, as ribbons, laces, rows of pins to boys and girls, if never so small, for their encouragement; and, to be sure, plumb-pudding. The men must now have some better than best drink, which, with a little tobacco and their screaming for their largesses, their business will soon be done."

In another part of Tusser's work, under "The Ploughman's Feast Days," are these lines :

"For all this good feasting, yet art thou not loose,
Til Ploughman thou givest his Harvest Home Goose;
Though goose go in stubble, I passe not for that,
Let Goose have a Goose, be she lean, be she fat:"

On which "Tusser Redivivus" remarks, p. 81, "The Goose is forfeited, if they overthrow during Harvest."

In the Abbé de Marolles' Memoirs, in the Description of the State of France under Henry the Fourth, we find the following account of Harvest Home: "After the Harvest, the peasants fixed upon some holiday to meet together and have a little Regale (by them called the *Harvest Gosling*), to which they invited not only each other but even their masters, who pleased them very much when they condescended to partake of it." Anecdotes of some distinguished Persons, vol. iii. 8vo. Lond. 1795, p. 198.

In Cornwall, it should seem, they have "Harvest Dinners;" and these, too, not given immediately at the end of the Harvest. "The Harvest Dinners," says Carew, in his Survey, fol. 68 b. are held by every wealthy man, or, as we term it, every good liver, between Michaelmas and Candlemass, whereto he inviteth his next neighbours and kinred. And, though it beare only the name of

occasion, *i. e.* MELL-SUPPER, was derived from the French word *mesler*^l, to mingle or mix together, the Master and Servant sitting promiscuously at the same table; but some to whose opinion I pay great deference, would rather deduce it from the Teutonic word *Mehl*^k, farina, or meal. It has been also suggested to me that it might come from the *Med-Syp. i. e.* the Reward Supper.

Professing myself to be guided by no other motive than the love of truth, I

a dinner, yet the ghests take their supper also with them, and consume a great part of the night after in Christmas rule. Neither doth the good cheere wholly expire (though it somewhat decrease) but with the end of the weeke.”

The country people in Warwickshire use a sport at their Harvest Home, where one sits as a judge to try misdemeanors committed in Harvest, and the punishment of the men is, to be laid on a bench and slapped on the breech with a pair of boots. This they call giving them the Boots. See Steevens's last edition of Shakspeare, vol. iii. p. 171.

Formerly, it should seem, there was a HARVEST HOME SONG. Bishop Kennett, in the Glossary to his Parochial Antiquities, v. DYTENUM, tells us: “Homines de Hedyngton ad curiam Domini singulis annis inter festum S. Michaelis et festum S. Martini venient cum toto et pleno Dyteno, sicut hactenus consueverunt.” This, he adds, is singing Harvest Home.

Dr. Johnson tells us, in his Tour to the Hebrides, that he saw the Harvest of a small field in one of the Western Islands. The strokes of the sickle were timed by the modulation of the Harvest Song, in which all their voices were united. They accompany, in the Highlands, every action which can be done in equal time with an appropriated strain, which has, they say, not much meaning, but its effects are regularity and cheerfulness. The ancient proceleusmatic song, by which the rowers of galleys were animated, may be supposed to have been of this kind. There is now an Oar Song used by the Hebridians. Thus far the learned traveller. I have often observed at Newcastle-upon-Tyne (and I suppose it is the same in other sea-port towns) that the sailors, in heaving their anchors, made use of a similar kind of song. In plowing with oxen in Devonshire I observed a song of the same kind.

In the Statistical Account of Scotland, vol. xix. p. 348, 8vo. Edinb. 1797, Parish of Bandothy, County of Perth; it is said, “There is one family on the Cupar-Grange Estate, which has been there a century. The former tenant in that family kept a Piper to play to his shearers all the time of Harvest, and gave him his Harvest-fee. The slowest shearer had always the Drone behind him.

ⁱ All being upon an equal footing, or as the Northern vulgar idiom has it “Hail Fellow well met.” Amell in the North also is commonly used for betwixt, or among. I find indeed that many of our Northumbrian rustic or vulgar words are derived to us from the French. Perhaps we have not imported them from the first market, but have had them at second hand from the Scots, a people who in former times were greatly connected with that nation.

^k In a Letter dated Aug. 12, 1786, with which I was honoured on this subject by Samuel Pegge, Esq. he says: The most obvious interpretation of the term Mell Supper seems to insinuate that it is the Meal-Supper, from the Teutonic word *mehl* (farina). In another Letter, dated Aug.

may with great pleasure on every occasion retract any opinion of mine that new light shall discover to be erroneous.

The unfortunate Eugene Aram derived MELL, either from *Meal*, or else the instrument called with us a *Mell*¹, wherewith Corn was antiently reduced to meal in a Mortar.

28th, 1786, he cites Cowel's Interpreter, in *v. Med-syp* *. *i. e.* the reward supper, as thinking it may also be deduced from that. The Rev. Mr. Drake, Vicar of Isleworth, supposes it means the *Meal-Supper*, by way of eminence.

In the Life of Eugene Aram, 2d edit. p. 71. there is an Essay on "the Mell Supper, and shouting the Churn," by that unhappy, but very extraordinary man. In this he supposes these feasts to be the relicks of Pagan Ceremonies, or of Judaism, and to be of far higher antiquity than is generally apprehended, as old as a sense of joy for the benefit of plentiful Harvests and human gratitude to the Creator for his munificence to men. In England, he adds, we hear of it under various names in different Counties, as Mel-Supper, Churn-Supper, Harvest-Supper, Harvest-Home, Feast of Ingathering, &c. To prove that the Jews celebrated the Feast of Harvest, he cites Exodus xxiii. 16. and Leviticus xxiii. 39. and refers to Callimachus's Hymn to Apollo to shew that the Heathens misapplied through ignorance the acknowledgment of this Festivity, and directed it to a secondary, not the primary Fountain of this Benefit, *i. e.* Apollo or the Sun.

Bread, or Cakes, he says, composed part of the Hebrew offering, as appears by Leviticus xxii. 13.; and we gather from Homer, in the first Book of his Iliad, that a Cake thrown upon the head of the Victim was also part of the Greek offering to Apollo.

Apollo, continues Aram, losing his divinity on the progress of Christianity, what had been antiently offered to the God, the Reapers as prudently eat up themselves. At last the use of the meal of new Corn was neglected, and the Supper, so far as Meal was concerned, was made indifferently of old or new Corn, as was most agreeable to the founder.

¹ He adds, as the Harvest was *last* concluded with several preparations of Meal, or brought to be ready for the Mell, this term became, in a translated signification, to mean the *last* of other things; as when a horse comes last in the race, they often say in the North, *he has got the Mell*.

In so great a variety of conjectures concerning the true etymon of Mell-Supper, it will not be the less dangerous to hazard another. There is an old word for a contest, *i. e.* *Melle*, which the Glossary to Gawin Douglas derives from the French *Melee*, Lat. inf. æt. *Melleia* et *Melletum*, *i. e.* Certamen. Now, it is well known, that when a set of Reapers are drawing near to a conclusion, the parties upon different ridges have frequently a very sharp contest which shall be first done†. This

* "[Med-Sypp. In manerio de Stiveton Com. Berk. quando Tenentes metunt terras Domini, habebunt Convivium quod vocatur MED-SYPP.]"

† Martin, in his Description of the Western Islands of Scotland, p. 368, mentions a singular Harvest superstition: speaking of the Orkneys, he says, "There is one day in Harvest on which the vulgar abstain from work, because of an antient and foolish tradition, that if they do their work the ridges will bleed." Brand also mentions this in his Description of the Orkney Islands, 4to. Edinb. 1805.

There was also a Churn Supper, or more properly a Kern Supper, (so they pronounce it vulgarly in Northumberland,) and a shouting the Church, or Kern. This, Aram informs us, was different from that of the Mell Supper: the former being always provided when all was shorn, the latter after all was got in. I should have thought that most certainly Kern Supper was no more than Corn Supper, had not Aram asserted that it was called the Churn Supper, because, from immemorial times, it was customary to produce in a Churn a great quantity of cream, and to circulate it in cups to each of the rustic company, to be eaten with bread^m.

ARMSTRONG, in his History of the Island of Minorca, p. 177, says: "Their Harvests are generally gathered by the middle of June; and, as the corn

contest is mentioned in the above Glossary under the name of *Kemping* *, which is explained "the contending of Shearers or Reapers, in harvest."

The following is from Hutchinson's Durham, vol. ii. p. 583, Parish of Easington: "In this part of the country are retained some antient customs evidently derived from the Romans, particularly that of dressing up a figure of Ceres, during Harvest, which is placed in the field while the reapers are labouring, and brought home on the last evening of reaping, with musick and great acclamation. After this a feast is made, called the Mell-supper, from the antient sacrifice of mingling the new meal."

[Dr. Jamieson, in his Etymological Dictionary of the Scottish Language, v. MELL, says: "MELL, s. a Company.

"A dozen or twenty men will sometimes go in and stand abreast in the stream, at this kind of fishing, [called *heaving* or *hauling*,] up to the middle, in strong running water, for three or four hours together: a company of this kind is called a *Mell*." P. Dornock, Dumfr. Statist. Acc. ii. 16.

"Germ. *mal*, A. S. Teut. *mael*, comitia, coetus, conventus; from *mael-en* conjugi, or Su. G. *mael-a* loqui. Hence L. B. *mallus*, *mallum*, placitum majus, in quo majora Comitatus negotia, quæ in Villis Centuriis terminari non poterant, a comite finiebantur. Spelm. Gl. vo. *Mallum*; Schilter Gl."

Allied (he adds) to this, seems *Mell-supper*.]

^m This Custom in Aram's time, (he was executed in August 1759,) survived about Whitby and Scarborough in the Eastern parts of Yorkshire, and round about Gisburne, &c. in the West. In other places cream has been commuted for ale, and the tankard politely preferred to the churn.

* In the Statistical Account of Scotland, 8vo. Edinb. 1793, vol. vii. p. 303, Parish of Mouswald, County of Dumfries, we read: "The inhabitants can now laugh at the superstition and credulity of their Ancestors, who, it is said, could swallow down the absurd nonsense of 'a Boon of Shearers,' i. e. Reapers, being turned into large grey stones, on account of their *kemping*, i. e. striving. These stones, about twenty years ago, after being blasted with gunpowder, were used in building the farm-houses then erecting near the spot, which had formerly been part of a common."

ripens, a number of boys and girls station themselves at the edges of the fields, and on the tops of the fence-walls, to fright away the small birds with their shouts and cries. This puts one in mind of Virgil's precept in the first book of his *Georgicks*,

‘Et sonitu terrebis aves,’——

and was a custom, I doubt not, among the Roman farmers, from whom the antient Minorquins learned it. They also use, for the same purpose, a split Reed; which makes a horrid rattling, as they shake it with their hands.”

Bridges, in his *History of Northamptonshire*, vol. i. p. 219, tells us: “Within the Liberty of Warkworth is Ashe Meadow, divided amongst the neighbouring parishes, and famed for the following customs observed in the mowing of it. The meadow is divided into fifteen portions, answering to fifteen lots, which are pieces of wood cut off from an arrow, and marked according to the landmarks in the field. To each lot are allowed eight mowers, amounting to one hundred and twenty in the whole. On the Saturday sevensnight after Midsummer Day, these portions are laid out by six persons, of whom two are chosen from Warkworth, two from Overthorp, one from Grimsbury, and one from Nethercote. These are called Field-men, and have an entertainment provided for them upon the day of laying out the Meadow, at the appointment of the Lord of the Manor. As soon as the Meadow is measured, the man who provides the feast, attended by the Hay-ward of Warkworth, brings into the field three gallons of ale. After this the Meadow is run, as they term it, or trod, to distinguish the lots; and, when this is over, the Hay-ward brings into the field a rump of beef, six penny loaves, and three gallons of ale, and is allowed a certain portion of Hay in return, though not of equal value with his provision. This Hay-ward, and the Master of the feast, have the name of Crocus-men. In running the field each man hath a boy allowed to assist him. On Monday morning lots are drawn, consisting some of eight swaths and others of four. Of these the first and last carry the garlands. The two first lots are of four swaths, and whilst these are mowing the mowers go double; and, as soon as these are finished, the following orders are read aloud: ‘Oyez, Oyez, Oyez, I charge you, under God, and in his Majesty’s name, that you keep the King’s peace in the Lord of the Manor’s behalf, according to the Orders and Customs of this Meadow. No man or men shall go before the two Garlands; if you do, you shall pay your penny, or deliver your scythe at the first demand, and this

so often as you shall transgress. No man, or men, shall mow above eight swaths over their lots, before they lay down their scythes and go to breakfast. No man, or men, shall mow any farther than Monks-holm-Brook, but leave their scythes there, and go to dinner; according to the custom and manner of this Manor. God save the King!" The dinner, provided by the Lord of the Manor's tenant, consists of three cheesecakes, three cakes, and a new-milk-cheese. The cakes and cheesecakes are of the size of a winnowing-sieve; and the person who brings them is to have three gallons of ale. The Master of the feast is paid in hay, and is farther allowed to turn all his cows into the meadow on Saturday morning till eleven o'clock; that by this means giving the more milk the cakes may be made the bigger. Other like customs are observed in the mowing of other meadows in this parish."

To the festivities of Harvest Homeⁿ must be referred the following popular custom among the hop-pickers in Kent, thus described in Smart's Hop Garden,

ⁿ To Festivities of the same kind must be referred the MEADOW VERSE. In Herrick's Hesperides, p. 161, we have:

"*The Meddow Verse, or Aniversary, to Mistris Bridget Lowman.*

"Come with the Spring-time, forth fair Maid, and be

This year again the *Medow's Deity*.

Yet ere ye enter, give us leave to set

Upon your head this flowry coronet;

To make this neat distinction from the rest,

You are the Prime, and Princesse of the Feast:

To which, with silver feet lead you the way,

While sweet-breath Nymphs attend on you this day.

This is your houre; and best you may command,

Since you are Lady of this Fairie land.

Full mirth wait on you, and such mirth as shall

Cherrish the cheek, but make none blush at all.

The parting Verse, the Feast there ended.

Loth to depart, but yet at last, each one

Back must now go to's habitation:

Not knowing thus much, when we once do sever,

Whether or no, that we shall meet here ever."

"If Fates do give

Me longer date, and more fresh springs to live,

Oft as your field shall her old age renew,

Herrick shall make the *Meddow-Verse* for you."

B. ii. l. 177, and of which he gives an engraved representation in the title-page to his Poems, 4to. Lond. 1752. He is describing their competitions:

“ Who first may fill
The bellying bin, and cleanest cull the hops.
Nor ought retards, unless invited out
By Sol’s declining, and the evening’s calm,
Leander leads Lætitia to the scene
Of shade and fragrance—Then th’exulting band
Of pickers, male and female, seize the Fair
Reluctant, and with boisterous force and brute,
By cries unmov’d, they bury her in the bin.
Nor does the youth escape—him too they seize,
And in such posture place as best may serve
To hide his charmer’s blushes. Then with shouts
They rend the echoing air, and from them both
(So custom has ordain’d) a Largess claim.”

THE FEAST OF SHEEP-SHEARING.

THE Author of the Convivial Antiquities tells us, that the pastoral life was anciently accounted an honourable one, particularly among the Jews and the Romans. Mention occurs in the Old Testament of the festive entertainments of the former on this occasion, particularly in the second Book of Samuel, where Absalom the King’s son was master of the feast. And Varro may be consulted for the manner of celebrating this feast among the latter^a. In England, particu-

^a Apud Latinos *oves tondere*, ut et sementem facere omnino non fuit licitum, priusquam *Catulatio*, hoc est, ex Cane sacrum fieret : ut Gyraldus testatur de Diis gentium. Ex his ergo omnibus constat illam *ovium tonsuram* (quam Luna decrescente à veteribus fieri fuisse solitam M. Varro testatur : de tempore autem *oves lavandi* et *tondendi*, vide Plin. lib. xviii. c. 17.) magna cum festiuitate, lætitia, atque conviviis fuisse celebratam ; id quod mirum non est. Nam in animalibus primum non sine causa putant oves assumptas, et propter utilitatem et propter placiditatem : maxime enim hæ natura quietæ et aptissimæ ad vitam hominum. Ad cibum enim lac et Caseum* ad-

* I find the following account, I know not whether it will be thought satisfactory, of the aversion which some persons have to Cheese. “L’aversion qui quelques personnes ont du Fromage vient de ci. Quand une

larly in the Southern parts, for these festivities are not so common in the North, on the day they begin to shear their sheep, they provide a plentiful dinner for the Shearers and their friends who visit them on the occasion: a table also, if the weather permit, is spread in the open village for the young people and children. The washing and shearing of sheep is attended with great mirth and festivity. Indeed, the value of the covering of this very useful animal must always have made the shearing time, in all pastoral countries, a kind of Harvest-home.

In Tusser's Five Hundred Points of Husbandry, under "The Ploughman's Feast Days," are the following lines, alluding to this festivity:

" *Sheep Shearing.*

" Wife, make us a dinner, spare flesh neither corne,
Make wafers and Cakes^b, for our Sheepe must be shorne,
At Sheepe shearing, neighbours none other things crave,
But good cheere and welcome like neighbours to have."

There is a beautiful description of this festivity in Dyer's Poem, called "The Fleece," at the end of the first book: l. 601.

" At Shearing time, along the lively vales,
Rural festivities are often heard :

hibitum : ad corpus vestitum et pelles attulerunt. Itaque cum in illis tot presertim numero *tondendis* plurimum pastoribus atque famulis esset laboris exantlandum, justa profectò de causa Patres-familias atque Domini illos conviviali hujusmodi lætitia recreare rursus atque exhilarare voluerunt." *Antiq. Conviv.* p. 62.

^b By the following passage in Ferne's *Glory of Generositie*, p. 71, it should seem that *Cheese Cakes* composed a principal dainty at the Feast of Sheep-shearing. "Well vor your paines (if you come to our Sheep Shering Veast) bum vaith yous taste of our CHEESE CAKE." This is put into the mouth of Columell the Plowman. In "The Lancashire Lovers," (a Romance founded on a true History in that County,) 8vo. Lond. 1640. Camillus the Clown, courting Doriclea, tells her : *We will have a lustie CHEESE-CAKE at our Sheepe Wash,*" p. 19.

"The expence attending these festivities appears to have afforded matter of complaint. Thus in 'Questions of profitable and pleasant Concernings, &c. 1594:' If it be a Sheep Shearing Feast, Master Bailly can entertaine you with his Bill of Reckonings to his Maister of three Sheapherd's Wages, spent on *fresh Cates*, besides *Spices* and *Saffron Pottage*." Steevens's last edit. of *Shaksp.* vol. vii. p. 113.

Nourrice devient grosse, son lait s'épaissit, s'engrumelle et se tourne comme en fromage, de sorte que l'enfant qui est encore à la mamelle, n'y trouvant plus in la saveure, in la nourriture accoutumée, s'en degoute aisement, se severe de lui meme et en prend une aversion si forte, qu'il la conserve tout le reste de sa vie." *Tractat. de Butyro*, Groningæ. Mart. Schookii.

Beneath each blooming arbor all is joy
 And lusty merriment : while on the grass
 The mingled youth in gaudy circles sport,
 We think the golden age again return'd,
 And all the fabled Dryades in dance.
 Leering they bound along, with laughing air,
 To the shrill pipe and deep remurm'ring chords
 Of th' antient harp, or tabor's hollow sound ;
 While th' old apart, upon a bank reclin'd
 Attend the tuneful carol, softly mixt
 With ev'ry murmur of the sliding wave,
 And ev'ry warble of the feather'd choir ;
 Music of Paradise ! which still is heard,
 When the heart listens ; still the views appear
 Of the first happy Garden, when Content
 To Nature's flowery scenes directs the sight.

* * * * *

— With light fantastick toe, the Nymphs
 Thither assembled, thither ev'ry Swain ;
 And o'er the dimpled stream a thousand flow'rs,
 Pale Lilies, Roses, Violets, and Pinks,
 Mixt with the Greens of Burnet, Mint, and Thyme,
 And Trefoil, sprinkled with their sportive arms.
 Such custom holds along th' irriguous Vales
 From Wreakin's Brow to rocky Dolvoryn,
 Sabrina's early haunt.

— The jolly chear

Spread on a mossy bank, untouch'd abides
 Till cease the rites : and now the mossy bank
 Is gaily circled, and the jolly chear
 Dispers'd in copious measure : early fruits
 And those of frugal store, in husk or kind ;
 Steep'd grain, and curdlet milk with dulcet cream
 Soft temper'd, in full merriment they quaff,
 And cast about their gibes : and some apace
 Whistle to roundelays : their little ones
 Look on delighted : while the mountain-woods,

And winding vallies, with the various notes
 Of pipe, sheep, kine, and birds, and liquid brooks,
 Unite their echoes : near at hand the wide
 Majestic wave of Severn slowly rolls
 Along the deep-divided glebe : the flood,
 And trading bark with low contracted sail,
 Linger among the reeds and copsy banks
 To listen ; and to view the joyous scene."

Thus also Thomson, in his *Summer*, describes the washing and shearing of Sheep :

" In one diffusive band
 They drive the troubled flocks, by many a dog
 Compell'd, to where the mazy-running brook
 Forms a deep pool : this bank abrupt and high,
 And that fair-spreading in a pebbled shore.
 Urg'd to the giddy brink, much is the toil,
 The clamour much of men, and boys, and dogs,
 Ere the soft fearful people to the flood
 Commit their woolly sides. And oft the swain
 On some impatient seizing, hurls them in ;
 Embolden'd then, nor hesitating more,
 Fast, fast, they plunge amidst the flashing wave,
 And, panting, labour to the farthest shore.
 Repeated this, till deep the well-wash'd fleece
 Has drunk the flood, and from his lively haunt
 The trout is banish'd by the sordid stream ;
 Heavy, and dripping, to the breezy brow
 Slow move the harmless race ; where, as they spread
 Their swelling treasures to the sunny ray,

* In Ireland, 'On the first Sunday in Harvest, viz. in August, they will be sure to drive their Cattle into some Pool or River and therein swim them : this they observe as inviolable as if it were a point of religion, for they think no beast will live the whole year thro' unless they be thus drenched. I deny not but that swimming of cattle, and chiefly in this season of the year, is healthful unto them, as the poet hath observed :

" Balantumque gregem fluvio mersare salubri." Virg.

In th' healthful flood to plunge the bleating flock.

but precisely to do this on the first Sunday in Harvest, I look on as not only superstitious but profane." Sir Henry Piers' Desc. of West Meath, in Vallancey's Collectanea. vol. i. p. 121.

Inly disturb'd, and wondering what this wild
 Outrageous tumult means, their loud complaints
 The country fill; and toss'd from rock to rock
 Incessant bleatings run around the hills.

At last, of snowy white, the gathered flocks
 Are in the wattled pen innumerable press'd
 Head above head; and rang'd in lusty rows
 The shepherds sit, and whet the sounding shears,
 The housewife waits to roll her fleecy stores
 With all her gay-drest maids attending round.
 One, chief, in gracious dignity enthron'd,
 Shines o'er the rest the past'ral Queen, and rays
 Her smiles, sweet-beaming on her shepherd-King:
 While the glad circle round them yield their souls
 To festive mirth, and wit that knows no gall.
 Meantime, their joyous task goes on apace:
 Some mingling stir the melted tar, and some,
 Deep on the new-shorn vagrant's heaving side,
 To stamp his master's cypher, ready stand;
 Others th'unwilling wether drag along;
 And glorying in his might, the sturdy boy
 Holds by the twisted horns th'indignant ram.
 Behold when bound, and of its robe bereft,
 By needy man, that all-depending Lord,
 How meek, how patient, the mild creature lies!
 What softness in its melancholy face,
 What dumb complaining innocence appears!
 Fear not, ye gentle tribes! 'tis not the knife
 Of horrid slaughter that is o'er you wav'd;
 No 'tis the tender swain's well-guided shears,
 Who having now, to pay his annual care,
 Borrow'd your fleece, to you a cumbrous load,
 Will send you bounding to your hills again." l. 371.

SATURDAY AFTERNOON.

BOURNE observes^a, that in his time it was usual in Country Villages, where the politeness of the age had made no great conquest, to pay a greater deference to Saturday Afternoon than to any other of the Working Days of the week.

The first idea of this cessation from labour at that time was, that every one might attend evening prayers as a kind of preparation for the ensuing Sabbath. The eve of the Jewish Sabbath is called the Preparation, Moses having taught that people to remember the Sabbath over night^b.

^a Chap. xii.

^b In "Hearing and Doing the ready Way to Blessednesse," by Henry Mason, parson of St. Andrew Undershaft, 12mo. Lond. 1635, p. 537, is the following, which should seem to prove that at that time *Saturday Afternoon* was kept holy by some even in the metropolis.

"For better keeping of which [the Seventh] Day, Moses commanded the Jews (Exod. xvi. 23.) that *the Day before the Sabbath* they should *bake what they had to bake*; and seeth what they had to seeth; that so they might have no businesse of their own to do, when they were to keepe God's holy day. And from hence it was that the Jews called the Sixth Day of the week, *the preparation of the Sabbath*. (Matt. xxvii. 62, and Luke xxiii. 54.)

—"answerably whereunto, and (as I take it) *in imitation thereof*, the Christian Church hath beene accustomed to keepe *Saterday half holy-day*, that in the afternoon they might ridd by-busineses out of the way, and by the evening service might prepare their mindes for the Lord's Day then ensuing. Which custome and usage of God's people, as I will not presse it upon any man's conscience as a necessarie dutie; so every man will grant mee, that God's people, as well Christian as Jewish, have thought a time of preparation most fit for the well observing of God's holy day."

In Jacob's History of Faversham, p. 172, in "Articles for the Sexton of Faversham," 22 Hen. VIII. I find, "Item, the said Sexton, or his Deputy, *every Saturday*, Saint's Even, and principal Feasts, shall ring noon with as many bells as shall be convenient to the Saturday, Saint's Even, and principal Feasts," &c.

The following curious extract is from a MS volume of Sermons for all the Saints' Days, and

It appears by a Council of William, king of Scotland, A.D. 1203, that it was then determined that Saturday, after the twelfth hour, should be kept holy^c.

King Edgar, A.D. 958, made an Ecclesiastical Law that the Sabbath or Sunday should be observed on Saturday at noon, till the light should appear on Monday morning^d.

remarkable Sundays in the year, in the Episcopal Library at Durham, communicated by the learned Mr. Robert Harrison.

"It is written in ye liffe of Seynt ***** that he was bisi on Ester Eve before None that he made one to shave him or ye sunne wente doune. And the fiend aspied that: and gadirid up his heeris and whan this holi man sawe it, he conjured him and badde him tell him whi he did so. Thane said he bycause yu didest no reverence to the Sundaie and therfore thise heris wolle I kepe unto ye Day of Dome in reproffe of ye. Thane he left of all his shavyng and toke the heris of the fiend and made to brene hem in his owne hand for penaunce, whiche him thought he was worthe to suffre: and bode unshaven unto Monday. This is saide in reproffe of hem that worchen at *Afternone* on *Saturdaies*."

The *Hallowyng of Saturday Afternoon* is thus accounted for in the Dialogue of Dives and Pauper, fol. Lond. Pynson 1493. "The thridde Precepte, xiv. chap. "*Dives*. How longe owyth ye haliday to be kept and halowyd. *Pauper*. From even to even.—Nathelesse summe begynne sonner to halow after that the feest is, and after use of the Cuntre. But that *men use in Saturdaies* and *Vigilies to ryng holy at midday* compellith nat men anon to halowe, but warnythe them of the haliday folowyng, that they shulde thynke theron and spede theym, and so dispose hem and their occupacions that they might halowe in due tyme."

^c In Scotia anno salutis 1203, Gulielmus Rex primorum Regni sui concilium cogit, cui etiam interfuit pontificius Legatus, in quo decretum est, ut Saturni dies ab hora 12 meridiei sacer esset, neque quisquam res profanas exerceret, quemadmodum aliis quoque festis diebus vetitum id erat. Idque campanæ pulsu populo indicaretur, ac postea sacris rebus, ut diebus festis operam darint, concionibus interessent, vespas audirent, idque in diem lunæ facerent, constituta transgressoribus gravi pœna." Boet. lib. xiii. de Scot. ex Hospinian. p. 176.

^d "Dies Sabbathi ab ipsa diei Saturni hora pomeridiana tertia, usque in lunaris diei diluculum festus agitator, &c." Selden. *Analect. Angl. lib. ii. cap. 6.*

Mr. Johnson upon this law, says, the *Noon-tide* "signifies three in the afternoon, according to our present account: and this practice, I conceive, continued down to the Reformation. In King Withfred's time, the Lord's Day did not begin till *sunset on the Saturday*. See 697. Numb. 10. Three in the afternoon, was *hora nona* in the Latin account, and therefore called *noon*. How it came afterwards to signifie Mid-day, I can but guess. The Monks by their rules could not eat their dinner till they had said their Noon-song, which was a service regularly to be said at three o'clock: but they probably anticipated their devotions and their dinner, by saying their Noon Song immediately after their Mid-day Song, and presently falling on. I wish they had never been guilty of a

Hence, without doubt, was derived the present (or more properly speaking, the late) custom of spending a part of Saturday Afternoon, without servile labour^f.

The religious observation of the Saturday Afternoon is now entirely at an end. It were happy if the conclusion of that of the Sunday too did not seem to be approaching.

With regard to Saturday Afternoons, perhaps men who live by manual labour, and have families to support by it, cannot spend them better than in following the several callings in which they have employed themselves on the preceding days of the week. For industry will be no bad preparation for the Sabbath. Considered in a political view, much harm has been done by that prodigal waste of days, very falsely called Holy Days in the Church of Rome^f.

worse fraud than this. But it may fairly be supposed, that when Mid-day became the time of dining and saying Noon Song, it was for this reason called Noon by the Monks, who were the masters of the language during the dark ages. In the Shepherd's Almanack *Noon*, is mid-day; *High Noon*, three." Johnson's Const. Part. 1. Ann. 958. 5.

In a curious Treatise, *b. l.* 8vo. 1543, said to be "imprinted at Zurik by Olyver Jacobson," entitled, "Yet a Course at the Romyshe Foxe," &c. p. 21. is the following "*Processyon upon Saturdayes at Even-songe*."—"Your holye Father Agapitus*, popett of Rome, fyrst dreamed it out and enacted it for a lawdable ceremonye of your whoryshe Church. But I marvele sore that ye observe yt upon *Saturdayes at nyght at Even-songe* he commaundynge yt to bee observed upon the *Sundayes, in the mornyng betwixt holie water makynge and high masse*."—"Moch is Saturnus beholden unto yow (whych is one of the olde Goddes) to garnyshe the goyng out of hys daye with so holye an observacyon. Joye yt ys of your lyfe as to remember your olde fryndes. Doubtlesse yt ys a fyne myrre pageant, and yow worthy to be called a *Saturnyane* for it."

^e In the year 1332, at a Provincial Council, held by Archbishop Mepham, at Mayfield, after complaint made, that instead of fasting upon the Vigils, they ran out to all the excesses of riot, &c. it was appointed, among many other things relative to holy-days, that, "The solemnity for Sunday should begin upon Saturday in the evening and not before, to prevent the misconstruction of keeping a Judaical Sabbath." See Collier's Eccl. History, vol. i. p. 531.

Wheatley tells us, that in the East, the Church thought fit to indulge the humour of the Judaizing Christians so far, as to observe the Saturday as a Festival Day of Devotion and thereon to meet for the exercise of religious duties, as is plain from several passages of the antients. Illustr. of the Common Prayer, 8vo. Lond. 1741. p. 191.

^f I find the following homely Rhimes upon the several days of the week in "*Divers Crab-tree Lectures*," 12mo. Lond. 1639, p. 126.

* Petrus de Natalibus. Wernerus.

They have, however well intended, greatly favoured the cause of vice and dissipation, without doing any essential service to that of rational religion. Complaints appear to have been made in almost every Synod and Council of the licentiousness introduced by the keeping of Vigils^z. Nor will the Philosopher wonder at this, for it has its foundation in the Nature of Things.

THE BORROWED DAYS.

THERE is a singular old proverb preserved in Ray's Collection: "April borrows three days of March, and they are ill."

April is pronounced with an emphasis on the last syllable, so as to make a kind of jingling rhyme with "ill," the last word in the line.

I have taken notice of this, because I find in the antient Calendar of the Church of Rome, to which I have so often referred, the following observations on the 31st of March:

"The rustic fable concerning the nature of the month.

"The rustic names of six days which shall follow in April, or may be the last in March^a." There is no doubt but that these observations in the antient Ca-

"You know that Munday is Sundayes brother;
 Tuesday is such another;
 Wednesday you must go to Church and pray;
 Thursday is half-holiday;
 On Friday it is too late to begin to spin;
 The Saturday is half-holiday agen."

Hooker says: "Holy-days were set apart to be the Land-marks to distinguish times."

^z A striking instance of this is recorded by Dr. Moresin: "Et videre contigit Anno 1582. Lugduni in vigiliis natalium Domini, depræhensos in stupro duos post missanti saltare hora inter duodecimam et primam noctis, cum præter unum aut aliud altaris lumen, nullum esset in Templo reliquum, &c." Papatus, p. 177.

^a "Rustica fabula de natura Mensis.

lendar, and our proverb, are derived from one common origin; but for want of more lights I am unable at present to trace them any farther.

Nomina rustica 6 Dierum, qui sequentur in Aprili, seu ultimi sint Martii."

The Borrowing Days, as they are called, occur in: "The Complaynt of Scotland," p. 58. "There eftir i entrit in ane grene forest, to contempil the tendir zong frutes of grene treis, because the borial blastis of the *thre borowing dais of Marche* hed chaissit the fragrant flureise of evyrie frut-tree far athourt the feildis." The Glossary (*in verbo*) explains "Borrowing days, the three last days of March:" and adds, "concerning the origin of the term, the following popular rhyme is often repeated:

"March borrowit fra Averill
Three days, and they were ill."

Also the following—

"March said to Aperill,
I see three hogs upon a hill;
But lend your three first days to me,
And I'll be bound to gar them die.
The first, it sall be wind and weet;
The next, it sall be snaw and sleet;
The third, it sall be sic a freeze
Sall gar the birds stick to the trees.
But when the Borrowed Days were gane
The three silly hogs came hirplin hame."

Compl. of Scotl. 8vo. Edinb. 1801.

In the Statistical Account of Scotland, 8vo. Edinb. 1791, vol. i. p. 57, Parish of Kirkmichael. The minister mentioning an old man of the age of 103 years, says: "His account of himself is, that he was born in the *Borrowing Days* of the year that King William came in." A note adds, "that is, on one of the three last days of March 1688."

In "The Country Almanack" for 1676, among "the remarques upon April" are the following:

"No blust'ring blasts from March needs April borrow:
His own oft proves enow to breed us sorrow.
Yet if he weep (with us to sympathize)
His trickling tears will make us wipe our eyes."

In the British Apollo, vol. iii. No. 18, the meaning is asked of the old poetical saying—

"March borrows of April
Three days, and they are ill;
April returns them back again,
Three days, and they are rain."

4. Proverbs relating to the weather cannot be founded on any certainty. The meaning of this

These had not escaped the observation of the learned author of the *Vulgar Errors*. He, too, seems to have been in the dark concerning them; for he barely tells us, p. 247, "It is usual to ascribe unto March certain Borrowed Daies from April."

[Dr. Jamieson, in his *Etymological Dictionary of the Scottish Language*, says: "These days being generally stormy, our forefathers have endeavoured to account for this circumstance by pretending that March *borrowed* them from April, that he might extend his power so much longer." "Those," he adds, "who are much addicted to superstition, will neither borrow nor lend on any of these days. If any one should propose to borrow of them, they would consider it as an evidence that the person wished to employ the article borrowed for the purposes of witchcraft against the lenders."

"Some of the vulgar imagine that these days received their designation from the conduct of the Israelites in borrowing the property of the Egyptians. This extravagant idea must have originated partly from the name, and partly from the circumstances of these days nearly corresponding to the time when the Israelites left Egypt, which was on the fourteenth day of the month Abib, or Nisan, including part of our March and April. I know not whether our Western Magi suppose that the inclemency of the *Borrowing Days* has any relation to the storm which proved so fatal to the Egyptians."]

is, that it is more seasonable for the end of March and the beginning of April to be fair, but often

"March does from April gain

Three days, and they 're in rain;

Return'd by April in 's bad kind,

Three days, and they 're in wind."

A clergyman in Devonshire informed me that the old farmers in his parish call the three *first* days of March "Blind Days," which were antiently considered as unlucky ones, and upon which no farmer would sow any seed. This superstition, however, is now wearing out apace.

DAYS

LUCKY or UNLUCKY^a.

THE following curious passage on this subject is taken from Melton's *Astrologaster*, p. 56 and seq. "Those observers of time are to be laught at that will not goe out of their house before they have had counsell of their Almanacke, and will rather have the house fall on their heads than stirre if they note some natural effect about the motion of the aire, which they suppose will varie the lucky blasts of the Starres, that will not marry, or traffique, or doe the like, but under some constellation. These, sure, are no Christians: because faithfull

^a Bourne, chap. xviii. speaking of that superstitious custom among the Heathens of observing one Day as good, and another as bad, observes, "that among these were lucky and unlucky Days: some were *Dies atri*, and some *Dies albi*. The *Atri* were pointed out in their Calendar with a black character, the *Albi* with a white. The former to denote it a Day of bad success, the latter a Day of good. Thus have the Monks, in the dark and unlearned ages of Popery, copy'd after the Heathens, and dream'd themselves into the like Superstitions, esteeming one Day more successful than another." He tells us, also, that St. Austin, upon the passage of St. Paul to the Galatians against observing Days, and months, and times, and years, explains it to have this meaning: "The persons the Apostle blames, are those who say, I will not set forward on my journey because it is the next day after such a time, or because the moon is so; or I'll set forward, that I may have luck, because such is just now the position of the stars. I will not traffick this month, because such a star presides, or I will because it does. I shall plant no vines this year, because it is Leap Year," &c.

Barnabe Googè thus translates the remarks of Naogeorgus on this subject:

"And first, betwixt the Dayes they make no little difference,
For all be not of vertue like, nor like preheminance.
But some of them Egyptian are, and full of ieopardie,
And some againe, beside the rest, both good and luckie bee.
Like diffrence of the Nights they make, as if th' Almighty King,
That made them all, not gracios were to them in every thing."

Popish Kingdome, fol. 44.

men ought not to doubt that the Divine Providence from any part of the world, or from any time whatsoever, is absent. Therefore we should not impute any secular businesse to the power of the Starres, but to know that all things are disposed by the arbitrement of the King of Kings. The Christian faith is violated when, so like a pagan and apostate, any man doth observe those days which are called Ægyptiaci, or the calends of Januarie, or any moneth, or day, or time, or yeere, eyther to travell, marry, or to doe any thing in."

Thomas Lodge, in his "Incarnate Devils," 4to. 1596, p. 12, glances as follows at the superstitious observer of lucky and unlucky times: "He will not eat his dinner before he hath lookt in his Almanacke."

Mason, in "The Anatomie of Sorcerie," 4to. Lond. 1612, p. 85, enumerates among the superstitious of that age "Regarders of times, as they are which will have one time more lucky then another: to be borne at one hower more unfortunate then at another: to take a journey or any other enterprize in hand, to be more dangerous or prosperous at one time then at another: as likewise if such a festivall day fall upon such a day of the weeke, or such like, we shall have such a yeare following: and many other such like vaine speculations, set downe by our Astrologians, having neither footing in God's Word, nor yet natural reason to support them; but being grounded onely upon the superstitious imagination of man's braine."

In "The Tryall of a Man's own Selfe," by Thomas Newton, 12mo. Lond. 1602, p. 44, he enquires, under "sinnes externall and outward" against the first commandment, "whether, for the procuring of any thing either good or bad, thou hast used any unlawfull meanes, or superstitious and damnable helps. Of which sort bee the observation and choise of DAYES, of planetarie houres, of motions and courses of starres, mumbling of prophane praiers, consisting of words both strange and senselesse, adjurations, sacrifices, consecrations, and hallowings of divers thinges, rytes and ceremonies unknowne to the Church of God, toyish characters and figures, demanding of questions and aunswares of the dead, dealing with damned spirits, or with any instruments of phanaticall divination, as basons, rings, cristalls, glasses, roddes, prickes, numbers, dreames, lots, fortune-tellings, oracles, soothsayings, horoscoping, or marking the houres of nativities, witchcraftes, enchauntments, and all such superstitious trumperie:—the enclosing or binding of spirits to certaine instruments, and such like devises of Sathan the Devill."

Under the same head, p. 50, he asks, "Whether the apothecarie have *superstitiously observed or fondly stayed for* CHOISE DAYES or houres, or any other ceremonious rites in gathering his herbs and other simples for the making of drougs and receipts."

At the end of an antient MS. mentioned in the Duke de la Valiere's Catalogue, tom. i. p. 44. (Additions.) there is a part of a Calendar in which the following unlucky Days are noticed.

"Januar. iiii. Non. [10th] Dies ater et nefastus.

viii. Id. [25th] Dies ater et nefastus.

In the Book of Knowledge, *b. l.* p. 19, I find the following "Account of the perillous Dayes of every Month."

"In the change of every moon be two Dayes, in the which what thing soever is begun, late or never, it shall come to no good end, and the dayes be full perillous for many things. In January, when the moon is three or four dayes old. In February, 5 or 7. In March, 6 or 7. In April, 5 or 8. May, 8 or 9. June, 5 or 15. July, 3 or 13. August, 8 or 13. September, 8 or 13. October, 5 or 12. November, 5 or 9. In December, 3 or 13.

"Astronomers say, that six Dayes in the year are perillous of death; and therefore they forbid men to let blood on them, or take any drink: that is to say, January the 3d, July the 1st, October the 2d, the last of April, August the first, the last day going out of December. These six Dayes with great diligence ought to be kept, but namely the latter three, for all the veins are then full. For then, whether man or beast be knit in them within seven dayes, or certainly within fourteen dayes, he shall die. And if they take any drinks within fiftene dayes, they shall die; and, if they eat any goose in these three Dayes, within forty dayes they shall die; and, if any child be born in these three latter Dayes, they shall die a wicked death.

"Astronomers and Astrologers say, that in the beginning of March, the seventh Night, or the fourteenth Day, let thee blood of the right arm; and in the beginning of April, the eleventh Day, of the left arm; and in the end of May, third or fifth Day, on whether arm thou wilt; and thus, of all that year, thou shalt orderly be kept from the fever, the falling gout, the sister gout, and losse of thy sight."

Grose tells us that many persons have certain Days of the week and month on which they are particularly fortunate, and others in which they are as gene-

Mar. vi. Non. [10th] non est bonum nugere. [*q. nubere?*]

Jan. iiii. Kal. [2d] Dies ater."

"Sed et circa Dies injecta est animis Religio. Inde Dies nefasti, qui Ἀπόφρονδες Græcis, quibus iter, aut aliquid alicujus momenti indipisci, periculosum existimatur."—"De quibus diebus faustis, aut infaustis, multa Hesiodus ἡμέραις et Virgilius primo Georgicon. Quam scrupulosam superstitionem, sese illigantem delira formidine, damnat Apostolus ad Galatas. 4. *Observatis dies, & menses, et tempora, et annos: metuo ne incassum circa vos me fatigaverim.*" Pet. Molinæi Vates. p. 155.

rally unlucky. These Days are different to different persons. Mr. Aubrey has given several instances of both in divers persons. Some Days, however, are commonly deemed unlucky^b: among others, Friday labours under that opprobrium; and it is pretty generally held that no new work or enterprize should commence on that day. Likewise, respecting the weather there is this proverb:

—— “Friday’s moon,
Come when it will, it comes too soon.”

A respectable merchant of the city of London informed me, that no person there will begin any business, *i. e.* open his shop for the first time, on a Friday.

In the Calendar prefixed to Grafton’s “Manuel,” or Abridgement of his Chronicle, 1565, the unlucky Days according to the opinion of the Astronomers are noted, which I have extracted as follows: “January 1, 2, 4, 5, 10, 15, 17, 29, very unlucky. February 26, 27, 28, unlucky; 8, 10, 17, very unlucky. March 16, 17, 20, very unlucky. April 7, 8, 10, 20, unlucky; 16, 21, very unlucky. May 3, 6, unlucky; 7, 15, 20, very unlucky. June 10, 22, unlucky; 4, 8, very unlucky. July 15, 21, very unlucky. August 1, 29, 30, unlucky; 19, 20, very unlucky. September 3, 4, 21, 23, unlucky; 6, 7, very unlucky. October 4, 16, 24, unlucky; 6, very unlucky. November 5, 6, 29, 30, unlucky; 15, 20, very unlucky. December 15, 22, unlucky; 6, 7, 9, very unlucky^c.”

^b In “Preceptes, &c. left by William Lord Burghley to his Sonne,” Svo. Lond. 1636, p. 36, we read: “Though I thinke no day amisse to undertake any good enterprize or businesse in hande, yet have I observed some, and no meane clerks, very cautionarie to forbear these three Mundayes in the yeare, which I leave to thine owne consideration, either to use or refuse; viz. 1. The first Munday in April, which Day *Caine was born, and his brother Abel slaine.* 2. The second Munday in August, which Day *Sodome and Gomorrah were destroyed.* 3. The last Munday in December, which Day *Judas was born, that betrayed our Saviour Christ.*”

Bishop Hall, in his Characters of Virtues and Vices, speaking of the superstitious man, observes: “If his journey began unawares on the dismal Day, he feares a mischiefe.”

^c In the Prognostication of Erra Pater, 1565, printed by Colwell, the unlucky Days vary from these of Grafton. See more on this subject in Aubrey’s Miscellanies, p. 2. &c.

I find an observation on the 13th of December in the antient Romish Calendar, which I have so often cited. (Decemb. xiii. prognostica Mensium per totum annum,) that on this Day prognostications of the months were drawn for the whole year. As also, that on the Day of St. Barnabas,

In Sir John Sinclair's *Statistical Account of Scotland*, vol. v. p. 82, 8vo. Lond. 1793, the Minister of Logierait, in Perthshire, mentioning the superstitious opinions and practices in the parish, says: "In this parish, and in the neighbourhood, a variety of superstitious practices still prevail among the vulgar, which may be in part the remains of ancient idolatry, or of the corrupted Christianity of the Romish Church, and partly, perhaps, the result of the natural hopes and fears of the human mind in a state of simplicity and ignorance. Lucky and unlucky Days are by many anxiously observed. That Day of the week upon which the 14th of May happens to fall, for instance, is esteemed unlucky through all the remainder of the year; none marry or begin any business upon it. None chuse to marry in January or May; or to have their banns proclaimed in the end of one quarter of the year, and to marry in the beginning of the next. Some things are to be done before the full moon; others after. In fevers, the illness is expected to be more severe on Sunday than on the other days of the week; if easier on Sunday, a relapse is feared."

In the same work, vol. vii. p. 560. Parishes of Kirkwall and St. Ola, County of Orkney, we read: "In many days of the year they will neither go to sea in search of fish, nor perform any sort of work at home."

Ibid. vol. viii. p. 156. Parish of Canisbay, County of Caithness, we are told, under the head of Dress, Customs, &c. "There are few superstitious usages among them. No gentleman, however, of the name of Sinclair, either in Canisbay, or throughout Caithness, will put on green apparel, or think of crossing the Ord upon a Monday. They were dressed in green, and they crossed the Ord upon a Monday, in their way to the Battle of Flowden, where they fought and fell in the service of their Country, almost without leaving a representative of their name behind them. The Day and the Dress are accordingly regarded

and on that of St. Simon and St. Jude, a tempest often arises. (Barnabæ Apost. *Tempestas sæpe oritur.*)

In the *Schola Curiositatis*, tom. ii. p. 236, we read: "*Multi nolunt opus inchoare die Martis tanquam infausto die.*"

Many superstitious observations on Days may be found in a curious old book called "*Practica Rusticorum*," which I suspect to be an earlier edition of "*The Husbandman's Practice*," 8vo. Lond. 1658, at the end of the Book of Knowledge of the same date.

as inauspicious. If the Ord must be got beyond on Monday, the Journey is performed by sea^d."

The Spaniards hold Friday to be a very unlucky Day, and never undertake any thing of consequence upon it^e.

Among the Finns whoever undertakes any business on a Monday or Friday must expect very little success^f.

And yet from the following Extract from Eradut Khan's Memoirs of the Mogul Empire, p. 10, it should seem to appear that Friday is there considered in a different light :

"On Friday the 28th of Zekand, his Majesty (Aurengzebe) performed his morning devotions in company with his attendants; after which, as was frequently his custom, he exclaimed, 'O that my death may happen on a Friday, for blessed is he who dieth on that day^g.'"

^d So, vol. xiv. p. 541. Parish of Forglen, Banffshire : "There are happy and unhappy days for beginning any undertaking. Thus few would choose to be married here on Friday, though it is the ordinary day in other quarters of the Church."

Ibid. vol. xv. p. 258. Parish of Monzie, County of Perth : The Inhabitants are stated to be not entirely free of superstition. Lucky and unlucky Days, and Feet, are still attended to, especially about the end and beginning of the year. No person will be proclaimed for marriage in the end of one year, or even quarter of the year, and be married in the beginning of the next."

Ibid. vol. xxi. p. 148. "Lucky and unlucky Days, Dreams, and Omens, are still too much observed by the country people : but in this respect the meanest Christian far surpasses, in strength of mind, Gibbon's all-accomplished and philosophic Julian."

^e Voyage en Espagne par le Marquis de Langle, tom. ii. p. 36.

^f Tooke's Russia, vol. i. p. 47. See, on this subject, Selden de Jure Nat. Gen. lib. iii. cap. 17. et Alexand. ab Alexandro genial. Dier. lib. iv. c. 20.

^g Eradut Khan's Memoirs of the Mogul Empire, p. 10.

COCK-CROWING.

TIME OF THE MORNING SO CALLED.

BOURNE, Chapter vi. of his *Antiquitates Vulgares*, tells us, there is a tradition among the common people that at the time of Cock-crowing the midnight Spirits forsake these lower regions, and go to their proper places. Hence it is that in the country villages, where the way of life requires more early labour, the inhabitants always go cheerfully to work at that time: whereas if they are called abroad sooner, they are apt to imagine every thing they see or hear to be a wandering Ghost. Shakspeare has given us an excellent account of this vulgar notion in his *Hamlet*.

Ber. It was about to speak, when the Cock crew.

Hor. And then it started like a guilty thing

Upon a dreadful summons. I have heard,

The Cock, that is the trumpet to the morn,

Doth with his lofty and shrill-sounding throat

Awake the God of Day: and at his warning,

Whether in Sea or Fire, in Earth or Air,

The extravagant and erring Spirit hies

To his confine, and of the truth herein,

This present object made probation.

Mar. It faded at the crowing of the Cock^a.

^a What follows, in this passage, is an exception from the general time of Cock-crowing:

“Some say, that ever ’gainst that season comes,

Wherein our Saviour’s birth is celebrated,

This bird of dawning singeth all night long.

And then, they say, no Spirit dares stir abroad;

Bourne, very seriously, in the above chapter, examines the fact, whether Spirits roam about in the night, or are obliged to go away at Cock-Crow: first citing from the Sacred Writings that good and evil Angels attend upon men: and proving thence also that there have been Apparitions of good and evil Spirits. He is of opinion that these can ordinarily have been nothing but the appearances of some of those Angels of Light or Darkness: "for," he adds, "I am far from thinking that either the Ghosts of the damned or the happy, either the Soul of a Dives or a Lazarus, returns here any more." Their appearance in the night, he goes on to say, is linked to our idea of Apparitions. Night, indeed, by its awfulness and horror, naturally inclines the mind of man to these reflections, which are much heightened by the legendary stories of nurses and old women.

The traditions of all ages appropriate the appearance of Spirits to the night. The Jews had an opinion that hurtful Spirits walked about in the night. The same opinion obtained among the antient Christians, who divided the night into four Watches, called the Evening, Midnight, Cock-crowing, and the Morning.

The opinion that Spirits fly away at Cock-Crow is certainly very antient, for we find it mentioned by the Christian poet Prudentius, who flourished in the beginning of the Fourth Century, as a tradition of common belief:

"Ferunt vagantes Dæmonas

Lætos tenebris noctium,

Gallo canente exterritos,

Sparsim timere & cedere.

Invisa nam vicinitas

Lucis, salutis, numinis,

Rupto tenebrarum situ,

Noctis fugat satellites.

The nights are wholesome; then no planets strike,
No Fairy takes, nor Witch hath power to charm,
So hallow'd and so gracious is the time."

Hoc esse signum præscii:
Norunt repromissæ spei,
Qua nos soporis Liberi
Speramus adventum Dei^b."

Cassian, also^c, who lived in the same century, mentioning a host of Devils who had been abroad in the night, says, that as soon as the Morn approached,

^b The passage is thus translated in Bourne, *ut supra*.

"They say the wandering powers, that love
The silent darkness of the night,
At Cock-crowing give o'er to rove,
And all in fear do take their flight.
The approaching salutary morn,
Th' approach divine of hated day,
Makes darkness to its place return,
And drives the midnight ghosts away.
They know that this an emblem is,
Of what precedes our lasting bliss,
That morn when graves give up their dead
In certain hope to meet their God."

Dr. Farmer citing Bourne in this place, says: "And he quotes on this occasion, as all his predecessors had done, the well-known lines from the first hymn of Prudentius. I know not whose translation he gives us, but there is an old one by Heywood. The pious Chansons, the Hymns and Carrols which Shakspeare mentions presently, were usually copied from the elder Christian poets." Reed's edit. of Shaksp. 1803. vol. xviii. p. 24.

^c "Aurora itaque superveniente, cum omnis hæc ab oculis evanisset Dæmonum multitudo." Cass: Coll. viii. c. 16.

Thus the Ghost in Hamlet:

"But soft, methinks I scent the morning air—
Brief let me be."

And again,

"The Glow-worm shews the Matin to be near."

Philostratus giving an account of the Apparition of Achilles' Shade to Apollonius Tyaneus, says, that it vanished with a little glimmer as soon as the Cock crowed. Vit. Apol. iv. 16. See Reed's edit. of Shakspeare, vol. xviii. p. 23.

The following is cited *ibid.* from Spenser:

— "The morning-Cock crew loud;
And at the sound it shrunk in haste away,
And vanish'd from our sight."

they all vanished and fled away: which farther evinces that this was the current opinion of the time.

Bourne tells us he never met with any reasons assigned for the departure of Spirits at the Cock-crowing; "but," he adds, "there have been produced at that time of Night, things of very memorable worth, which might perhaps raise the pious credulity of some men to imagine that there was something more in it than in other times. It was about the time of Cock-crowing when our Saviour was born, and the Angels sung the first Christmas Carol to the poor Shepherds in the fields of Bethlehem. Now it may be presumed, as the Saviour of the World was then born, and the heavenly Host had then descended to proclaim the news, that the Angels of Darkness would be terrified and confounded, and immediately fly away: and perhaps this consideration has partly been the foundation of this opinion." It was also about this time when our Saviour rose from the dead. "A third reason is, that Passage in the Book of Genesis, where Jacob wrestled with the Angel for a blessing^d; where the Angel says unto him "Let me go, for the day breaketh."

Bourne, however, thinks this tradition seems more especially to have arisen from some particular circumstances attending the time of Cock-crowing; and which, as Prudentius, as before cited, seems to say, are an emblem of the approach of the Day of Resurrection."

"The circumstances, therefore, of the time of Cock-crowing," he adds, "being so natural a figure and representation of the Morning of the Resurrection; the Night so shadowing out the Night of the Grave; the third Watch, being, as some suppose, the time our Saviour will come to Judgment at; the noise of the

So Butler in his *Hudibras*, Canto I. p. iii. l. 1553:

"The Cock crows and the morn grows on,
When 'tis decreed I must be gone."

Thus also Blair in his "Grave:"

— "The Tale
Of horrid Apparition, tall and ghastly,
That walks at dead of night or takes his stand
O'er some new-open'd Grave; and strange to tell
Evanishes at crowing of the Cock."

^d Gen. xxxiii.

Cock awakening sleepy man, and telling him as it were, the Night is far spent, the Day is at hand; representing so naturally the voice of the Arch-angel awakening the Dead, and calling up the righteous to everlasting Day; so naturally does the time of Cock-crowing shadow out these things, that probably some good well-meaning men might have been brought to believe that the very Devils themselves, when the Cock crew and reminded them of them, did fear and tremble, and shun the Light."

The Antients, because the Cock gives notice of the approach and break of Day, have, with a propriety equal to any thing in their Mythology, dedicated this Bird to Apollo. They have also made him the Emblem of Watchfulness, from the circumstance of his summoning men to their business by his crowing, and have therefore dedicated him also to Mercury. With the Lark he may be poetically styled the "Herald of the Morn^e."

The Day civil and political has been divided into thirteen parts^f. The after-

^e In England's Parnassus, 8vo. 1600. I find the two following Lines ascribed to Drayton, but know not in which of his Poems they are found :

"And now the Cocke, the morning's trumpeter,
Play'd Hunt's up for the Day-Star to appear."

Mr. Gray has imitated our Poet,

"The Cock's shrill clarion, or the echoing Horn,
No more shall rouse them from their lowly bed."

Reed's edit. of Shaksp. vol. xviii. p. 23.

The following is from Chaucer's *Assemblie of Foules*, fol. 235.

"The tame Ruddocke and the coward Kite
The Cocke, that horologe is of *Thropes lite**."

Thus, in the *Merry Devil of Edmonton*, 4to. 1631 :

"More watchfull than the day-proclayming Cocke."

^f 1. After-midnight. 2. Cock-crow. 3. The space between the first Cock-crow and break of day. 4. The Dawn of the Morning. 5. Morning. 6. Noon. 7. Afternoon. 8. Sunset. 9. Twilight. 10. Evening. 11. Candle-time. 12. Bed-time. 13. The Dead of the Night.

The Church of Rome made four nocturnal Vigils : the Conticinium, Gallicinium or Cock-crow, Intempestum, and Antelucinum. Durand. de Nocturnis.

There is a curious Discourse on the antient Divisions of the Night and the Day in Peck's *Desiderata Curiosa*, vol. i. p. 223, & seq.

* i.e. The Clock of the Villages.

midnight and the dead of the night are the most solemn of them all, and have

By a passage in Macbeth, "we were carousing till the second Cock," it should seem to appear as if there were two separate times of Cock-crowing. The commentators, however, say nothing of this. They explain the passage as follows:—"Till the second Cock:"]—Cock-crowing. So in King Lear—"He begins at Curfew, and walks till the first Cock." Again, in The Twelve Mery Jestes of the Widow Edith, 1573:

'The time they pas merely til ten of the clok,

Yea, and I shall not lye, till after the first Cok.'

It appears from a passage in Romeo and Juliet, that Shakspeare means that they were carousing till three o'clock:

— 'The *second Cock* has crow'd,

The Curfew-bell has toll'd; 'tis three o'clock'."

See Reed's edit. of Shakspeare, 1803, vol. x. p. 123.

[Perhaps Tusser makes this point clear, "Five Hundreth Pointes of good Husbandrie," 4to. Lond. 1585, p. 126:

"Cocke croweth at midnight, times few above six,

With pause to his neighbour, to answer betwix:

At three a'clocke thicker, and then as ye knowe,

Like all in to mattens neere day they doo crowe,

At midnight, at three, and an hour yer day,

They utter their language as well as they may."]

The following very curious "Old Wives Prayer" is found in Herrick's Hesperides, p. 205:

"Holy-rood, come forth and shield

Us ith' citie, and the field:

Safely guard us, now and aye,

From the blast that burns by day;

And those sounds that us affright

In the dead of dampish night.

Drive all hurtful Feinds us fro,

By the time the Cocks first crow."

Vanes on the tops of steeples were antiently made in the form of a Cock, (called from hence *Weather-Cocks*;) and put up, in papal times, to remind the clergy of watchfulness. "In summite Crucis, quæ Companario vulgò imponitur, Galli Gallinacei effugi solet Figura, quæ Ecclesiarum Rectores Vigilantiæ admoneat." Du Cange, Gloss.

I find the following on this subject in "A Helpe to Discourse," 12mo. Lond. 1633:

Q. Wherefore on the top of Church Steeples is the Cocke set upon the Crosse, of a long continuance?

A. The flocks of Jesuits will answer you. For instruction; that whilst aloft we behold the Crosse and the Cocke standing thereon, we may remember our sinnes, and with Peter seeke and

therefore, it should seem, been appropriated by antient superstition to the walking of Spirits.

obtaine mercy : as though without this dumbe Cocke, which many will not hearken to, untill he crow, the Scriptures were not a sufficient larum."

The following occurs in Johnson and Steevens's Shakspeare, vol. vi. p. 242. "The inconstancy of the French was always the subject of satire. I have read a Dissertation written to prove that the Index of the wind upon our steeples was made in form of a Cock, to ridicule the French for their frequent changes." JOHNSON.

A writer, dating Wisbich, May 7, in the St. James's Chronicle, June 10th, 1777. says, that "the intention of the original *Cock-Vane* was derived from the Cock's Crowing when St. Peter had denied his Lord, meaning by this device to forbid all schism in the Church, which might arise amongst her members by their departing from her Communion, and denying the established principles of her Faith. But though this invention was, in all probability, of popish original, and a Man who often changes his opinion is known by the appellation of a Weather-Cock, I would hint to the advocates for that unreformed Church, that neither this intention, nor the antiquity of this little device, can afford any matter for religious argument."

A writer in the Gent. Mag. for January 1737. vol. vii. p. 7. says: "Levity and inconstancy of temper is a general reproach upon the French. *The Cock upon the steeple* (set up in contempt and derision of that nation on some violation of peace, or breach of alliance,) naturally represents these ill qualities." [This derivation, however, seems to be as illiberal as it is groundless.]

In the Minute Book of the Society of Antiquaries, vol. i. p. 105. we read: "29 Jan. 1723-4, Mr. Norroy [Peter Le Neve] brought a Script from Gramaye, *Historia Brabantiae*, Bruxell. p. 14, shewing that *the manner of adorning the tops of Steeples with a Cross and a Cock, is derived from the GOTHs, who bore that as their warlike ensign.*"

"The Lyon hath an antipathy with the Cocke, especially of the game : one reason is, because he sees him commonly with his crowne on his head, while Princes commonly are jealous of each other. Some say, because he presumes to come into his presence booted and spurred, contrary to the law in court. But I thinke rather because he meetes with a Lyon's heart in so weake a body."

See "A strange Metamorphosis of Man transformed into a Wildernesse, deciphered in Characters," 12mo. Lond. 1634. Signat. B. 1. b.

STREWING CHURCHES

with

FLOWERS

On Days of Humiliation and Thanksgiving.

IN Mr. Nichols's Illustrations of the Manners and Expences of ancient Times in England, 4to. Lond. 1797. among the Parish Accounts of St. Margaret Westminster, under the year 1650. are the following Items:

"Item, paid for Herbs that were strewed in the Windows of the Church, and about the same, att two severall Daies of Humiliation, 3s. 10d."

"Item, paid for Herbs that were strewed in the Church upon a daie of Thanksgiving, 2s. 6d."

Under 1651.

"Item, paid for Hearbs that were strewed in the Church on the 24th day of May, being a Day of Humiliation, 3s.

"Item, paid to the Ringers, for ringing on the 24th of October, being a Day of Thanksgiving for the Victorie over the Scotts at Worcester, 7s.

"Item, paid for Hearbes and Lawrell that were strewed in the Church the same Day, 8s.

COCK-FIGHTING.

— "Quinquàm in mediâ jam morte tenentur,
Non tamen absistunt, martemve, iramve remittunt
Magnanimi."

Musæ Anglicanæ. vol. ii. p. 89.

MEN have long availed themselves of the antipathy which one Cock shows to another, and have encouraged that natural hatred with Arts that may be said

to disgrace human Reason^a.

Bailey tells us that the origin of this Sport was derived from the Athenians on the following occasion: when Themistocles was marching his Army against the Persians, he, by the way, espying two Cocks fighting, caused his Army to behold them, and addressed them as follows: "Behold, these do not fight for their household Gods, for the Monuments of their Ancestors, nor for Glory, nor for Liberty, nor for the safety of their Children, but only because the one will not

^a Stubs, in his *Anatomic of Abuses*, Svo. Lond. 1585. p. 117. b. inveighs against Cock-fighting, which in his days seems to have been practised on the Sabbath in England:

"Cock-fightyng in Ailgna.

They flock thicke and threefolde to the Cock-fightes, an exercise nothing inferiour to the rest, where nothing is used but swearing, forswearing, deceit, fraud, collusion, cosenage, skoldyng, railyng, convitious talkyng, fightyng, brawlyng, quarelllyng, drinkyng, and robbing one another of their goods, and that not by direct, but indirect means and attempts. And yet to blaunch and set out these mischiefs withall, (as though they were virtues,) they have their appointed dayes and set houres, when these Devilries must be exercised. They have Houses erected to that purpose, Flags and Ensignes hanged out, to give notice of it to others, and proclamation goes out, to proclaim the same, to the ende that many may come to the dedication of this solemne Feast of Mischiefe."

At the end of "The compleat Gamester," 2d edit. 8vo. Lond. 1680. I find a Poem entitled "An excellent and elegant Copy of Verses upon two Cocks fighting, by Dr. R. Wild. The spirited qualities of the Combatants are given in the following most brilliant Couplet:

"They scorn the Dunghill; 'tis their only prize
To dig for Pearls within each other's Eyes."

Our Poet makes his conquered, or dying Cock, dictate a Will, some of the quaint Items of which follow:

"Imp. first of all, let never be forgot,
My body freely I bequeath to th' Pot,
Decently to be boild, and for it's Tomb,
Let it be buried in some hungry womb.
Item, Executors I will have none
But he that on my side laid Seven to One,
And like a Gentleman that he may live,
To him and to his heirs my Comb I give."

To cry *Coke* is in vulgar language synonymous with crying *Peccavi*. *Coke*, says the learned Ruddiman, in his Glossary to Douglas's Virgil, is the sound which Cocks utter, especially when they are beaten, from which Skinner is of opinion they have the name of Cock.

give way unto the other." This so encouraged the Grecians, that they fought strenuously and obtained the victory over the Persians; upon which Cock-fighting was by a particular law ordained to be annually practised by the Athenians^b.

Dr. Pegge, in his excellent Memoir on this subject in the *Archaeologia*, has proved that though the antient Greeks piqued themselves on their politeness, calling all other nations barbarous, yet they were the authors of this cruel and inhuman mode of diversion. The Inhabitants of Delos were great lovers of this sport; and Tanagra, a City of Bœotia, the Isle of Rhodes, Chalcis in Eubœa, and the Country of Media, were famous for their generous and magnanimous race of Chickens.

It appears that the Greeks had some method of preparing the Birds for battle^c. Cock-fighting was an institution partly religious and partly political at Athens,

^b See vol. i. p. 61.

^c The modern manner of preparing is thus described in the *Musæ Anglicanæ*, vol. ii. Oxon. 1689. p. 86.

"Nec per agros sivit dulcesve errare per hortos;
 Nè venere absumant natas ad prælia vires,
 Aut alvo nimium pleni turgente laborent.
 Sed rerum prudens penetrati in sede locavit,
 Et salicis circum virgas dedit; insuper ipsos
 Cortibus inclusos tenero nutrimine fovit;
 Et panem, mulsumque genusque leguminis omne,
 Atque exorta suâ de Conjuge prebuit ova,
 Ut validas firment Vires —
 Quinetiam cristas ipsis, caudasque fluentes,
 Et colli impexas secuit pulchro ordine plumas;
 Ut rapido magis adversum, quasi Veles, in hostem
 Impetu procurrat Gallus. —
 Arma dedit calci; chalybemque aptavit acutum
 Ad talos, graviore queat quò surgere plagâ."

In the *Statistical Account of Scotland*, vol. vi. 8vo. Edinb. 1793. p. 614. in the account of Edinburgh, we read: "In 1763. there was no such diversion as public Cock-fighting at Edinburgh. In 1783. there were many public Cock-fighting Matches, or *Mains*, as they were technically termed; and a regular Cock-Pit was built for the accommodation of this School of Gambling and Cruelty, where every distinction of rank and character is levelled. In 1790, the Cock-pit continued to be frequented."

and was continued there for the purpose of improving the seeds of valour in the minds of the Athenian Youth. But it was afterwards abused and perverted both there and in other parts of Greece, to a common pastime and amusement, without any moral, political, or religious intention; and as it is now followed and practised amongst us.

It appears that the Romans, who borrowed this with many other things from Greece, used Quails as well as Cocks for fighting^d.

The first cause of contention between the two Brothers, Bassianus and Geta, sons of the Emperor Septimus Severus, happened, according to Herodian, in their youth, about fighting their Quails and Cocks^e.

Cocks and Quails, fitted for the purpose of engaging one another to the last gasp, for diversion, are frequently compared in the Roman Writers^f, and, with much propriety, to Gladiators. The Fathers of the Church inveigh with great warmth against the spectacles of the Arena, the wanton shedding of human blood in sport; one would have thought that with that of the Gladiators, Cock-

^d Hence Marcus Aurelius, i. sect. 6. says: "I learn from Diognetus *ne rebus inanibus studium impenderem, ne Coturnices ad pugnam alerem, neve rebus istiusmodi animum adjicerem.*"

[Mr. Douce, *Illustr. of Shaksp.* vol. ii. p. 87. informs us: "Quail Combats were well known among the Ancients, and especially at Athens. Julius Pollux relates, that a circle was made in which the Birds were placed, and he whose Quail was driven out of this circle lost the stake, which was sometimes money, and occasionally the Quails themselves. Another practice was to produce one of these Birds, which being first smitten or filliped with the middle finger, a feather was then plucked from its head: if the Quail bore this operation without flinching, his master gained the stake, but lost it if he ran away. The Chinese have been always extremely fond of Quail-fighting, as appears from most of the accounts of that people, and particularly in Mr. Bell's excellent relation of his Travels in China, where the reader will find much curious matter on the subject. See vol. i. p. 424. edit. in 8vo. We are told by Mr. Marsden that the Sumatrans likewise use these Birds in the manner of Game Cocks." This account is accompanied by a Copy from an elegant Chinese miniature painting, representing some Ladies engaged at this amusement.]

^e "Interque se Fratres dissidebant, puerili primum certamine, edendis Coturnicum pugnis, Gallinaceorumque conflictibus, ac Puerorum colluctationibus exorta discordia." Herodian. iii. sect. 33.

^f Hence Pliny's expression "*Gallorum, seu Gladiatorum;*" and that of Columella, "*rixosarum Avium Lanistæ.*" Lanista being the proper term for the Master of the Gladiators.

fighting would also have been discarded under the mild and humane Genius of Christianity. But, as the Doctor observes, it was reserved for this enlightened *Æra* to practise it with new and aggravated circumstances of cruelty.

The Shrove-Tuesdays Massacre of this useful and spirited Creature is now indeed in a declining way: but those monstrous barbarities, the Battle Royal and Welsh Main, still continue among us in full force. A striking disgrace to the manly character of Britons.

It is probable that Cock-fighting was first introduced into this Island by the Romans; the Bird itself was here before *Cæsar's* arrival^g.

William Fitzstephen, who wrote the Life of Archbishop Becket in the reign of Henry the second, is the first of our Writers that mentions Cock-fighting, describing it as the sport of School boys on Shrove Tuesday^h.

The Cock-pit, it seems, was the School, and the Master was the Comptroller and Director of the Sportⁱ.

From this time, at least, the Diversion, however absurd and even impious, was continued among us. It was followed, though disapproved and prohibited in the 39th year of the reign of Edward the third^k: also in the reign of Henry

^g Bell. Gall. v. sect. 12.

^h See vol. i. p. 62. It was also a Boy's Sport at Rome. Misson, in his Travels in England translated by Ozell, p. 39. says: "Cockfighting is one of the great English Diversions. They build Amphitheatres for this purpose, and persons of Quality sometimes appear at them. Great Wagers are laid; but I'm told that a Man may be damnably bubbled, if he is not very sharp." At p. 304. he tells us: "Cock fighting is a royal pleasure in England. Their Combats between Bulls and Dogs, Bears and Dogs, and sometimes Bulls and Bears, are not Battels to death, as those of Cocks."

ⁱ Fitzstephen's Words are: "*Præterea quotannis, die qua dicitur Carnilevaria—singuli pueri suos apportant magistro suo gallos gallinaceos pugnaces, & totum illud antemeridianum datur ludo puerorum vacantium spectare in scholis suorum pugnas gallorum.*" See Dr. Pegge's edit. 4to. Lond. 1772. p. 74.

In the Statutes of St. Paul's School, A. D. 1518. the following clause occurs: "I will they use no Cock-fighting nor ridinge about of Victorie, nor disputing at Saint Bartilemewe, which is but foolish babling and losse of time." Knight's Life of Dean Colet, p. 362.

In Sir John Sinclair's Statistical Account of Scotland, vol. iii. 8vo. Edinb. 1792. p. 378. the Minister of Applecross co. Ross, speaking of the Schoolmaster's perquisites, says: "he has the Cock-fight dues, which are equal to one Quarter's payment for each Scholar."

^k Maitland's Hist. of London, p. 101. Stowe's Survey of Lond. edit. 1754. B. i. p. 302.

the eighth^l, and A. D. 1569^m.

It has been by some called a royal Diversion, and as every one knows, the Cock-pit at Whitehall was erected by a crowned headⁿ, for the more magnificent celebration of the sport.

It was prohibited however by one of the Acts of Oliver Cromwell, March 31st 1654^o.

Dr. Pegge describes the Welsh Main^p, in order to expose the cruelty of it, and supposes it peculiar to this kingdom, known neither in China, nor in Persia, nor in Malacca, nor among the savage Tribes of America. Suppose, says he, sixteen pair of Cocks; of these the sixteen Conquerors are pitted the second time—the eight Conquerors of these are pitted a third time—the four of these a fourth time—and lastly, the two Conquerors of these are pitted a fifth time: so that, incredible Barbarity! thirty-one of these Creatures are sure to be thus inhumanly destroyed for the sport and pleasure, amid noise^q and nonsense, blended with the blasphemies and profaneness, of those who will yet assume to themselves the name of Christians.

Without running into all the extravagance and superstition of Pythagoreans

^l Maitland, p. 1343. 933.

^m Maitland, p. 260.

ⁿ King Henry VIII. See Maitland, p. 1343. It appears that James I. was remarkably fond of Cock-fighting.

^o Historia Histrionica.

^p Perhaps the subsequent Extract from a MS. Life of Alderman Barnes, p. 4. which I have frequently cited in my History of Newcastle, about the date of James the second's time, leads to the Etymon of the word Main, which signifies a Battle off hand.

“His chief Recreation was Cock-fighting, and which long after, he was not able to say whether it did not at least border upon what was criminal, he is said to have been the Champion of the Cock-pit. One Cock particularly he had, called ‘Spang Counter,’ which came off victor in a great many battles *a la main*; but the Sparks of Streatlem Castle killed it out of mere Envy: so there was an end of Spang Counter and of his Master's sport of Cocking ever after.”

^q “Ecce decem pono libras: Quis pignore certat
Dimidio? hunc alter transverso lumine spectat
Gallorum mores multorum expertus et artes;
Tecum, inquit, contendam:—”

Musæ Angl. p. 88.

and Brahmins, yet certainly we have no right, no power or authority, to abuse and torment any of God's creatures, or needlessly to sport with their Lives: but, on the contrary, ought to use them with all possible tenderness and moderation.

In a word Cock-fighting was an heathenish mode of diversion in its beginning, and at this day ought certainly to be confined to barbarous nations. Yet it may and must be added, to aggravate the matter, and enhance our shame, our Butchers in this cruel business have contrived a method, unknown to the antients, of arming the Heels of the Bird with Steel^r: a device which has been considered a most noble improvement in the Art, and indeed an invention highly worthy of Men that delight in blood.

It still continues to be a favourite Sport of the Colliers in the North of England^s. The clamorous wants of their Families solicit them to go to work in vain, when a Match is heard of:

"Nequicquam jejuni urgent vestigia nati,

Poscentes lacrymis tenerisque amplexibus escam:

Vincit amor Gallorum, et avitæ gloria Gentis."

Musæ Angl. p. 86.

^r Pliny mentions the Spur and calls it *Telum*, but the Gaffe is a mere modern Invention, as likewise is the great, and, I suppose, necessary exactness in matching them.

The Asiatics, however, use Spurs that act on each side like a Lancet, and which almost immediately decide the Battle. Hence they are never permitted by the modern Cock-fighters.

^s In the North, before any Collier ventures down a pit, which is suspected to contain foul air, a Cock is let down.

In performing some years ago the Service appropriated to the Visitation of the Sick with one of these Men, who died a few days afterwards, to my great astonishment I was interrupted by the crowing of a Game Cock, hung in a Bag over his head. To this exultation an immediate answer was given by another Cock concealed in a Closet, to which the first replied, and instantly the last rejoined. I never remember to have met with an incident so truly of the tragi-comical cast as this, and could not proceed in the execution of that very solemn office, till one of the Disputants was removed. It had been industriously hung beside him, it should seem, for the sake of Company. He had thus an opportunity of casting at an object he had dearly loved in the days of his health and strength, what Gray has well called 'a long lingering look behind.'

BULL-RUNNING

in the Town of
STAMFORD.

At Stamford in Lincolnshire, an annual Sport is celebrated, called Bull-running: of which the following account is taken from Butcher's Survey of the Town, 8vo. Lond. 1717. pp. 76. 77. "It is performed just the day six weeks before Christmas. The Butchers of the Town at their own charge against the time, provide the wildest Bull they can get: This Bull over night is had into some Stable or Barn belonging to the Alderman. The next morning proclamation is made by the common Bellman of the Town, round about the same, that each one shut up their Shop-doors and Gates, and that none, upon pain of imprisonment, offer to do any violence to Strangers, for the preventing whereof (the Town being a great thoroughfare and then being in Term Time) a Guard is appointed for the passing of Travellers through the same (without hurt). That none have any iron upon their Bull-Clubs or other Staff which they pursue the Bull with. Which proclamation made, and the gates all shut up, the Bull is turned out of the Alderman's House, and then hivie skivy, tag and rag, men, women, and children of all sorts and sizes, with all the dogs in the town promiscuously running after him with their Bull-Clubs spattering dirt in each others faces, that one would think them to be so many Furies started out of Hell for the punishment of Cerberus, as when Theseus and Perillas conquered the place (as Ovid describes it)

'A ragged Troop of Boys and Girls

Do pellow him with Stones:

With Clubs, with Whips, and many raps,

They part his skina from Bones.'

and (which is the greater shame) I have seen both *senatores majorum Gentium* & *matrones de eodem gradu*, following this Bulling business.

"I can say no more of it, but only to set forth the Antiquity thereof, (as the Tradition goes), William Earl of Warren, the first Lord of this Town, in the

time of King John, standing upon his Castle-walls in Stamford, viewing the fair prospects of the River and Meadow, under the same, saw two Bulls a fighting for one Cow ; a Butcher of the Town, the owner of one of those Bulls, with a great Mastiff Dog accidentally coming by, set his Dog upon his own Bull, who forced the same Bull up into the Town, which no sooner was come within the same but all the Butcher's Dogs both great and small, follow'd in pursuit of the Bull, which by this time made stark mad with the noise of the people and the fierceness of the Dogs, ran over man, woman, and child, that stood in the way : this caused all the Butchers and others in the Town to rise up as it were in a tumult, making such an hideous noise that the sound thereof came into the Castle unto the ears of Earl Warren, who presently thereupon mounted on Horseback, rid into the Town to see the business, which then appearing (to his humour) very delightful, he gave all those Meadows in which the two Bulls were at the first found fighting, (which we now call the Castle Meadows) perpetually as a Common to the Butchers of the Town, (after the first Grass is eaten) to keep their Cattle in till the time of Slaughter : upon this condition, that as upon that day on which this sport first began, which was (as I said before) that day six weeks before Christmas, the Butchers of the Town should from time to time yearly for ever, find a mad Bull for the continuance of that sport."

At present the Magistracy of the Town decline any interference in the Bull-Running.

[A very long account of a similar practice at Tutbury will be found in Dr. Plot's History of Staffordshire, where it appears to have been a custom, belonging to the Honour of the Place, that the Minstrels who came to Matins there on the feast of the Assumption of the blessed Virgin, should have a Bull given them by the prior of Tutbury, if they could take him on this side the river Dove nearest to the Town ; or else the Prior was to give them forty pence ; for the enjoyment of which Custom they were to give to the lord at the said feast twenty pence. See Plot's Staffordshire, p. 439. See also Shaw's History of Staffordshire, vol. i. p. 52. and an elaborate Memoir in the second Volume of the Archæologia, p. 86. where the subject is considered by Dr. Pegge.

In later times the Tutbury Bull-running appears to have given rise to greater excesses than that at Stamford. "Happily," says Mr. Shaw, "a few years since, his Grace the Duke of Devonshire, who is grantee of the scite of the

Priory, and the Estates belonging to it, was pleased to abolish this barbarous custom, which it is to be hoped will have the same effect upon those similar brutish Diversions of Bull-baiting, practised in many country towns (particularly in the North-west parts of this County,) at that season of the Year called the Wake.”]

ADDITIONS

to

VOL. I.

P. 196. MAY POLES.

[In Burton's "Judgements upon Sabbath Breakers", a Work written professedly against the Book of Sports, and published in quarto 1641. are some curious particulars illustrating May Games : pag. 9. Example 16.

“ At Dartmouth, 1634. upon the coming forth and publishing of the Book of Sports, a company of younkers on May-day morning before day, went into the country, to fetch home a May-pole with Drumme and Trumpet, whereat the neighbouring Inhabitants were affrighted, supposing some enemies had landed to sack them. The Pole being thus brought home, and set up, they began to drink healths about it, and to it, till they could not stand so steady as the Pole did, whereupon the Major and Justice bound the ringleaders over to the Sessions, whereupon these complaining to the Archbishop's Vicar Generall, then in his Visitation, he prohibited the Justices to proceed against them in regard of the King's Book. But the Justices acquainted him they did it for their disorder, in transgressing the bounds of the book. Hereupon these libertines scorning at Authority, one of them fell suddenly into a Consumption, whereof he shortly after died ; now although this revelling was not on the Lord's Day, yet being upon any other day and especially May-day, the May Pole set up thereon giving occasion to the prophanation of the Lord's Day the whole yeer after, it was sufficient to provoke God to send plagues and judgements among them.”

The greater part of the Examples are levelled at Summer-poles.]

P. 233. TRINITY SUNDAY.

In a Letter from Mr. E. G. to Mr. Aubrey, (Miscellanies on several curious subjects, 8vo. Lond. printed by Curl. 1714.) dated Ascension Day 1682. is

an Account of Newton in North Wiltshire ; where to perpetuate the Memory of the donation of a Common to that place by King Athelstan and of an House for the Hayward, *i. e.* the person who looked after the Beasts that fed upon this Common, the following Ceremonies were appointed : “ Upon every Trinity Sunday, the Parishioners being come to the Door of the Hayward’s House, the door was struck thrice, in honour of the Holy Trinity ; then they entered. The Bell was rung ; after which, silence being ordered, they read their prayers aforesaid. Then was a Ghirland of Flowers (about the year 1660. one was killed striving to take away the Ghirland) made upon an Hoop, brought forth by a Maid of the Town upon her Neck, and a young Man (a Bachelor) of another Parish, first saluted her three times, in honour of the Trinity, in respect of God the Father. Then she puts the Ghirland upon his neck, and kisses him three times, in honour of the Trinity, particularly God the Son. Then he puts the Ghirland on her neck again, and kisses her three times, in respect of the Holy Trinity, and particularly the Holy Ghost. Then he takes the Ghirland from her neck, and, by the Custom, must give her a penny at least, which as Fancy leads, is now exceeded, as 2s. 6d. or &c.

“ The method of giving this Ghirland is from House to House annually, till it comes round.

“ In the Evening every Commoner sends his supper up to this House, which is called the Eale House ; and having before laid in there equally a Stock of Malt, which was brewed in the House, they sup together, and what was left was given to the poor.”

P. 444. HOCKEY-CAKE : or SEED CAKE.

In the Lancashire Lovers, a Romance founded on a true History, 8vo. Lond. 1640. p. 19. the rustic Lover entices his Mistress to marriage with promise of many rural pleasures, among which occurs “ Wee will han a Seed-Cake at *Fastens* : ” and in Sir Thomas Overbury’s Wife, with addition of New Characters, &c. 12mo. Lond. 1638. under the Character of a *Franklin*, Signat. O 6. b. we find enumerated the several Country Sports, amongst which occurs “ the *Hoky* or *Seed-Cake*.”

END OF THE FIRST VOLUME.

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